

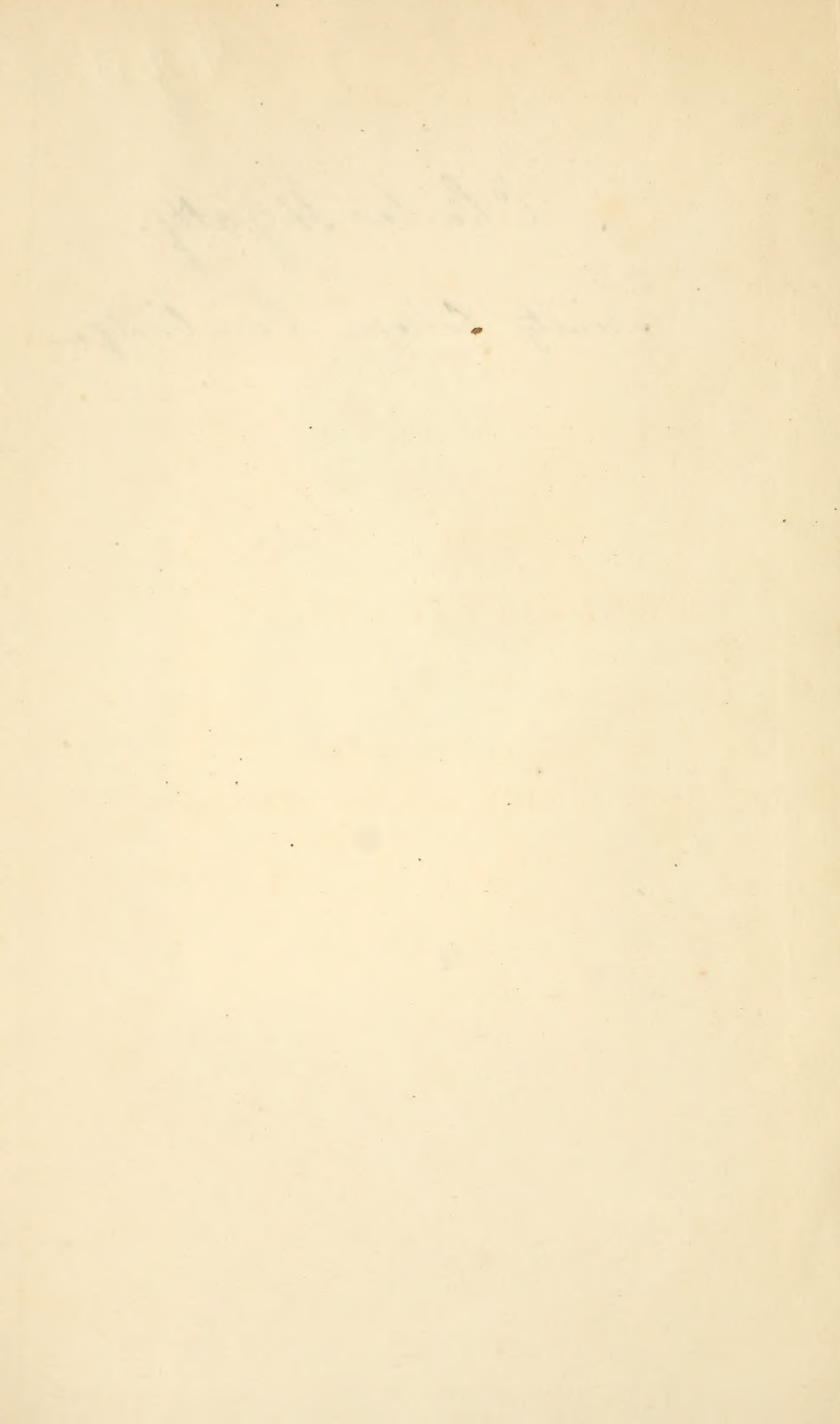


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Charles H. Gatty.

Trinity College. Cambridge.



THE
GREEK TESTAMENT.

VOL. II.

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

. . . ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

HEB. ii. 3.

THE
GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY
HENRY ALFORD, B.D.
DEAN OF CANTERBURY.

IN FOUR VOLUMES.
VOL. II.
CONTAINING
THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

Third Edition.

LONDON:
RIVINGTONS, WATERLOO PLACE;
AND DEIGHTON, BELL, AND CO., CAMBRIDGE.
1857.

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ADVERTISEMENT.

IN this Third Edition of my Second Volume, I have cursorily compared some exegetical works which have appeared since the publication of the Second Edition, and have inserted, in many places, remarks on, and extracts from them. These authors will be found mentioned in the "catalogue of books referred to," at the end of the Prolegomena. I only regret that time will not yet allow me to give this portion of my work a more thorough revision. It is a trial incident to the preparation of such volumes as these, to be obliged to re-issue, from time to time, many things which I could wish to see more thoroughly and laboriously done: and to be content still, in some instances, to put forth views which subsequent experience has chastened and deepened. But so it ever will be with those who labour at God's word. The mine is unfathomable: and the deeper research of the work, as it advances, seems also to shew, how much deeper it might have been carried before.

London, December, 1856.

ADVERTISEMENT TO THE SECOND EDITION.

THIS Second Edition is little more than a reprint of the First. Errors have been corrected where discovered, and a few unimportant changes made: but in almost all respects the volumes are identical. That this is so, is owing, not to want of will to reconsider and revise, but to want of time at present, with the preparation of the remaining volumes pressing on me, to work over this ground again.

The first Volume of this Work being now, in the Editions since the First, assimilated to the present Volume, I need only refer the Reader to the following Prolegomena, Chap. V., for an exposition of the principles on which the text is constructed, and an account of the digest of various readings.

I have to express my sense of especial obligation to

1. The 2nd Leipzig edit. of TISCHENDORF, on the digest in which, my own is mainly founded: and from whose account of MSS., versions, and fathers, I have borrowed largely.

2. The commentary, and critical notices, of DE WETTE, and MEYER. Though often differing widely from both these, I cannot help regarding the commentary of the latter on the two Epp. to the Corinthians the most masterly and complete that I have hitherto seen on any portion of Scripture.

3. The archæological and illustrative labours of Messrs. Conybeare and Howson.

4. The able and satisfactory treatise of Mr. Smith on the voyage and shipwreck of St. Paul.

I must leave my other many obligations to speak for themselves. None can tell how much and how kindly I have been helped, but those who find in the exercise of that kindness its most acceptable return.

London, February, 1855.

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PROLEGOMENA.

CHAPTER I.

THE ACTS OF THE APOSTLES.

SECTION I.

ITS AUTHORSHIP.

1. THE Author of this book is identical with that of the third Gospel, as plainly appears from the circumstance that in its address, to a certain Theophilus, reference is made to a former work, on the acts and words of Jesus, similarly addressed. Comp. Acts i. 1, Luke i. 3. That Author is traditionally known as Lucas or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 10. For notices respecting him, see Prolegg. to vol. i. ch. iv. § 1.

2. Nor is there any reason to reject the testimony of tradition in this matter. In chaps. xxvii. and xxviii. we find our Author (see below, paragr. 4) accompanying Paul to Rome. In the passages above cited, all written from Rome, we find that Luke was there, in the company of that Apostle. So far at least there is nothing inconsistent with Luke having written this book; and if this book, the Gospel.

3. That *no other writer has here assumed the person of the Author of the Gospel*, may be gathered from the diction of this book strongly resembling that of the other. Supposing the student to consult the references in this Edition, he will be continually met by words and phrases either peculiar to the two books and not met with elsewhere (about fifty of these occur),—or mostly found in the two.

4. That *no writer other than the Author of the rest of the book* has furnished the parts in which the narrative proceeds in the *first person*, will be plain, if the matter be thus considered. (a) We have evidence, both by his own assertion (Luke i. 3,) and from the contents of the Gospel and this book, that Luke was a careful and pains-taking writer.

Now it would bespeak a degree of carelessness wholly unexampled,—for one who compiled a continuous memoir, to leave its component parts, derived from various sources, in their original fragmentary state, some in the third, others in the first person. Unquestionably such a writer would in such a case have translated the whole into the third person. (β) Seeing that Luke *does* use the first person in Acts i. 1, and that the first person is resumed ch. (xiv. 22) xvi. 10—17,—xx. 5—15,—xxi. 1—18,—xxvii. 1,—xxviii. 16, it is but a fair inference that in one and the same book, and that book betokening considerable care of writing and arrangement, the speaker implied by the use of the first person is one and the same throughout.

5. That the author never names himself, either *as* the author, or otherwise, can of itself not be urged as an objection to any hypothesis of authorship, unless by the occurrence of some mention, from which the authorship by *another* may be fairly inferred. But, if we have in this book no mention of Luke, we have as certainly no hint of any other person having furnished the narrative. On the other hand we have a hint by which it appears that some one other than all the specified companions of Paul on a certain occasion (Acts xx. 4, 5) was with him, and was the author of the narrative. After the mention by name of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we read, ‘These having gone forward waited for *us* at Troas:’ this pronoun including Paul and the writer, at least (see note there).

6. That Paul himself, in Epistles written during the journeys here described, does not name Luke, cannot be alleged as any argument why Luke should not have been the author of our narrative. For (α), we have undoubted examples of Paul sometimes merely alluding generally to those who were with him, as Phil. iv. 21, 22;—sometimes sedulously suppressing their names while speaking of services performed by them, as 2 Cor. viii. 18: sometimes not mentioning or alluding to them at all, as in the Epistles to the Galatians and to the Ephesians:—and (β) strictly speaking, no Epistles appear to have been written by Paul while our writer was in his company, before his Roman imprisonment. For he does not seem to have joined him at Corinth, ch. xviii., whence the two Epp. to the Thessalonians were written:—or to have been with him at Ephesus, ch. xix.,—whence (perhaps) the Ep. to the Galatians was written;—nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Ep. to the Romans, and (perhaps) that to the Galatians.

7. But independently of the above arguments to establish the identity of the author throughout, we may infer the same from the similarity of diction and style, which do not vary through the book. Here again we have, as will be seen abundantly in the references, terms *peculiar to the*

writer occurring in various parts of the book;—favourite terms and phrases occurring in all parts of the book; which could not well have been the case, had he merely incorporated the memoirs of others. For compendious statements of these, the whole of which have been inserted in my references, I refer the reader to Dr. Davidson's *Introd. to the N. T.* vol. ii. pp. 4, 5.

8. And again, the notes will be found repeatedly to point out cases where the narrator takes up again (with his characteristic *μὲν οὖν* or otherwise) the thread of history previously dropped (see e. g., and compare, xi. 16, i. 5: xi. 19, viii. 1—4: xxi. 8, vi. 5, viii. 5 ff.: xxii. 20, vii. 58, viii. 1, &c.).

9. Another interesting source of evidence on this head is pointed out by Mr. Smith, in his valuable work on the *Voyage and Shipwreck of St. Paul*. He has shewn that in the various narratives of sea voyages in this book, and in that of the stilling of the storm in the Gospel, Luke has, with remarkable consistency, shewn himself to be just so much acquainted with the phrases and habits of seamen, as a landsman well habituated to the sea, but himself no seaman, might be expected to be. To specify instances would be beyond my limits, besides that Mr. Smith's very interesting and ingenious argument and illustrations would be spoiled by abridgment. I can only refer my reader to his work¹.

10. To the same class belong the intimations, slight indeed but interesting, discoverable here and in the Gospel in the descriptions of diseases, that the author was one well acquainted with them and with the technical language of the medical profession. Of this kind are *συνεχομένη πυρετῷ μεγάλῳ* Luke iv. 38; *πυρετοῖς κ. δυσεντερίῳ συνεχόμενον*, Acts xxviii. 8: see also Luke viii. 43, 44,—Acts iii. 7, xii. 23, xiii. 11, and comp. Col. iv. 11.

11. It will be necessary to mention the various hypotheses which have substituted some other narrator for Luke in the parts of the Acts where the first person is used, or have merged his personality in that of some other companion of Paul: and, irrespective of the above arguments, to deal with them on their own merits. (a) Bleek and De Wette hold *TIMOTHEUS*, and not *Luke*, to have been the companion of Paul and the narrator in the first person,—and *Luke* to have inserted those portions from a journal kept by *Timotheus*, and without alteration. —But this is not consistent with ch. xx. 4, 5: where, when the companions of Paul have been named, and *Timotheus* among them, it is said *οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι*: the escape from this objection attempted by making *οὗτοι* refer to *Tychicus* and *Trophimus* only, being on all ordinary rules of construction, inadmissible. This reason is, to my

¹ A second edition of Mr. Smith's book has just appeared (Dec. 1856), enlarged with much interesting recent detail. See the excursus below "On the city of *Lasæa*."

mind, sufficient: those who wish to see others brought out, and the supports of the hypothesis (which are entirely negative and inferential) invalidated, may consult Dr. Davidson's Introduction to the N. T., vol. ii. pp. 9 ff.

(β) *SILAS was the narrator in the first person, and indeed the author of the latter part of the book, beginning with xv. 13, in the form of personal memoirs, which then were worked up.* This hypothesis, which has not any thing resembling evidence to support it, is sufficiently refuted by the way in which the mention of Silas is introduced ch. xv. 22 (included by the hyp. in *his own work*) as being a 'chief man among the brethren.' If it be answered that this notice of him was inserted by Luke,—Is it, I would ask, likely, that an author who was at no more pains in his work than to leave the *first person* standing in the narrative of another which he used, would have added to the mention of new individuals notices of this kind?

(γ) More ingenious, and admitting of more plausible defence, is the hypothesis, which *identifies Luke himself with Silas.* The latest and ablest vindication of this view is contained in an article by the Author of the literary history of the N. T. in Kitto's Journal of Sacred Lit. for Oct. 1850. The chief arguments by which he supports it are these:—

(1) "The author of the Acts appears, in the early part of his history, to have been well acquainted with the acts and sayings of Peter, as he was afterwards with those of Paul. Now the only persons whom this description would fit, are *Silvanus* (or Silas), and *Mark* (see 1 Pet. v. 12, 13). That Mark did not after Acts xv. travel with Paul, we know: but Silas did, and from that time we find greater precision in the narrative as regards the history of that Apostle."

But to this it may be answered,—that the difference between the kind of acquaintance which the historian possesses with Peter and his sayings and doings, and that with Paul and his history, is very observable even to a cursory reader. No where in the first part of the book does he use the first person: and no where, although the testimony has plainly come in many parts from autoptic authority, does the narrator himself appear as the eyewitness. In fact, all that the above argument insists on, is easily and naturally satisfied, by the long and intimate companionship of Luke and Silvanus as fellow-travellers with Paul, during which time Luke may have gathered, if Silvanus must be considered as his authority, all that we now find in the former parts of our history².

² I do not notice in the text the untenableness of the author's hypothesis that Silvanus accompanied Peter from Jerusalem into the East, and became the bearer of his first Epistle to the Christians of Asia Minor, *before* the commencement of his own connexion with Paul: i. e. before the gospel had ever been preached to many of those addressed by Peter, which it *had already been*,—see 1 Pet. i. 12, 25, and remark the aorists in both

(2) "Luke and Silvanus (Silas) are no where mentioned *together*. Luke is never mentioned in the Acts: Silas is never coupled with Luke in the addresses or salutations of the Epistles. And the two names, Silvanus from *silva*, and Lucanus from *lucus*, are so cognate that they might well be the appellations of one and the same person."

This ingenious argument, if well weighed, will be found to have but little force. As to Luke not being named in the Acts, the fact itself goes for nothing. If it have any *prima facie* weight, it would be against the hypothesis. That one who was careful to insert an explanatory notice respecting one so well known as Σαῦλος ὁ καὶ Παῦλος, should take no notice at all of the fact hereafter likely to occasion so much confusion,—that he who was named Silas in the history, was known by Paul, and mentioned in his Epistles, as Lucas,—is hardly probable. But let us observe the occasions on which Silvanus and Lucas have been mentioned by Paul. In 1 Thess. i. 1, and 2 Thess. i. 1, we have Silvanus joined with Paul and Timotheus. In 2 Cor. i. 19, we have an allusion to the preaching of Christ at Corinth by Paul, Silvanus, and Timotheus. Accordingly in Acts xviii. 5, we find that Silas and Timotheus came from Macedonia and joined Paul at Corinth: this occurring in a part of the history when (I am speaking according to the ordinary and *prima facie* inference, from the disuse of the first person since xvi. 17) the author was *absent* from Paul. Now let us turn to Col. iv. 14, Philem. 24³. These Epistles belong to a time when we know by the latter chapters of the Acts, that the writer of the history *was with Paul*. Accordingly I find *Lucas* mentioned in both places. So far at least is in remarkable accordance with the common view that Silas and Lucas were not one, but two persons, and that the latter was the author of the Acts, and not the former.—It may be said that Paul called the same person Lucas whom he had previously called Silvanus: and this may be supported by his variations between Peter and Cephas. But (1) I conceive that the case of Peter was too exceptional an one (both names having apparently been given him and used by our Lord Himself) to found an analogy upon: and (2) Peter's names are forms of the same meaning in two different languages, not words of similar meaning in the same language.

But the principal argument in my mind against this hypothesis (over and above that from ch. xv. 22) is, that it would introduce unaccountable confusion into the form and expression of a history, which on the common view is lucid and accountable enough. Imagine Silas to be the speaker in ch. xvi., and Luke to be merged in Silas. Then '*we*,' from

places. This extraordinary hyp. is not necessary to his theory of the identity of Luke and Silas: indeed that theory is better without it, as then the silence of the Acts on Peter's proceedings after Acts xii. is accountable, which on that hyp. it would not be.

³ I omit at present 2 Tim. iv. 11.

ver. 10 to ver. 18, = Silas and Timotheus. In ver. 19, it would be natural to desert the first person, in order to express what happened to Paul and Silas, and not to Timotheus. The same specification of Paul and Silas might for the same reason, be continued during the stay at Philippi, i. e. to the end of that chapter. But is it conceivable, that the 'we' should not be resumed when the journey begins again ch. xvii. 1, —that it should not be used ch. xviii. 11, seeing that from 2 Cor. i. 19 it was Paul, Silvanus, and Timotheus, who were preaching during that time at Corinth—in fact, that it should never be resumed till ch. xx. 5, at the very place (Philippi) where it was dropped before?

The argument from the similarity of *silva* and *lucus* is too unsubstantial to deserve serious attention. And that built on the assumption that the author of the third Gospel and the Acts must have held a place of greater honour than we find assigned to Lucas, is purely arbitrary, and sufficiently answered by observing that he is ranked with Marcus, apparently his fellow Evangelist, in Philem. 24. Rather would it seem probable, that the men of *word* and *action*, in those times of the living energy of the Spirit, would take the highest place; and that the work of securing to future generations the word of God would not be fully honoured, till from necessity, it became duly valued.

12. I shall now endeavour to sketch out the personal history of the author of the Acts, as far as it can be gathered, during the events which he relates.

The first direct intimation of his being in the company of Paul, occurs ch. xvi. 10, at Troas, when Paul was endeavouring (looking for a ship) to sail into Macedonia. Now at this time, Paul had been apparently detained in Galatia by sickness, and had just passed through (preaching as he went, see ch. xviii. 23) that country and Phrygia. It is hardly probable that he had visited Colossæ, as it lay far out of his route, but he *may*, in the then uncertainty of his destination, have done so. (See Col. ii. 1 and note.) I say this, because it is remarkable that in sending Luke's salutation to the Colossians (Col. iv. 14), he calls him *ὁ ἰατρὸς ὁ ἀγαπητός*. This designation might recal to their minds the relation in which Luke had stood to Paul when in their country; or more probably may have been an effusion of the warm heart of Paul, on recollection of the services rendered to him on that journey by his loving care. At all events such a designation, occurring in such a place, is not inconsistent with the idea that Luke about that time became Paul's companion on account of the weak state of his health. Further to establish this is impossible: but what follows is not inconsistent with it. We find him in the Apostle's company no further than to Philippi, the object perhaps of his attendance on him having been then fulfilled⁴.

⁴ He may have been put in charge with the church at Philippi, but the conjecture is not very probable.

13. If we seek for any trace of *previous* connexion between Luke and Paul, we find nothing but the very slightest hint, and that perhaps hardly to be taken as such. In ch. xiv. 21 we read, that Paul, after the stoning at Lystra, departed with Barnabas to Derbe, and returned through Lystra and Iconium and Antioch (in Pisidia), confirming the souls of the disciples, exhorting them to remain in the faith, καὶ ὅτι διὰ πολλῶν θλίψεων ἐστὶ ἡμᾶς εἰσελθεῖν εἰς τ. βασιλείαν τοῦ θεοῦ. This ἡμᾶς may be, as commonly understood, spoken by the writer as a Christian, and of all Christians: but it may also be indicative of the writer's presence: and I cannot help connecting it with the tradition that Luke was a native of Antioch⁵: though Antioch in Syria is there meant. Certainly, in the account (ch. xiii.) of the events at Antioch in Pisidia, there is remarkable particularity. Paul's speech is fully reported: the account of its effect vv. 44—49 given with much earnestness of feeling:—and one little notice is added after the departure of Paul and Barnabas, ver. 52, which looks very like the testimony of one who was left behind at Antioch. Whether this may have been the place of Luke's own conversion, we know not; but a peculiar interest evidently hangs about this preaching at Antioch in the mind of the narrator, be he who he may: and Mark had departed, who might have supplied the Cyprian events (see ver. 13).

14. After the second junction with Paul and his company, ch. xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion as the first. That which weakness of body at first made advisable, affection may subsequently have renewed. And we have reason to believe that this was really the case. Not only the epithet ἀγαπητός, Col. iv. 14, but the fact, that very late in the life of the Apostle (see Prolegg. to the Pastoral Epp.) when "all in Asia were turned away from him" (2 Tim. i. 15), and Demas, Crescens, and Titus had for various reasons left him, the faithful Luke still remained (2 Tim. iv. 11), bespeaks an ardent and steady attachment to the person of him who in all probability was his father in the faith.

15. Of the subsequent history and death of Luke nothing is known.

⁵ That the two places of that name would thus be confounded, is nothing surprising to those who are familiar with tradition. The usual ground assigned for this idea, viz. the mention of Lucius (of Cyrene) as being at Antioch, ch. xiii. 1, is certainly far from satisfactory.

[The idea that ἡμᾶς can by any possibility be applied to the *writer* has been controverted by Mr. Lightfoot in the Journal of Classical and Sacred Philology for March, 1856, p. 95. Not being fully persuaded of this (though I incline strongly to his view that δὲ ἡμᾶς κ.τ.λ. is the language of the speakers themselves), I have allowed the text to stand as before.—Dec. 1856.]

SECTION II.

ITS SOURCES.

1. The principal enquiry respecting the sources of the narrative in the Acts relates to the first part as far as ch. xiii. After that, the history follows the Apostle Paul, of whom its writer was subsequently the constant companion. From *him* therefore the incidents might be derived, where the writer himself was not present. I shall before the end of this section enquire how far the appearances warrant our supposing that his testimony *has* furnished such portions.

2. I proceed to enquire into the probable sources of the first part of our history. And here something will depend on our answer to another question,—*When* is it probable that Luke was engaged in drawing up the book? I shall endeavour to support in another section my firm conviction that its *publication* took place at the end of the two years mentioned in ch. xxviii. 30, 31. It may be convenient for me at present to assume that to have been the case, but my argument does not altogether depend on that assumption. I proceed on the hardly deniable inference, that of the last voyage and shipwreck a *regular journal* was kept by Luke—probably set down during the winter months at Malta. It must then be evident, that *at this time* the purpose of writing a δεύτερος λόγος was ripened in his mind. But *how long* had this purpose been in his mind? Am I altogether beside the mark in supposing, that it was with this purpose among others that he became one of Paul's company on the return to Asia in ch. xx. 4, 5? Whether (see Prolegg. to Luke, § iv. 2, 3) the Gospel was written for the most part during the interval between Luke being left at Philippi in ch. xvi. and his being taken up at the same place in ch. xx., or afterwards in Palestine,—on either supposition it is not improbable that the writing of the Acts was at this time already designed,—either as a sequel to the Gospel already finished, or simultaneously with the Gospel, as its future sequel.

3. It is very possible that the design may have grown under his hands, or more properly speaking have been by little and little suggested by the direction of the Spirit of God. He may have intended, on leaving Philippi with Paul (ch. xx. 4, 5), only to draw up a εἰρηγήσεις of his own travels in company with that Apostle, to serve as a record of *his* acts and sayings in founding the churches in Europe and Asia. However this may have been, we find him recording minutely every circumstance of this voyage, which I take to have been the first written portion of the book. At any time during that or subsequent travels, or during the two years at Rome, he may have filled in those parts of the narrative

which occurred during his absence from Paul,—by the oral dictation of the Apostle.

4. Let us now suppose Paul already in custody at Cæsarea. The narrative has been brought down to that time. The circumstances of his apprehension,—his defence before the Jews,—their conspiracy,—his rescue from them and transmission to Felix,—all this has been duly and minutely recorded,—even the letter of Claudius Lysias having been obtained, probably by acquaintance with some one about Felix. An intention similar to that announced in *παρηκολουθηκότι πᾶσιν ἀκριβῶς* (Luke i. 3) is here evidently shewn.

5. But now Providence interposes, and lays aside the great Apostle for two years. During all this time Luke appears to have been not far from his neighbourhood, watching the turn of events, ready to accompany him to Rome, according to the divine announcement of ch. xviii. 11. But “they also serve, who only stand and wait.” What so natural, as that he should avail himself of this important interval to obtain, from Cæsarea and Jerusalem, and perhaps from other parts of Palestine, information by which he might complete his hitherto fragmentary notices? That accurate following up of every thing, or rather tracing down of every thing from its source,—what time so appropriate for it as this, when among the brethren in Judæa he might find many eyewitnesses and ministers of the word, and might avail himself of the *διηγήσεις* which of all places would be most likely to abound there where the events themselves had happened? During this interval therefore I suppose Luke to have been employed in collecting materials, *perhaps* for his Gospel, but certainly for the first part of the Acts.

6. His main source of information would be the church at Jerusalem. There, from James, or from some apostolic men who had been on the spot from the first, he would learn the second and fuller account of the Ascension,—the weighty events of the day of Pentecost, the following acts and discourses. In the fulness of the outpouring of the Holy Ghost on the apostles and elders at this time, which raised them above ordinary men in power of spirit and utterance, it would be merely an inference from analogy, that their remembrance of the words uttered at remarkable crises of the apostolic history should be something surpassing mere human recollection: that these hallowed words of the Spirit’s own prompting should have abode with the church for its comfort and instruction, and finally have been committed to writing for all subsequent ages.

7. But if analogy would *a priori* suggest this, the phenomena of our history confirm it. The references (which have been on that account a singularly interesting labour) will shew to the attentive student in those speeches, quite enough peculiarities to identify them as the sentiments and diction of the great Apostle of the circumcision, while at the same

time there is enough of Luke's own style and expression to shew that the whole material has been carefully worked over and *græcised* by his hand.

8. It has been much disputed whether Luke *used written documents* in constructing this part of the Acts⁶. It may have been so. Detailed memoirs of some of the most important events may have been drawn up. If so, chap. ii. would in all probability be such a memoir. The *letters*, ch. xv. 23—29 (xxiii. 26—30), must have been of this kind: some of the discourses, as that of Peter ch. xi. 5—17, containing expressions unknown to Luke's style (see *reff.*): more or less, the other speeches of Peter, containing many striking points of similarity to (*both*) his Epistles,—see *reff.* At the same time, from the similarity of ending of the earlier sections (comp. ch. ii. 46, 47; iii. 32 ff.; iv. 42; ix. 31; xii. 24), from the occurrence of words and phrases peculiar to Luke in the midst of such speeches as those noticed above (e. g. *σταθέρτα* ch. xi. 13, and see Dr. Davidson p. 30 for a list, which I have incorporated in the *reff.*) the inference must be (as in the last paragraph) that such documents were not adopted until their language had been revised, where thought necessary, by the author himself. The very minute and careful detail of ch. xii., evidently intended to give the highest authority to the narrative of Peter's miraculous deliverance,—so that the house itself of Mary the mother of John Mark is specified, the name of the female servant who went to the door, her remarks and the answer made to her, are all given,—has apparently been the result of diligent enquiry on the spot, from the parties concerned. We can hardly resist the inference that the very same persons who fifteen years before had been witnesses of the deliverance, now gave the details of an occurrence which they could never forget, and described their own feelings on it.

9. Whether Luke at this time can have fallen in with Peter personally, is very questionable. That Apostle certainly does not appear to have been at Jerusalem when Paul visited it: and from the omission of all mention of him after ch. xv., the natural inference is, that he was not there during any part of Paul's imprisonment. (See note on Gal. ii. 11, and Prolegg. to 1 Pet.)

10. But one very important section of the first part of the Acts is concerned with events which happened at Cæsarea,—and derived from information obtained there. There dwelt Philip the Evangelist, one of the seven (ch. xxi. 8): a most important authority for the contents of ch. vi. and viii.⁷, if not also for some events previous to ch. vi. There

⁶ See the question discussed by Dr. Davidson, pp. 21 ff.

⁷ De Wette (Exeget. Handb. Apostg. p. 6) objects that Philip could hardly have imparted ch. viii. 39 in its present form. At first sight, it seems so: but the next verse *εὐηγγελίζετο τὰς πόλεις πάσας, κ.τ.λ.* can on the other hand hardly have been imparted by any *but* Philip: and this leads us to think whether subsequent enquiry respecting the

too, we may well believe, still dwelt, if not Cornelius himself⁸, yet some of the *συνεληλυθότες πολλοί* of ch. x. 27,—the persons perhaps who had gone to fetch Peter from Joppa,—at all events plenty who could narrate the occurrences of that memorable day, and the words which formed the great proœm of the Gentile Gospel.

11. Connected with the Cæsarean part of our history, is one minute touch of truth and accuracy, which is interesting as pointing to careful research and information of the most trustworthy kind. The awful death of Herod Agrippa I. had happened on a great public occasion. It appears that the celebration of a festival in honour of Cæsar had also been selected as the time of audience for an embassy of the inhabitants of Tyre and Sidon, and during this audience, after making an oration to the embassy, Herod was struck by the hand of God. Now of this latter particular, the Sidonian embassy, the Jewish historian knows nothing. (See the passage quoted, ad loc. ch. xii. 21.) But Luke, who had made careful enquiries on the spot, who had *spent a week at Tyre*, ch. xxi. 4—7, —and Paul, who *had friends at Sidon*, ch. xxvii. 3, were better acquainted with the facts of the occurrence than to overlook, as Josephus did, the minute details in the general character of the festival.

12. One or two sections in the former part of the Acts require separate consideration.

(α) The *apology of Stephen*, from its length and peculiar characteristics, naturally suggests an enquiry as to the source whence it may probably have been obtained by Luke. And here I should feel little hesitation in ascribing a principal share in the report to him who was so deeply implicated in Stephen's martyrdom,—who shews by his own reference (ch. xxii. 20) to the part taken by him on that occasion, how indelibly it was fixed in his memory,—and who in more than one place of his recorded speeches and writings, seems to reproduce the very thoughts and expressions of Stephen. At the same time, it would be improbable that the church at Jerusalem should have preserved no memorial of so important a speech as that of her first martyr before his judges. So that, however we may be inclined to attribute much of its particularity and copiousness to information derived from Paul, it must be classed, as to its general form, among those contributions to the history obtained by Luke at Jerusalem.

(β) The *narrative of the conversion of Saul* in ch. ix. can hardly fail

eunuch (who as he had before come to Jerusalem to worship at the feast, so would again) may not have enabled Philip to add this particular, *ἐπορεύετο γὰρ τ. ὁδὸν αὐτοῦ χαίρων*, over and above what he could know at the time.

⁸ It seems probable that the Roman forces never left Cæsarea during the whole period from Augustus to Vespasian. The territory during that time (see chronological table) was alternately part of the province of Syria, and a dependent kingdom: but the garrisons do not appear to have been changed in such cases.

to have been derived from himself. I have shewn in the notes that there are no discrepancies between this and the two other relations of the same event, but such as may easily be accounted for by the peculiar circumstances under which each is given, and the necessarily varying expressions of narratives which were afterwards not reduced into harmony with each other, but written faithfully down as delivered.

13. Agreeable with the above suppositions is the fact, that the former part of the book presents more traces of Hebraistic idiom, not only in speeches, but in the form of the historical narrative⁹.

14. I proceed now to an enquiry promised in par. 1 of this section: *How far we have indications of the lacunæ in the author's personal testimony in the latter part having been filled in by that of Paul.*

Perhaps one of the best sections for the purpose of this examination will be that from ch. xvii. 16—xviii. 5, which relates to a time when Paul was *left alone*. Do we discover in the narrative or speech the traces of an *unusual hand*, and if so, *whose is it*? That *some unusual hand* has been here employed, is evident: for in the six verses 16—21 inclusive, we have no fewer than eleven expressions foreign to Luke's style¹, or no where else occurring: and in the speech itself, no fewer than twenty². Now of these thirty-one expressions, five are either peculiar to, or employed principally by Paul³; besides that we find the phrase τὸ πνεῦμα αὐτοῦ, so frequently (see *reff.*) used by him of his own spirit or feelings. That the ἅπαξ λεγόμενα in the speech exceed in number the expressions indicative of his style, may fairly be accounted for by the peculiar nature of the occasion on which he spoke. Here I think we can hardly fail to trace the hand of the Apostle by quite as many indications as we might expect to find. That Luke should, as in every other case, have wrought in the section into his work, and given it the general form of his own narrative, would only be natural, and we find it has been so⁴.

15. It may be instructive to carry on the examination of this part of

⁹ See ch. i. 15. 23: the connexion by καὶ ch. ii. 1—4: ἀπὸ προσώπου τ. συνεδρ., v. 41: ἡκούσθη ὁ λόγος εἰς τὰ ὅσα τ. ἐκκλησίας, xi. 22: παῖς θεοῦ (of Christ) ch. iii. 13. 26; iv. 27. 30; (of David) iv. 25:—διὰ στόματος Δαβὶδ or τῶν προφ., i. 16,—iii. 18. 21,—iv. 25:—οἱ υἱοὶ Ἰσρ., v. 21:—ἡ γερουσία, ib.:—ὁ ἱερεύς, v. 24, &c.

¹ ἐκδεχομένου, παρωζύνετο, κατείδωλον, παρατυγχάνοντας, συνιβαλλον, σπερμο-λόγος, ξένων (bis), καταγγελεύς, ξενίζοντα, εἰσφέρεις, ἡκαίρουν.

² δεισιδαιμονεστέρους, ἀναθεωρῶν, σεβάσματα, βωμόν, ἐπεγέγραπτο, (ἀγνώστῳ) εὐσεβίτῃ, ἀνθρωπίνων, (θεραπεύεται,) προσδεδόμενος, προστεταγμένους, ὁροθεσίας, κατοικίας, (ζητεῖν,) χαράγματι, (τέχνης,) ἐνθυμήσεως, τὸ θεῖον, ὑπεριδῶν, ἔστησεν.

³ ἐκδέχομαι, παροξύνω, εὐκαιρέω, σίβασμα, ἀνθρώπινος.—καταγγέλλω, ὀρίζω, εἷς ἕκαστος with gen. partitive, are peculiar to Luke and Paul: ἀγνοίω is a favourite word in the Epp. of Paul.

⁴ We have the characteristic διελέγετο, ἐπιλαμβάνομαι, εἰς τὰς ἀκοάς (Luke vii. 1), σταθεῖς, διερχόμενος, καθότι.

the history somewhat further. At xviii. 5, Silas and Timotheus joined Paul at Corinth. One at least of these, Timotheus, was afterwards for a considerable time in the company of Luke in the journey from Philippi to Jerusalem. But on his arrival at Corinth, no alteration in the style of the narrative is perceptible. It still remains the mixed diction of Paul and Luke: the *ἄπ. λεγγ.* are fewer, while we have some remarkable traces of Paul's hand⁵. Again, in vv. 24—28 of the same chapter, we have a description of what took place with regard to Apollos at Ephesus, when Paul himself was absent. This portion it would be natural to suppose might have been furnished by Apollos himself, were it not for the laudatory description of ver. 24. If not by Apollos, then by Aquila and Priscilla to Paul on his return to Ephesus. And so it seems to have been. The general form is Luke's: the peculiarities are mostly Paul's⁶.

16. The examination of these sections may serve to shew that the great Apostle appears to have borne a principal part in informing Luke with regard to such parts of his history: the traces of this his share in the work being visible by the occurrence of words and phrases peculiar to *him*, in the midst of the ordinary narrative from Luke's own pen. These he preserved, casting the *merely narrative* matter into the form in which he usually wrote.

17. It yet remains, before terminating this section, to say something of the *speeches* reported in the latter part of the Acts. Are they *Paul's own words*, or has Luke in this case also gone over the matter, and left the impression of his style on it?

These speeches are, (α) the discourse to the Ephesian elders in ch. xx. 18—35,—(β) the apology before the Jews, ch. xxii. 1—22,—(γ) the apology before Felix, ch. xxiv. 10—21,—(δ) the apology before Agrippa and Festus, ch. xxvi. 1—29.

(α) The *discourse to the Ephesian elders* is a rich storehouse of phrases and sentiments peculiar to Paul. These are so numerous, and so remarkable, that nothing short of a complete study of the passage, with the references, will put the reader in full possession of them. Very faint traces are found of the hand of Luke⁷. Of those mentioned in

⁵ *συνείχετο*, ver. 5,—*καθαρὸς ἐγώ*, 6,—*παρὰ τὸν νόμον*, 13,—*ἀδικημα*, 14 (see ch. xxiv. 20), *ῥαδιούργημα*, ib. (see ch. xiii. 10), *ἡνεσχύμην ὑμῶν*, ib., *λόγον*, 15,—&c.

⁶ *κατηχημένος*, *ἀκριβῶς ἤρξατο παρῥησιάζεσθαι*, *ἐξέθεντο*, *διελθεῖν*, *ἀποδείξασθαι*, *παραγενόμενος*, *εὐτόνως διακατηλέγετο* (an ἄπλ. but in Luke's manner of using long compounds), belong to Luke's style: *ζέων τῷ πνεύματι*, *δημοσίᾳ* (ch. xvi. 37; xviii. 28, only), to that of Paul.

⁷ Among these may perhaps be counted the opening words *ὑμεῖς ἐπίστασθε* (comp. ch. x. 28. 37)—*ἐπίβην εἰς τ. Ἄσ.* (ch. xxi. 4),—*διῴληθον* (ver. 25),—*προσέχετε ἑαυτοῖς* (ver. 28),—*ἀναστήσονται* (ver. 30),—*ὑπέδειξα* (ver. 35). But most of these are such that we can only say Paul *has not* used the expressions, or not in the same sense: that he *would not* have done so, if occasion had offered, we cannot affirm.

the note, scarcely any are decisive, whereas hardly a line of the whole is without unmistakeable evidences that we have here the words of Paul. In the Prolegomena to the Pastoral Epp., I hope to shew the importance of this discourse, as bearing on the very difficult question of the diction and date of those precious and to my mind indubitable relics of the great Apostle⁸.

(β) The *apology before the Jews* (ch. xxii. 1—32) was *spoken in Hebrew* (Syro-Chaldaic). Another interesting question is therefore here involved, *Did Luke understand Hebrew?* The answer to the two questions will be one and the same. We may find the diction of this translation either so completely Luke's, as to render it probable that he was the translator;—or it may bear traces, as usual, of Paul's own phraseology set down and worked up by Luke. In the former case, we may confidently infer that he must have understood Hebrew: in the latter, we may (but not with equal confidence, for Paul may by preference have given *his own version* of his own speech) conclude that that language was unknown to him. If again the speech is full of Hebraisms, it may lead us to infer that Paul himself was not the translator into Greek, but one who felt himself more strictly bound to a literal rendering than the speaker himself, who would be likely to give his own thoughts and meaning a freer and more Grecian dress.—Now we *do find*, (1) that the speech is *full of Hebraisms*: (2) that while it contains several expressions occurring *no where but in the writings of Luke*⁹, *not one* is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that *Luke himself has rendered this speech, from having heard it delivered*;—and consequently, that he *was acquainted with Hebrew*.

(γ) The short *apology before Felix* (ch. xxiv. 10—21) contains some traces of Paul's manner¹, but still they are scanty, and the evidences of Luke's hand predominate, as may be seen from the *reff.* Its very compendious character makes it probable that it may have been drawn up by Luke from Paul's *own report of the substance of what he said*.

(δ) The important *apology before Agrippa and Festus* (ch. xxvi. 1—29), is full of Paul's peculiar expressions². It was spoken in Greek, and taken down very nearly as spoken. Some phrases however occur in it

⁸ [See Vol. III. Prolegg. ch. vii. 1. 34; where however, from not bearing this promise in mind at the time, I have not gone as fully into the subject as I had intended.—*Dec.* 1856.]

⁹ *σύνεμι, ἐλαβίης, αὐτῇ τῇ ὥρᾳ, ἔκστασις*, are peculiar to Luke: *ἐπιστάς* is a favourite word with him: and very many other expressions, as may be seen by *reff.*, are in the common manner of his writings.

¹ *ἀπρόσκοπος, —συνειδήσις, —δι' ἐτῶν*,—and perhaps *ἀδίκημα*.

² *ῥηγναι* (in this sense never used by Luke, but by Paul 11 times), *ὄντα σε* (acc. pendens, see *reff.*),—*ἐὶς*,—*μακροθύμως* (only used here, but the cognate words are very favourite ones with Paul),—*προγινώσκοντες*,—*θρησκεία*,—*ἐπ' ἐλπίδι*, κ.τ.λ.,—*νύκτα κ. ἡμέραν* (see *reff.*),—*καταντήσαι* (see *reff.*),—*κρίνεται παρ' ὑμῖν*,—*ἔδοξα, —ἐναντία*

which seem to belong to Luke³; just enough to shew the hand which has committed the speech to writing. We must remember however that several of these are expressive of meanings not elsewhere occurring in Paul's composition, which therefore he may well, in uttering, have thus expressed.

18. Our conclusion from this examination may be thus stated: (1) *That in all cases the diction of the speeches was more or less modified by Luke's hand.* (2) *That they are not in any case (as some have supposed) composed by him for the speaker, but were really in substance, and for the most part in very words, uttered as written.* (3) *That the differences apparent in the greater or less amount of editorial diction in different speeches, remarkably correspond to the alleged occasions and modes of their delivery:*—where Paul spoke Hebrew, hardly any traces of his own style being discernible,—as also where a short compendium only of his speech is given; while on the other hand speeches manifestly reported at length and which were spoken in Greek originally, are full of the characteristic peculiarities of Paul himself.

19. For many other interesting particulars connected with the sources of the narrative in the Acts, I refer the student to Dr. Davidson's Introduction to the N. T., vol. ii.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The *Gospel* of Luke commences with a preface, in which he declares his object with sufficient precision. Dedicating it to his friend Theophilus, he describes it as a record of τὰ ἐν ἡμῖν πεπληροφορημένα πράγματα,—and asserts his purpose in writing it to be, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. Now there can be little question that both these descriptions apply to the Acts also. That book is introduced without preface, as a *second part* following on the former treatise; a δεύτερος λόγος to the Gospel.

2. I have stated with regard to the *Gospel*, that we can hardly suppose Luke's design to have confined itself to Theophilus, but must believe that he followed the common practice of dedicating his work to some one person of rank or influence, and describing it as written for him. The same applies also to the Acts: and the class of readers for

(comp. ch. xxviii. 17),—ἀγίων (in Acts, only ch. ix. 13, *of Paul*,—and in the section ch. ix. 32—43, but in Epp. passim),—τιμωρῶν,—τάς ἐξω πόλεις,—ὑπὲρ τ. λαμπ.,—κλήρον ἐν τοῖς ἡγιασμένοις,—μετανοεῖν (absol.),—ἐκτός,—πρῶτος ἐξ ἀναστ.,—σωφροσύνη,—ἐν ὀλίγῳ,—ὁπίστος,—παρεκτός.

³ ἐν φυλακαῖς κατέκλεισα,—ἐξουσίαν λαβών,—ἀναιρουμένων (never used by Paul),—περιλάμψαν,—καταπεσόντων,—σὺλλαβόμενοι,—διαχειρίσασθαι,—ἀποφθέγγομαι.

whom Luke wrote is the same as before; viz. *Christians, whether Jews or Gentiles.*

3. If a further specification of his object in writing be required, it can only be furnished by an unprejudiced examination of the contents of the book. These are found to be, *The fulfilment of the promise of the Father by the descent of the Holy Spirit: the results of that out-pouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads, all the personal and subordinate details may be ranged. Immediately after the ascension, Peter, the first of the twelve, the Rock on whom the Church was to be built, the holder of the keys of the Kingdom, becomes the great Actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office,—and by him, in the Lord's own time, is accomplished. But none of the existing Twelve were (humanly speaking) fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done,—the progress in his hand of that work—his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

4. Nor can we attribute this with any probability to a *set design of a comparison between the two great Apostles*, or of an apology for Paul by exhibiting him as acting in consonance with the principles which regulated Peter. All such hypothesis is in the highest degree unnatural and forced. The circumstances before the narrator's view would, without any such design, have led to the arrangement of the book as we now find it. The writer was the companion of Paul;—and in the land which had been the cradle of the Church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history begun. In that interval, Peter was the chief actor: Peter was the acknowledged 'chosen vessel' in the first days of the Gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian Eunuch, with which Peter had no connexion whatever. He gives at length the history of Stephen—the origin of the office which he held,—his apology,—his martyrdom,—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day⁴.

⁴ Schneckenburger, who (as well as Griesbach and Baur) holds the theory against which this paragraph is directed, is obliged to suppose that Stephen was *purposely* introduced to be exhibited as the prototype and forerunner of Paul; That Stephen *was so*, in some

5. Any view which attributes *ulterior design* to the writer, beyond that of faithfully recording such facts as seemed important in the history of the Gospel, is, I am persuaded, mistaken. Many ends *are* answered by the book in the course of this narration, but they are the designs of Providence, not the studied purposes of the writer:—e. g., the sedulous offer of the Gospel to the Jewish people,—their continual rejection of it,—the as continual turning to the Gentiles:—how strikingly does this come out before the reader as we advance,—and how easily might this be alleged as the design,—supported as the view would be by the final interview of Paul with the Jews at Rome, and his solemn application of prophecy to their unbelief and hardness of heart. Again, in the course of the book, more and more strongly does it appear that God's purpose was to gather a people out of the Gentiles to His name: so that by Michaelis *this* is assigned as one of two great objects of the book. And so we might pass on through the whole cycle of progress of the faith of Christ, and hypotheses might be raised, as each great purpose of Providence is seen unfolding, that *to narrate it* was the object of the work.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. I see no cause for departing from the opinion already expressed in the Prolegomena to Luke's Gospel (vol. i., Prol., p. 40) that the Acts was *completed and published at the expiration of the two years described in the last verse of chap. xxviii.* No reason can be assigned, why, had any considerable change in the circumstances of Paul taken place, it should not have been mentioned by Luke. The same will hold still more strongly of the *death* of the Apostle.

2. The prevalent opinion of recent critics in Germany has been, that the book was written *much later than this.* But this opinion is for the most part to be traced to their subjective leanings on the prophetic announcement of Luke xxi. 24. For those who hold that there is *no such thing as prophecy* (and this unhappily is the case with many of the modern German critics), it becomes necessary to maintain that that verse was written *after the destruction of Jerusalem.* Hence, as the Acts is the *sequel to the Gospel*, much more must the Acts have been written after that event. To us in England, who receive the verse in question as a truthful account of the words spoken by our Lord, and

sense, is true enough: but the assimilation of Paul to Stephen is a result springing naturally out of the narrative, not brought about by the writer of the history. Supposing the facts to have been as related, it was most natural that Paul should earnestly desire the whole particulars respecting Stephen to be minutely recorded: and so we find them.

see in them a weighty prophetic declaration which is even now not wholly fulfilled, this argument at least has no weight.

3. The last-mentioned view (which is that of De Wette) differs from that of Meyer, who sees in ch. viii. 26 (*αὐτὴν ἑστὶν ἔρημος*) a *terminus a quo*, and in the omission of all mention of the destruction of Jerusalem, a *terminus ad quem*, for the publication of the history; which he would therefore place at the beginning of the Jewish war, after the destruction of Gaza by the revolutionary bands of the Jews, and before the destruction of Jerusalem. But the notice of viii. 26 cannot be fairly thus taken: see note there, in which I have endeavoured to give the true meaning of ἔρημος as applying to ὁδός and not to Gaza, and as spoken by the angel, not added by the Evangelist. Meyer's latter terminus, and the argument by which he fixes it, I hold to be sound. It would be beside all probability, that so great, and for Christianity so important an event, as the overthrow of the Jewish city, temple, and nation, should have passed without even an allusion in a book in which that city, temple, and nation, bear so conspicuous a part.

4. Meyer also (Einl. p. 6) endeavours to render a reason why the subsequent proceedings of Paul in Rome should not have been noticed. They were, he imagines, well known to Theophilus, an Italian himself, if not a Roman. But this is the merest caprice of conjecture. What convincing evidence have we that Theophilus was a Roman, or an Italian? And this view would hardly (though Meyer labours to make it do so) account for the narration of what *did* take place in Rome,—especially for the last verse of the book.

5. De Wette attempts to account for the history ending where it does, because the words of our Lord in ch. i. 8 had been accomplished, and so the object of the history fulfilled. But how were they more accomplished at that particular time than before? Rome *had not been specified* in that command: and *he who now preached at Rome was not formally addressed in those words*. Rather, if the object of the writer had been merely to trace these words to their fulfilment, should he have followed *the actual Apostles to whom they were spoken*, many of whom we have reason to believe much more literally preached ἕως ἑσχάτου τῆς γῆς, than St. Paul. But no such design, or none such in so formal a shape, was in the mind of our Evangelist. That the Lord commanded and his Apostles obeyed, would be the obvious course of history; but that the mere bringing of one of those Apostles to the head of the civilized world should have been thought to exhaust that command, is inconceivable as a ground for breaking off the narration.

6. Still more futile is the view that it was broken off because the promise of ch. xxiii. 11 was now fulfilled (οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρεῖσθαι). For on this view, the *being brought before Caesar* ought to have been *expressly narrated*: another promise having been given to

Paul, ch. xxvii. 24, *μὴ φοβοῦ, Παῦλε, Καίσαρι σε δεῖ παραστήναι*.—Indeed this very argument tells forcibly in favour of the date commonly assigned. Without attributing it as an object in the mind of the writer, to relate the fulfilment of every divine promise recorded by him, we may at least regard it as probable, that *had he been able* to chronicle the fulfilment of this promise, he *would have done so*, seeing that the apology before Cæsar was so weighty an event, and that three former apologies, those before the Jews, before Felix, and before Festus and Agrippa had been inserted.

7. If we look at the probabilities of the matter, we shall find that the time commonly assigned was by very far the most likely for the publication of the book. The arrival at Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause: a large amount of historic material was collected:—or perhaps, taking another view, Nero was beginning 'in pejus mutari:' none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which now the Christians enjoyed be exchanged for bitter persecution. If such terrors loomed in the prospect of even those who judged from worldly probabilities, there would surely be in the church at Rome prophets and teachers, who might tell them by the Holy Ghost of the storm which was gathering, and might warn them that the words lying ready for publication must be given to the faithful before its outbreak, or never. It is true that such *a priori* considerations would weigh little *against* presumptive evidence furnished by the book itself: but when arrayed in aid of such evidence, they carry with them no small weight: when we find that the time naturally and fairly indicated in the book itself for its publication, is that one of all others when we should conceive that publication most likely.

8. We thus get A.D. 63 (see the following table) for the date of the publication.

9. The same arguments which establish the date, also fix the place. At Rome, among the Christians there, was this history first made public, which has since then in all parts and ages of the church formed a recognized and important part of the canon of Scripture.

10. As regards the *title* of the book, it is evident from the numerous variations in the MSS, that it proceeded not from the author, but from the transcribers. It represents the estimate, not of one culling these out of more copious materials, but of an age when these were *all* the Acts of the Apostles *extant*.

SECTION V.

GENUINENESS, AND STATE OF THE TEXT.

1. Eusebius (H. E. iii. 25), recounting the *ὁμολογούμεναι θεῖαι γραφαί*, says, *τακτέον ἐν πρώτοις τὴν ἁγίαν τῶν εὐαγγελίων τετρακτὸν ὧς ἔπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή*. And in iii. 11,—*Λουκᾶς τὸ μὲν γένος ὢν τῶν ἀπ' Ἀντιοχείας, τὴν δὲ ἐπιστήμην ἱατρὸς, τὰ πλεῖστα συγγεγονῶς τῷ Παύλῳ, καὶ τοῖς λοιποῖς δὲ οὐ περιέργως τῶν ἀποστόλων ὠμιληκῶς, ἥς ἀπὸ τούτων προσεκτίσατο ψυχῶν θεραπευτικῆς ἐν δυσὶν ἡμῖν ὑποδείγματα θεοπνεύστοις καταλέλοιπε βιβλίους· τῷ τε εὐαγγελίῳ . . . καὶ ταῖς τῶν ἀποστόλων πράξεσιν, αἷς οὐκέτι δι' ἀκοῆς, ὀφθαλμοῖς δὲ αὐτοῖς παραλαβὼν συνετάξατο*. And many earlier fathers, either by citation or by allusion, have sufficiently shewn that the book was esteemed by them part of the canon of Scripture.

(α) Papias (see Euseb. H. E. iii. 39) does not mention nor refer to the Acts. He speaks indeed of Philip, and his daughters, but mistakes him (?) for Philip the Apostle: and of Justus surnamed Barsabas. Nor are there any references in Justin Martyr which, fairly considered, belong to this book. Such as are sometimes quoted may be seen in Lardner, Vol. I. p. 122. The same may be said of Clement of Rome. Ignatius is supposed to allude to it (*μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν*. Smyrn. § 3. Comp. Acts x. 41): so also Polycarp (*ὃν ἔγειρεν ὁ θεὸς, λύσας τὰς ὠδῖνας τοῦ ἄδου*. Phil. § 1. Comp. Acts ii. 24).

(β) The first direct quotation occurs in the Epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Euseb. H. E. v. 2. Speaking of the martyrs, they say, *ὑπὲρ τῶν τὰ δεινὰ διατιθέντων ἡῤυχοντο, καθάπερ Στέφανος ὁ τέλειος μάρτυς· κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην*.

(γ) Irenæus frequently and expressly quotes this book: and in book iii. ch. 14 he gives a summary of the latter part of the Acts, attributing it to Luke as its writer.

(δ) Clement of Alexandria quotes it often, and as the work of Luke: e.g. *καθὸ καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τὸν Παῦλον λέγοντα· Ἄνδρες Ἀθηναῖοι, κ.τ.λ.* (see Acts xvii. 22, 23.) Strom. v. p. 588 B.

(ε) Tertullian often quotes it expressly: e.g.: 'Adeo postea in Actis apostolorum invenimus, quoniam qui Joannis baptismum habebant, non acceperant Spiritum Sanctum, quem ne auditu quidem noverant' (comp. Acts xix. 1—3), De baptismo, c. 10. And again: 'cum in eodem commentario Lucæ, et tertia hora orationis demonstretur, sub qua Spiritu Sancto initiati pro ebriis habebantur, et sexta, qua Petrus ascendit in superiora,' &c. De jeuniis, c. 10.

2. (α) The Marcionites (cent. iii.) and the Manichæans (cent. iv.) rejected the Acts as contradicting some of their notions. "Cur Acta respuatis jam apparet, ut deum scilicet non alium prædicantia quam creatorem, nec Christum alterius quam creatoris, quando nec promissio Spiritus sancti aliunde probetur exhibita, quam de instrumento Actorum." Tertull. adv. Marcion. lib. v. § 2. And of the Manichæans, Augustine says, "Manichæi canonicum librum ejus titulus est Actus Apostolorum repudiant. Timent enim evidentissimam veritatem, ubi apparet, Sanctum Spiritum missum qui est a Domino Jesu Christo evangelica virtute præditus." Epist. 237. 2.

(β) Some modern critics in Germany, especially Baur, have made use of the hypothesis, that the Acts is an apology for Paul (see above, § iii. 4), to throw discredit on the book, and to bring down its publication to the second century. But with the hypothesis will also fall that which is built on it; and from the reasoning of the preceding sections it may be seen how utterly impracticable it would have been for an imitator to draw up narratives and speeches which should present the phenomena, in relation to the facts underlying them, which these do.

3. The text of the Acts, in D and E of the leading MSS, and their cognates in the mss and versions, is varied by many interpolations of considerable length. It may suffice to point out a few of these, referring the student to the various readings to examine them in detail:

chap. x. 25; xi. 2, 17, 25, 27, 28; xii. 10; xiv. 2, 7, 18, 19; xv. 2, 12, 20; xvi. 10, 30, 35, 39, 40; xvii. 15; xviii. 4, 27; xix. 1; xx. 3; xxiii. 24; xxiv. 24; xxv. 24; xxvii. 1; xxviii. 31.

Of these, some are remarkable as bearing considerable appearance of genuineness, e.g. those in ch. xii. 10, xvi. 10: some are unmeaning and absurd, as those in ch. xiv. 19, xvi. 39. Considerable uncertainty hangs over the whole question respecting these insertions. A critic of eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by the hand of correctors; and he has published an edition on this principle.

4. The great abundance of various readings in the Acts, and the extent of space consequently devoted to them, will be observed by every reader. In no book of the N. T., with the exception of the Apocalypse, is the text so full of variations as in this. To this result several reasons may have contributed. In the many backward references to the Gospel history, and anticipations of statements and expressions occurring in the Epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts,—any act or word apparently unworthy of the apostolic agent was modified for the sake of

decorum. Where St. Paul relates over again to different audiences the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. These circumstances render the critical arrangement of the text in this book a task more than usually difficult. I have endeavoured to conduct it according to the principles which I need not here specify, as they will be found fully enunciated below, in ch. v. § 1, "On the arrangement of the text in this edition."

SECTION VI.

CHRONOLOGY.

1. The chronology of the Acts has been the subject of many learned disquisitions both in ancient and modern times. It must suffice here (1) to point out to the reader those recent works where he will find the whole matter thoroughly discussed, and the results of older enquiries stated and criticised: and (2) to furnish a table arranged according to years, in which the contemporary sacred and profane history may be placed side by side, according to the conclusions which I myself have been led to form.

(a) The treatise of Anger, *de temporum in Actis Apostolorum ratione*, Lips. 1833, was by far the best complete discussion of the chronology which had appeared up to that time: and the student who masters this not very voluminous work, will be in entire possession of the state of the enquiry when it was published.

(β) But the ground has since been again gone over, and Anger's results somewhat shaken, by Wieseler, *Chronologie des apostolischen Zeitalters*, Göttingen, 1848, which is now the best and most important work on the subject. I have been led in several places to differ from Wieseler, but I do not on that account underrate the value of his researches. His work, as well as that of Anger, should be in the hands of every student who wishes to master the chronology of the apostolic period.

(γ) A work often referred to in these Prolegomena, Dr. Davidson's *Introduction to the New Testament*, will be found by the English reader to contain a very useful résumé of the views and arguments of other writers as well as his own conclusions; and is accompanied with the table usual in the German writers, giving at one glance the various dates assigned by different chronologists for the events in the apostolic history.

2. I proceed to give the chronological table above promised. It will be observed that *the chronology of the Acts takes us only to the end of the second year of St. Paul's [first] imprisonment at Rome*. With the important and difficult question respecting a *second* imprisonment, *we are here in no way concerned*. It will come before us for full discussion in the Prolegomena to the Pastoral Epistles, vol. iii.

A.D.	YEARS, ETC.	U.C.	HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
30	(TIBERIUS) [sole Emperor from Aug. 19, A.D. 14.]	763	CAPRIAS, appointed by Valerius Gratus procurator of Judæa, A.D. 25. (Jos. Antt. xviii. 2, 2.)	PONTIUS PILATUS, from A.D. 26, or early in 27 (Jos. Antt. xviii. 4, 2: see below, A.D. 36) (<i>Vitellius</i> , Prefect of Syria, A.D. 34). Pilate is sent to Rome to answer for his conduct by Vitellius, late in 36: for Antt. xviii. 4, 2) Tiberius died before his arrival there.	THE ASCENSION (May 18, Wieseler). PENTECOST (May 27), Effusion of the Holy Spirit . A.D. 30—37, the events related Acts ii. 42—vi. 8. Prosperous progress of the faith in Jerusalem.
36	TO	789	displaced by Vitellius at the Passover.	<i>Marcellus</i> , appointed by Vitellius <i>ἐπιμελητής</i> of Judæa (Antt. ib.).	
37	(CALIGULA) Emperor from March 16 [Tact. Ann. vi. 50.]	790	JONATHAN, son of Ananias (Antt. xviii. 4, 3). displaced by Vitellius at Pentecost (Antt. xviii. 5, 3).	MARYLLUS sent by Caligula to Judæa as High-priest (Antt. xviii. 6, 10). (<i>Herod Agrippa</i> I. appointed by Caligula, a few days after his accession, king of the tetrarchy of Philip, i. e. Batanæa, Trachonitis, and Auranitis [Antt. xviii. 6, 10].) (His brother Herod made king of Chalcis.)	Martyrdom of Stephen (vii. 59).—Dispersion of the disciples (viii. 4).—Philip, and afterwards Peter and John, at Samaria (viii. 5—25).—Philip converts the Æthiopian eunuch, and preaches from Azotus to Casarea (viii. 26, 40).— Conversion of Saul (late in the year) (ix. 1—19).
38	TO	791		(On Aretas being in possession of Damascus, see note, Acts ix. 24, 25.) (<i>P. Petronius Turpilianus</i> , Prefect of Syria, A.D. 39.) (<i>Agrippa</i> returns from Rome to his new kingdom, in the 2nd year of Caligula [Antt. xviii. 6, 11].) (<i>Antipas</i> goes to Rome to solicit the title of king, but is banished to Lyons, and his tetrarchy given to <i>Agrippa</i> [Antt. xviii. 7, 2] A.D. 39-40. See Antt. xix. 8, 2.)	Peace of the Churches (ix. 31).—Circuit of Peter (ix. 32—43).—He preaches to Cornelius and his Gentile friends at Casarea (x. 1—48).—Gives an account of the same to the Church at Jerusalem (xi. 1—18).—After spending three years in Arabia and Damascus (Gal. i. 15—18), SAUL goes up to Jerusalem (First visit) and meets Peter (ix. 26—29, Gal. i. 18): remains fifteen days, then being in danger of his life is sent by the brethren to Tarsus.
40	TO	793			
41	(CLAUDIUS) Emperor from Jan. 24 [Suet. Calig. 58.]	794	removed by Agrippa, Antt. xix. 6, 2.	(AGRIPPA appointed by Claudius king over the whole dominions of Herod the Great his grandfather [Antt. xix. 5, 1].)	Meantime the Gospel had been preached to Gentiles at Antioch (xi. 19, 20). Barnabas is sent thither by the Church at Jerusalem, rejoices at what had taken place, and fetches Saul from Tarsus. They remain a year at Antioch (xi. 26). The disciples are first called Christians (ib.).—Agabus prophesies a famine (xi. 28): supplies sent to the brethren in Judæa by the hands of Barnabas and Saul (Second visit) (xi. 30).—perhaps after Herod's death.
43	TO	796	MATTHIAS son of Ananias removed by Agrippa in 43.	(<i>Vibius Marsus</i> , Prefect of Syria, A.D. 42.)	
			ELIONEUS son of Cantheras...		

A.D.	YEARS, ETC.	U.C.	HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
44	797		(Death of Herod Agrippa [Antt. xix. 3. 2].) CUSPIUS FABIUS, Procurator of Judea, the younger Agrippa being retained at Rome (Antt. xix. 11. 2). [<i>C. Cassius Longinus</i> , Prefect of Syria, Antt. xx. 1. 1.)	Martyrdom of James the brother of John (or perhaps late in the preceding year), (xii. 2).—Imprisonment (at the Passover) and miraculous escape of Peter (xii. 3—17). DEATH OF HEROD AGRIPPA, very soon after, at Casarea (xii. 23).
45	798	removed by Herod King of Chalcis (Antt. xx. 1. 3). JOSEPH son of Cami, ib.	(Herod King of Chalcis obtains from Claudius the power of appointing the High Priests and the custody of the temple and the sacred treasure [Antt. xx. 1. 3].)	First missionary journey of Barnabas and Saul (henceforward PAUL), (xiii. 1—xiv. 28), to Cyprus and Asia Minor (46 or 47).
46	799	removed by Herod King of Chalcis, prob. in 47 (Antt. xx. 5. 2).	TIBERIUS ALEXANDER, Procurator of Judea (Antt. xx. 5. 2). The great famine is raging in Judea (ibid.).	This journey hardly occupies more than a year: they consequently return to Antioch in 47 or 48.
47	800	ANANIAS son of Nebedæus, ib.	VENTIDIUS CUMANUS, Procurator of Judea, Antt. xx. 5. 2. (About the same time, "in the eighth year of Claudius" [Antt. ibid.], Herod k. of Chalcis, dies [See also Bell. Jud. ii. 12. 1].)	After their return, they remain a long time at Antioch with the disciples (xiv. 23).
48	801			
49	802		(Agrippa the younger appointed king of Chalcis [B. J. ii. 12. 1].) (Titus Unmilius Quadratus, Prefect of Syria, Antt. xx. 6. 2; B. J. ii. 12. 5.)	
50	803	sent to Rome in 52 by Quadratus, in conseq. of a dispute with the Samaritans,—together with Cumanus the Procurator (Antt. xx. 6. 2); but appears not to have lost his office (see note, Acts xxiii. 2).	(Cumanus deposed at Rome, see preceding column.) FELIX Procurator of Judea (A.D. 53) (Antt. xx. 7. 1). (Agrippa II. promoted from Chalcis to be king of Batanea, Trachonitis, Gaulanitis, &c. [B. J. ii. 12. 8].)	Dispute respecting the obligation of circumcision, &c. (xv. 1).—Paul and Barnabas go up to Jerusalem (Third visit) on the matter (xv. 2, 3; Gal. ii. 1 ff.: fourteen years inclusive from Paul's conversion).—They return, and tarry in Antioch, teaching and preaching (xv. 35).—Interview with Peter at Antioch (Gal. ii. 11 ff.).—Dispute and separation between Paul and Barnabas.—Second missionary journey of Paul, accompanied by Silas (xv. 40), and Timothy (xvi. 3).—perhaps not before the autumn of 51,—through Asia Minor to Macedonia and Greece (xvi. xvii.).—He spends a year and a half (xviii. 11) at Corinth (First
54	807	TO		

NERO, Emperor from October 13. (Tac. Ann. xii. 69; Suet. Claud. 45; Dio ix. 34.)	and Second Epistle to the Thessalonians , sets sail for the Pentecost at Jerusalem in the spring of 54, and after it (Fourth visit) returns to Antioch (xviii. 22).—In the autumn, apparently, he travels through <i>τα ἀνατολικά μέσθι</i> to Ephesus. Meantime, Apollos is preaching at Corinth (xix. 1).	(Nero presents Agrippa II. with parts of Galilee and Perea [Antt. xx. 8, 4].) (The Egyptian, alluded to Acts xxi. 33, leads a multitude into the wilderness. His followers are routed by Felix, but himself escapes [Antt. xx. 8, 6. B. J. ii. 13, 5].)	Paul at Ephesus till Pentecost, 57 (<i>πεντηκώστης</i> , xx. 31: compare I Cor. xvi. 8, 9 and note). Here he writes (Ep. to Galatians? and) the First Ep. to the Corinthians not long before his departure (I Cor. xvi. 6). We must place in this interval an unrecorded journey to Corinth: see below, ch. iii. § 5. About Pentecost (57) after the tumult of xix. 23—41, he journeys to Macedonia (Acts xx. 1: 2 Cor. ii. 12, 13), where he writes the Second Ep. to the Corinthians (2 Cor. ix. 2 al.).—and thence to Greece, where he winters (xx. 2) and writes (from Corinth, Rom. xvi. 1, 23) the Epistle to the Romans (in the beginning of 58) (and Ep. to Galatians?).—Soon after, he sets out by land for Jerusalem—spends Easter at Philippi, whence he sails April 5,—touching at Troas, Miletus, Patara, Tyre, and Ptolemais, to Cesarea—arriving at Jerusalem (Fifth visit) a few days before Pentecost (xx. 1—xxi. 16. Cf. xx. 16). He is seized by the Asiatic Jews in the temple, brought before Ananias and the Sanhedrim, rescued by the tribune Lysias from the plots of the Jews, and sent to Cesarea to Felix, where he is accused by Ananias and the Sanhedrim, and kept in prison, by Felix (xxi. 27—xxiii. 25).
	About the middle of 60 Felix is superseded by PONTIUS FESTUS (xxiv. 27. Antt. xx. 8, 9).	Paul in prison at Cesarea. Being accused before Festus by the Jews, and in danger of being taken to be tried at Jerusalem, he appeals to Cæsar (xxv. 1—12).—Is heard before Agrippa and Festus (xxv. 13—xxvi. 32), and sent off by sea to Rome late in the autumn.—Is shipwrecked at Malta, where he winters (xxvii. 1—xxviii. 11).	Paul arrives in Rome (in February): and being kept in <i>custodia militaris</i> , dwells and preaches two years in his own hired house (xxviii. 11—31). At the end of this time probably the publication of the Acts takes place, and all beyond is tradition or conjecture. During the two years (probably) he writes the <i>Epp.</i> to the Ephesians , Colossians , and Philemon : and perhaps that to the Philippians (but qu.?).
	Death of Festus, prob. in summer 62. On the news arriving at Rome, ALBINUS is sent as his successor (Antt. xx. 9, 1).		
		ISHMAEL son of Phabi appointed H. P. by Agrippa II. (Antt. xx. 8, 8)	
	having gone to Rome to petition against Agrippa, is displaced by him (in 61), and JOSEPH CABI appointed (Antt. xx. 8, 11).....		
	displaced by Agr. (61 or 62), and ANANUS appointed, Antt. xx. 9, 1.....		
	displaced in three months by Agr. (62), and JESUS son of Damneus appointed (Antt. <i>ibid.</i>).		

NOTES TO THE CHRONOLOGICAL TABLE.

1. *On the identity of the Journey to Jerusalem related in Acts xv., with that referred to Gal. ii. 1 ff.*

FIVE visits of St. Paul to Jerusalem are related in the Acts. Now the visit of Gal. ii. 1 ff. must be either (α) one *distinct from all these*, or (β) *identical with one or other of them*.

(α) This hypothesis should not be resorted to, till every attempt to identify the visit with one of those recorded can be shewn to fail. Then only may we endeavour, as in the case of the unrecorded visit to Corinth, (see below, Chap. III. § 5,) to imagine some probable place for the insertion of such a visit. So that the legitimacy of this hypothesis must be tried by the results arrived at in the discussion of the other. The maintainers of it are Beza, Paley (hesitatingly; Hor. Paul., p. 71, Birks's edn.), Schrader (der Apostel Paulus, i. 74 ff.), and Tate.

(β) The visit in question is identical with one or other of those recorded in the Acts.

1. *It is not the first visit.* The identity of the visits of Acts ix. 26—29 and Gal. i. 13 being assumed (and it is hardly possible to doubt it), this follows as a matter of course.

2. *It is not the second visit* (Acts xi. 29, 30). For we read, Gal. ii. 7, that Paul was already recognized as intrusted with the Gospel of the uncircumcision, and as having preached vv. 8, 9 together with Barnabas among the Gentiles. Now the commission of Paul and Barnabas to preach to the Gentiles dates from Acts xiii. 1, *after the second visit*.

Also, at the time of the *second visit*, it is wholly improbable that Paul should have held a place of such high estimation in comparison with Peter, as we find him filling in Gal. ii. 8 ff.

Again, on this hypothesis, either the first visit, or his conversion, was *fourteen years* inclusive *before this*, which took place certainly before 46 A.D.; for then the famine was raging, and this relief was sent up by prophetic anticipation. This would bring, either the first visit, or his conversion itself, to A.D. 32: a date wholly improbable, whichever way we take the fourteen years of Gal. ii. 1.

3. The question of identity with the third visit is discussed below.

4. *It is not the fourth visit.* For in Gal. ii. 1, we read that *Barnabas went up with Paul*: but in Acts xv. 39, we find Paul and Barnabas separated, nor do we ever read of their travelling together afterwards,—and evidently Barnabas was not with him when he visited Jerusalem Acts xviii. 18—22. Besides, the whole character of the fourth visit as there related, is against the idea that any weighty matters were then transacted. The expression merely is *ἀναβὰς καὶ ἀσπασόμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν*. Again, if we assume the identity of the visit in question with the *fourth visit*, the Apostle can hardly be acquitted of omitting, in his statement of his conferences with the principal Apostles in Gal. ii., an intermediate occasion when the matters arranged between them had been of the most solemn and important kind. This would be scarcely ingenuous, considering the object which he had in Gal. ii.

5. *It is not the fifth visit.* For after this visit Paul did not return to Antioch, which he did after that in question, Gal. ii. 11.

6. It remains therefore, that it can only, if identical with any of the five, be the *third visit*. Is this probable?

(a) The *dates* agree. See the Chronological Table, and notes on Gal. ii. 1.

(b) The *occasions* agree. Both times, the important question relative to the obligation of Christians to the Mosaic law was discussed: both times, the work of Paul and Barnabas among the Gentiles was recognized. What need was there for this to be

twice done? It is of no import whatever to the matter, that in Acts, the result is a public decree,—whereas in Gal., no mention of such a decree is made: the *history* relates that which was important for the church,—the *Epistle*, that which cleared the Apostle personally from the charge of dependence on man: all mention of the decree would in Gal. have been irrelevant. Similarly we may deal with the objection, that in Acts, a public council is summoned, whereas in Gal., it is expressly said that Paul laid forth to them the Gospel which he preached to the Gentiles, but *κατ' ἰδίαν τοῖς δοκοῦσιν*. This entirely agrees with Acts xv. 12, where Paul and Barnabas related to the *multitude*, not the nature of the doctrine which they preached, but only the patent proofs of its being from God,—*ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν*.

(c) Nor is it any objection to the identity, that in Gal. ii. 2, Paul went up *κατ' ἀποκάλυψιν*,—whereas in Acts xv. 2, the brethren *ἔταξαν* that P. and B. should go up, in consequence of the trouble given by the Judaizers. How do we know that this revelation was not made to the church, and so directed their appointment? Or if it be understood that the revelation was made to Paul himself, who can say whether the determination of the brethren was not a *consequence* of it? Who can say again, whether Paul may not have been *reluctant* to go up, rather willing not to confer with flesh and blood on such a matter, and may have been *commanded by a vision* to do so? We have here again only the public and the private side of the same occurrence: the one, suitable to the ecclesiastical narrative: the other, to the vindication of his office by the Apostle.

(d) The result is strikingly put by Mr. Conybeare, *Life and Epp. of S. Paul*, vol. i. p. 250,—“The *Galatian visit* could not have happened *before the third visit*: because, if so, the App. at Jerusalem had already granted to Paul and Barnabas (Gal. ii. 3—6) the liberty which was sought for the *εὐαγγέλιον τῆς ἀκροβυστίας*: therefore there would have been no need for the church to send them again to Jerusalem upon the same cause. Again, the *Galatian visit* could not have occurred *after the third visit*: because, almost immediately after that period, Paul and Barnabas ceased to work together as missionaries to the Gentiles: whereas, up to the time of the *Galatian visit*, they had been working together.

(γ) It seems then to follow, that the Galatian visit is identical with that recorded in Acts xv.

Those who wish to see the whole question dealt with more in detail, and the names and arguments of the champions of each view recounted, may refer to Mr. Conybeare's note at the conclusion of ch. vii. of Conybeare and Howson's *Life of St. Paul*: or to Dr. Davidson's *Introd.* vol. ii. pp. 112 ff.

II. On the discrepancy of Tacitus and Josephus regarding Felix.

Tacitus, *Ann.* xii. 54, has generally been supposed to be in error in stating that Cumanus and Felix were joint procurators before the condemnation of the former. His account is very circumstantial, but seems to shew an imperfect acquaintance with Jewish matters: whereas it is probable that Josephus was best informed in the affairs of his own country. The discrepancy is a very wide one, and if Tacitus is wrong, he has the whole history of the outbreak in Judæa circumstantially misstated to correspond. See Wieseler, *Chron. des Apost. Zeitalters*, p. 67, note.

EXCURSUS

ON “THE CITY OF LASÆA,” AND OTHER PARTICULARS MENTIONED IN ACTS XXVII. 7—17.

Since the publication of the second edition of this volume, much light has been thrown on the interesting questions connected with the topography of this passage, by letters

written to Mr. Smith from the Rev. George Brown, who accompanied the yacht *St. Ursula*, Hugh Tennent, Esq., on a cruise in the Mediterranean, in the winter of 1855—6. I have to thank Mr. Smith for having kindly forwarded to me copies of these letters as they arrived. The substance of them is now printed as an extract from Mr. Brown's Journal, in the second edition of Mr. Smith's "Voyage and Shipwreck of St. Paul," Appendix, No. 3. I extract here such portions as regard immediately the geographical points in question, referring my readers to the volume itself for the whole account, which is most graphic and entertaining.

I. "We asked Nicephorus (the old Greek already mentioned) what was the ancient name of Lutro? He replied without hesitation, 'Phœniki,' but that the old city exists no longer. This of course proved at once the correctness of Mr. Smith's conclusion. We were told further that the anchorage is excellent, and that our schooner could enter the harbour without difficulty. We next enquired the ancient name of the island of Gozzo, and he said at once, 'Chlavda,' or 'Chlavdanesa' (χλαύδα, or χλαύδα νήσος), a reply equally satisfactory. He told us also that there was a tradition in these parts that ἄγιος Παῦλος ἀπόστολος had visited Calolimounias (the fair havens), and had baptized many people there.

II. "Friday, Jan. 18th (Calolimounias).—Nothing now remained to be done but to ascertain the exact position of Lasæa, a city which Luke says is nigh to the Fair Havens . . . I asked our friend the Guardiano, ποῦ ἔστι Λασέα (Λάσαια)? He said at once, that it was two hours' walk to the eastward, close under Cape Leonda: but that it is now a desert-place (τόπω ἐρήμω). Mr. Tennent was eager to examine it: so getting under weigh, we ran along the coast before a S. W. wind. Cape Leonda is called by the Greeks Λέωνα, evidently from its resemblance to a lion couchant, which nobody could fail to observe either from the W. or the E. Its face is to the sea, forming a promontory 350 or 400 feet high. Just after we passed it, Miss Tennent's quick eye discovered two white pillars standing on an eminence near the shore. Down went the helm: and putting the vessel round, we stood in close, wore, and hove to. Mr. H. Tennent and I landed immediately, just inside the cape, to the eastward, and I found the beach lined with masses of masonry. These were formed of small stones, cemented together with mortar so firmly, that even where the sea had undermined them, huge fragments lay on the sand. This sea-wall extended a quarter of a mile along the beach from one rocky face to another, and was evidently intended for the defence of the city. Above we found the ruins of two temples. The steps which led up to the one remain, though in a shattered state: and the two white marble columns noticed by Miss Tennent, belonged to the other. Many shafts, and a few capitals of Grecian pillars, all of marble, lie scattered about, and a gully worn by a torrent lays bare the substructures down to the rock. To the E. a conical rocky hill is girdled by the foundations of a wall: and on a platform between this and the sea, the pillars of another edifice lie level with the ground. Some peasants came down to see us from the hills above, and I asked them the name of the place. They said at once, 'Lasea:' so there could be no doubt. Cape Leonda lies five miles E. of the Fair Havens: but there are no roads whatever in that part of Candia. We took away some specimens of marble, and boarded our vessel: at four P.M., sailed for Alexandria."

III. LUTRO. "The health-officer told me, that though the harbour is open to the E., yet the easterly gales never blow home, being *lifted* by the high land behind, and that even in storms, the sea rolls in gently ('piano piano'). He says *it is the only secure harbour, in all winds, on the south coast of Crete*: and that during the wars between the Venetians and the Turks (the latter took the island in 1688, I think), as many as twenty or twenty-five war-galleys had found shelter in its waters. He further shewed us an inscription on a large slab which he says was found among some ruins on the point, and took us up the hill to see the traces of the site of the ancient Phœniki.

The outline of its ramparts is clearly discernible, and some cisterns hollowed in the rock: but the ploughshare has been driven over its site, and it displays 'the line of confusion and the stones of emptiness.'"

The inscription here alluded to was afterwards made out accurately by Mr. Brown, and is given by Mr. Smith in his Preface. It is interesting and important:

JOVI . SOLI . OPTIMO . MAXIMO .
 SERAPIDI . ET . OMNIBVS . DIIS . ET .
 IMPERATORI . CAESARI . NERVAE .
 TRAJANO . AVG . GERMANICO . DACICO .
 EPICTETVS . LIBERTVS . TABVLARIVS .
 CVRAM . AGENTE . OPERIS . DIONYSIO .
 SOSTRATI . FILIO . ALEXANDRINO . GVBERNATORE .
 NAVIS . PARASEMO . ISOPHARIA . CL . THEONIS .

i. e. "Epictetus, the freedman and tabularius, to Jupiter, only O. M., to Serapis and all the gods, and to the Emperor Cæsar Nerva Trajanus Augustus Germanicus Dacicus: the superintendent of the work being Dionysius son of Sostratus of Alexandria, gubernator (κυβερνήτης) of the ship whose sign is Isopharia, of the fleet of Theon."

Now as Mr. Smith points out, we have here several points of union with the text of the Acts.

1. It appears that Alexandrine ships did anchor and make long stay, perhaps winter, at Phœnice: otherwise Epictetus, the master of one, could hardly have remained long enough to superintend this votive building, whatever it was.

2. We see the accuracy of the Alexandrian nautical language employed by St. Luke. We have here *κυβερνήτης* (ch. xxvii. 11) as the designation of the master of the ship; and *παρασήμω* as indicating the name or sign of it (ch. xxviii. 4).

The *tabularius* was the notary, or agent, of the fleet to which the Isopharia belonged. Mr. Smith quotes an inscription:

CINCIO . L . F . SABINIANO . TABVLARIO . CLASS . RAVENN .

EXCURSUS II.

ON THE READING 'Ελληνιστάς IN ACTS xi. 20.

Since the following sheets have passed through the press, my attention has been directed to a pamphlet by Dr. Kay, the Principal of Bishop's College, Calcutta, "On the word *Hellenist*, with especial reference to Acts xi. 19 (20)." Dr. Kay defends the received reading 'Ελληνιστάς against the modern critical editors with considerable earnestness: I wish I could say that he had himself shewn the humility and impartial investigation which he demands from them, or abstained from that assumption which substantiates nothing, and that vituperation of his opponents which shakes a reader's confidence in even the best cause. I shall deal here simply with the residuum of critical argument in his work.

1. As to MSS, B. can only be cited in his favour 'e silentio collatorum;' and we all know, from the fact of several important readings in that MS having been ascertained to be different from its previously assumed testimony, how unreliable such a citation of it is.

2. He states that "Ελληνας is the easier word, and therefore "more likely to have supplanted 'Ελληνιστάς in a few MSS, than this latter to have supplanted it in nearly all." But it is remarkable that he did not notice the bearing on such an assertion of a fact which he himself subsequently alleges: viz. that in ch. vi. 1, "there is *no* MS

variation at all." Does not this circumstance shew, that the alteration here has not been to "Ελληνας for the reason he supposes? Does it not further make it probable that 'Ελληνιστάς being unquestioned there,—"Ελληνας, here so difficult to fit into the narrative, has been changed to that other form, which presented no such difficulty? But of this more below.

3. Dr. Kay has certainly succeeded in neutralizing the testimony of some of the versions, by noticing that the Peschito, Vulgate, and others, read the same word here and in ch. vi. 1. In this respect his pamphlet has done good service, and our future digests should be modified by this fact being stated,—the remaining versions being carefully examined and discriminated.

4. As to the testimony of Fathers, Dr. Kay's argument is one so exceedingly loose and fallacious, that I can only wonder at its having satisfied himself. Chrysostom says ἵσως, διὰ τὸ μὴ εἰδέναι Ἑβραϊστί, "Ελληνας αὐτοὺς ἐκάλουν. Will it be credited, that Dr. K. here argues thus: "I will venture to say that if you were to strike out the word "Ελληνας, and put *x* in its stead, simply asking a person to determine from the sentence itself, for which of the two, 'Ελληνιστάς or "Ελληνας, *x* had been substituted, the answer would be 'Ελληνιστάς." My answer would be the other way, seeing that the latter word would require no such explanation: but setting this aside, was there ever such a critical principle laid down, or experiment proposed, and that by one who justly censures Doddridge for the very same proposal in our text? "Strike out,"—not a dubious reading, for there is no doubt about "Ελληνας in the text of Chrysostom's homily, but—"a difficult reading,—put *x* for it, and then say, according to the measure of your own apprehension and private judgment, what the word ought to be!" Truly, we may be thankful that the text of the New Testament has hitherto escaped the application of such a process.

5. In noticing the Editions, Dr. Kay has shewn singular unfairness. He has quoted a rash and foolish sentence from Doddridge, which says that "*common sense* would require us to adopt "Ελληνας, even if it were not supported by the authority of any MS at all,"—and then charged all the critical Editors with having acted in this spirit, administering to them a severe admonition about 'altering the Scriptures by conjectural criticisms,' from Scott, who however himself believes 'Greeks' to be the right reading. In this, of course, the whole question is begged;—and the very reverse of our practice is charged on us. It is by no conjecture, which source of emendation I altogether repudiate, but owing to conscientious belief that "Ελληνας is the original Scripture text, that I have edited it; and consequently all Dr. Kay's charges, and admonition, are out of place here.

6. His section 'on the meaning of the term 'Ελληνισταί,' as 'designating those Jews and proselytes who used the LXX version of the Scriptures in their synagogues,' tells us no more than all knew before. But when he proceeds to 'the suitableness of this meaning to the context' in Acts xi. 20, I cannot but think that he has missed the whole point of the narrative; and in treating of the objectors to his view, selecting myself as representing them, he has exhibited, as before, remarkable unfairness, and want of logical apprehension. I might point out both these *seriatim*, as indeed any reader may trace them in his pamphlet: but it may suffice to deal with two or three instances. Against 'Ελληνιστάς, I have argued, that "the Hellenists were long ago a recognized part of the Christian Church:" my inference being, that, were they here referred to, there would be no case justifying the phenomena in the text, viz. a special notice like ἐλάλουν καὶ πρὸς τοὺς Ἑλληνιστάς, as distinguished from Ἰουδαίους preceding,—a special mission of an apostle, as (for this is also implied in the text, not an hypothesis of mine) on some unusual occurrence. Now observe, how this is treated by Dr. Kay:

"If this be an argument, it must mean something of the following kind:

"Some Hellenists had been converted at Jerusalem: therefore St. Luke cannot be here narrating a wonderful extension of the Christian church among the Hellenist body at Antioch."

“‘Why not?’ we ask. ‘Because *we* have made up our mind that at this precise period a further *development of the Church’s constitution took place.*’ It is sufficient to reply: ‘*that is a mere arbitrary assumption*: we are content to say with Newton, *Hypotheses non fingo.*’” Kay, p. 16.

I may safely appeal to the student of Scripture, whether this be not the very height of unfairness. I have advanced no hypothesis, but have been led into my view simply by the phenomena of the sacred text itself: by that “patient, inductive criticism” which Dr. Kay himself desiderates. His form of stating my argument keeps out of sight the very point on which it really turns. Instead of “*therefore* St. Luke cannot be here describing,” he should have written, “but, from the diction and character of this portion of St. Luke’s narrative, it is not probable that he is here describing.”

7. The only other matter which I feel it necessary to notice is, the way in which he has dealt with what he is pleased to call my ‘hypothesis’ as to Barnabas being sent “not with the intent to sympathize with the work at Antioch, but to *discourage* it.” This last word, italicised by Dr. Kay as being mine, has neither place nor representative in my note, and is a pure misrepresentation. My words are, “probably from what follows, the intention was to *ascertain the fact*, and to *deter* these persons from the *admission of the uncircumcised* into the church; or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, *one* by birth *with the agents*, and of a *liberal spirit*, shews sufficiently that they wished to deal, not harshly, but gently and cautiously, whatever their reason was.” This he designates as “a strange, and not very reverent hypothesis.” What Dr. Kay may understand by *reverent*, I am at a loss to imagine. I understand by reverence for Scripture, a patient, and at the same time fearless study of its text, irrespective of previously formed notions, but consistently with its own analogies. Now the analogy here is not with the mission of Peter and John to Samaria, as Dr. Kay represents it, nor was Barnabas sent from the Apostles and elders, as in that case: but our analogous incident is to be found in Gal. ii. 12, where, as here, the Church at Jerusalem sent down messengers to Antioch on an errand of supervision. Had any one ventured to infer the character of *that* mission, and its possible effect even on an Apostle, he would doubtless have incurred even more strongly from Dr. Kay the charge of irreverence. But the sacred record itself has set inference at rest in that instance, and thereby given us an important datum whereby to infer the probable character of another mission from the same Church to the same Church; and our inference is, that the Jerusalem believers, whom we find ever jealous for the Judaic purity of the church, acted on this occasion from that motive. The whole character of that which is related of Barnabas’s proceeding at Antioch shews that he was acting, not in pursuance of his mission thither, but in accordance with the feelings of his own heart from seeing the work of God on his arrival.

It were very much to be wished that able men, like Dr. Kay, would study fairness in representing those who differ from them on critical points. The same motives which he assumes exclusively for his own side in this matter, have actuated also those who maintain the other reading. We deprecate as much as he can, ‘a bold alteration of texts, and a supercilious disregard of authority:’ had he dealt fairly with us, and attributed to us *our own* arguments, and not fictitious ones of his creation, he would have been the first to see this.

It is only waste of precious time to spend our strength in jostling one another, when we have such a glorious cause to serve, and only our short lives to serve it in. Let all our strength and earnestness be spent over the sacred Word itself. For sifting, elucidating, enforcing it, rivalry, if our purpose be simple and our heart single, is the surest pledge of union.

CHAPTER II.

OF THE EPISTLE TO THE ROMANS.

SECTION I.

ITS AUTHORSHIP, AND INTEGRITY.

1. This Epistle has been universally believed to be the genuine production of the Apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline Epp., nor the sceptical critics of modern Germany, have doubted this. Some of the earliest testimonies are:

(*a*) Irenæus, *adv. Hær.* iii. 16. 3 (ed. Stieren); Hoc ipsum interpretatus est Paulus scribens ad Romanos: "Paulus apostolus Jesu Christi, &c." (*Rom.* i. 1):—et iterum ad Romanos scribens de Israel dicit, "Quorum patres, et ex quibus Christus, &c." *Rom.* ix. 5¹.

(*β*) Clem. Alex., *Pædag.* i. p. 140 (§ 70);—*ἴδε οὖν, φησὶν ὁ Παῦλος, χρηστότητα κ. ἀποτομίαν θεοῦ κ.τ.λ.* (*Rom.* xi. 22.) See also p. 109, § 19. And the same, *Strom.* iii. p. 544, § 75; *ὁμοίως ἐκ καὶ ὁ Παῦλος ἐν τῇ πρὸς Ῥωμαίους ἐπ. γράφει· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, κ.τ.λ.* (*Rom.* vi. 2.) See also p. 545, § 76; and *al* freq.

(*γ*) Tertullian, *adv. Praxeam*, § xiii.;—Deos omnino nec dicam nec dominos, sed apostolum sequar, ut, si pariter nominandi fuerint Pater et Filius Deum Patrem appellem, et Jesum Christum Dominum nominem (*Rom.* i. 7). Solum autem Christum potero deum dicere, sicut idem apostolus: ex quibus Christus, qui est, inquit, Deus super omnia benedictus in ævum omne (*Rom.* ix. 5).

More instances need not be given: the stream of evidence is continuous and unanimous.

2. But critics have not been so well agreed as to the INTEGRITY of the present Epistle. The last two chapters have been rejected by some: by others, parts of these chapters. Marcion rejected them, but on doctrinal, not on critical grounds. Heumann imagined ch. xii.—xv. to be a later written Epistle, and ch. xvi. to be a conclusion to ch. xi. Semler views ch. xv. as a private memorandum, not addressed to the Romans, but written to be communicated by the bearers of the Ep. to those whom they visited on the way,—and ch. xvi., as a register of persons to be saluted, also on the way. Schulz imagines that ch. xvi. was written from Rome to the Ephesians, and Schott fancied it to be fragments

¹ See also the same chapter, § 9, where there are six express citations from the Epistle.

of a smaller Ep. written by Paul in Corinth to some Asiatic church. But these notions, as Tholuck remarks (from whom these particulars are for the most part taken) remain the exclusive property of their originators. He himself recognizes the genuineness of the portion, as also Neander, Credner, De Wette, and Olshausen. The more recent objections of Baur are mentioned and refuted, in part by De Wette, Comm. juxta finem,—Tholuck, Comm. pp. 2, 3,—Olsh. Comm. iii. 34, 35, and fully, by Kling, theol. Stud. u. Krit. 1837, p. 308 ff.

3. Still more discrepancy of opinion has existed respecting the doxology at the end of the Epistle. I have summarily stated and discussed the evidence, external and internal, in the var. readings and notes in loc.: and a fuller statement may be found in Dr. Davidson's Introd. ii. 188 ff; Tholuck, Einleitung, pp. 4—6; De Wette in loc.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. The Epistle itself plainly declares (ch. i. 7) that it was addressed *to the saints who were at Rome*. The omission of the words ἐν Ῥώμῃ by some MSS is to be traced to a desire to *catholicize* the Epistles of Paul;—see Wieseler, Chron. des Apostol. Zeitalters, p. 438.

With regard to *the Church at Rome*, some interesting questions present themselves.

2. BY WHOM WAS IT FOUNDED? Here our enquiries are enwrapped in uncertainty. But some few landmarks stand forth to guide us, and may at least prevent us from adopting a wrong conclusion, however unable we may still be to find the right one.

(a) *It was certainly not founded by an Apostle*. For in that case, the fact of St. Paul addressing it by letter, and expressing his intention of visiting it personally, would be inconsistent with his own declared resolution in ch. xv. 20, of not working where another had previously laid the foundation.

(β) This same resolution may guide us to an approximation at least to the object of our search. Had the Roman church been founded by the individual exertions of any preacher of the word, or had it owed its existence to the confluence of the converts of any other preacher than Paul, he would hardly have expressed himself as he has done in this Epistle. We may fairly infer from ch. xv. 20, that *he* had, proximately, laid the foundation of the Roman church: that is to say, it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes,—who had there laboured in the ministry with success, and gathered round them an important Christian community.

Of this community, though not his own immediate offspring in the faith, Paul takes charge as being the Apostle of the Gentiles. He longs to impart to them some χάρισμα (ch. i. 11): he excuses his having written to them *πολυηρότερον ἀπὸ μέρους*, by the dignity of that office, in which, as a priest, he was to offer the Gentiles, an acceptable and sanctified offering to God.

(γ) The character given in ch. i. 8 of the Roman Christians, that *their faith was spoken of in all the world*, has been taken as pointing to a far earlier origin than the preaching of Paul. But, even granting that some among the Roman Jews may have carried the faith of Christ thither soon after the Ascension (see Acts ii. 10, and Rom. xvi. 7, where Andronicus and Junias are stated to *have been in Christ before the Ap.*),—such a concession is not necessary to explain Rom. i. 8. Whatever happened *at Rome* is likely to have been very soon announced in the provinces, and to have had *more reporters*, wherever the journeys of the Apostle led him, than events occurring elsewhere. He could hardly fail to meet, in every considerable city which he had visited for the second time, in Judæa, Asia, Macedonia, and Greece (see Acts xviii. 22, 23; xix. 1; xx. 1, 2) believers who had received tidings of the increase and flourishing state of the Roman church. This occurrence of good news respecting them in all the cities might well suggest the expression, *ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ*.

3. The above considerations lead me to the conclusion, that the Roman Church owed its origin, partly perhaps to believing Jews, who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching. This conclusion is strengthened by the long list of salutations in ch. xvi. to Christian brethren and sisters with whose previous course in many cases he had been acquainted.

4. It is not within the province of these Prolegomena to discuss the question respecting the presence, preaching, and martyrdom of Peter at Rome. That he did not *found* the Roman church, is plain from the above considerations, and is conceded by many of the ablest among the modern Romanists². Nor have we any ground to suppose that he *was at Rome* up to, or at the date of this Epistle. No mention is made of him,—no salutation sent to him. At present therefore we may dismiss the question as not pertinent. In the prolegg. to the Epistles of Peter, it will recur, and require full discussion.

5. That the Roman church was composed of *Jews and Gentiles*, is manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12,

² Tholuck, Einl. § 2, mentions Valesius, Pagi, Baluz, Hug, Klee: and an article in the *Tubingen Theological Quarterly* for 1824 (written according to Dr. Davidson by Feilmoser) which concludes that though Peter taught and suffered martyrdom in Rome, his stay there could not have much exceeded one year.

Jews are addressed, or implied: in ch. i. 13,—in the similitude of engrafting in ch. xi., and in xv. 15, 16,—Gentiles are addressed. In what proportion these elements coexisted, can only be determined from indications furnished by the Epistle itself. And from it the general impression is, that *it is addressed to Gentiles*, as the greater and more important part of its readers. Among them would be mostly found the ‘strong’ of ch. xiv., to whom principally the precepts and cautions concerning forbearance are written. To them certainly the expression τὰ ἔθνη in ch. i. 5, 13, xv. 15, 16, is to be applied, in the strict sense; and in those places it represents the persons to whom the Ep. is mainly addressed. The same may be said of ch. xi. 13, 14, where ὑμεῖς τὰ ἔθνη are evidently the majority of the readers, as contrasted with the τινες ἐκ αὐτῶν, the Jewish believers.

6. It may be interesting to add testimonies from profane writers which are connected with the spread of Christianity at Rome.

That the *Jews* were found in great numbers there, is evident.

(α) Josephus, Antt. xvii. 11. 1, mentioning an embassy which came to Rome from Judæa under Varus, in the time of Augustus, says, καὶ ἦσαν οἱ μὲν πρέσβεις οἱ ἀποσταλέντες γνώμη τοῦ ἔθνους πεντήκοντα, συνίσταντο δὲ αὐτοῖς τῶν ἐπὶ ‘Ρώμης Ἰουδαίων ὑπὲρ ὀκτακισχιλίου.

(β) Philo, leg. ad Caium, p. 1014, in a passage too long for citation, states that Augustus gave them the free exercise of their religion, and a quarter beyond the Tiber for their habitation.

(γ) Dio Cassius, xxxvii. 17, καὶ ἔστι καὶ παρὰ τοῖς ‘Ρωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, ἀνξηθὲν δὲ ἐπὶ πλεῖστον, ὥστε καὶ ἐς παρρησίαν τῆς νομίσεως ἐκκικήσαν.

(δ) So far relates to Judaism proper: in the following it is impossible to say how far Christianity may have been ignorantly confounded with it.

Augustine, de Civ. Dei vi. 11, cites from Seneca, ‘in eo libro quem contra superstitiones condidit,’—De illis sane Judæis cum loqueretur, ait:—‘Cum interim usque eo sceleratissimæ gentis consuetudo convaluit, ut per omnes jam terras recepta sit: victi victoribus leges dederunt.’

(ε) Tacitus, in the same place where he relates the persecution of the Christians by Nero on occasion of the fire at Rome, adds, ‘repressaque in præsens exitiabilis superstitio rursus crumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam’ . . .

(ζ) Juvenal describes the judaizing Romans at a later period in a strain of bitter satire, Sat. xiv. 96 ff.

(η) On the passages in Sueton. Claud. 25, and Dio Cass. lx. 6, relating to the expulsion or coercion of the Jews at Rome, see note on Acts xviii. 2.

7. It yet remains to consider the supposed discrepancy between our Epistle, and the state of the Christian church at Rome implied some

years subsequent to it in Acts xxviii. This discrepancy has been made the most of by Dr. Baur, and by him pronounced irreconcilable. The flourishing state of the Roman church set forth in this Epistle seems to him to be inconsistent with the tone used by the Jews in their speech to Paul, Acts xxviii. 22: ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ἔστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται. Olshausen and Tholuck have been at much pains to give a solution of the difficulty: the former referring the circumstance to the entire severance between Christians and Jews at Rome made necessary by Claudius's persecutions of the Jews,—the latter, following many other commentators, to an affected ignorance of the Christian sect on the part of the Jews.

On this I will remark,—that the difficulty itself does not seem to me so serious as the German writers generally have regarded it. The answer of the Jews was to a speech of Paul in which he had given a remarkable instance of his becoming to the Jews as a Jew. He represents, that he had no real quarrel with his nation: that in fact he was a prisoner for the hope of Israel. This hope they certainly knew, either from previous acquaintance with his name and character, or from his own lips in words which have not been recorded, to be bound up with belief in Jesus as the Messiah. They had received (see note in loc.) no message respecting him from Judæa laying any thing *πονηρόν* to his charge: and they were anxious to have an account *from himself* of his opinions and their ground: for as for this sect, they were well aware that every where it was a thing *ἀντιλεγόμενον*: the very word, be it observed, used in ver. 19 and ch. xiii. 45, respecting the opposition raised by the Jews to Paul. Now we may avail ourselves of both Olshausen's and Tholuck's suppositions. On the one hand it was very likely that the intercourse between Jews and Christians at Rome would be exceedingly small. The Christian church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it, and who would, for the reason assigned by Olshausen, studiously separate themselves from their unbelieving countrymen. Again, it would not be likely that the Roman Jews, in their speech to Paul, would enter into any particulars respecting the sect.—only informing him, since he had professed himself in heart at peace with his nation and bound on behalf of their hope, that they were well aware of the general unpopularity among Jews of the sect to which he had attached himself, and wished from him an explanation on this head. Something also must be allowed for the restraint with which they spoke to one under the special custody, as a state prisoner, of the highest power in Rome, and in the presence of a representative of that power.

Thus the difficulty is much lessened: and it belongs indeed to that class, the occurrence of which in the sacred text is to be regarded far

rather as a confirmation of our faith, by shewing us how simple and veracious is the narrative of things said and done, than as a hindrance to it by setting one statement against another.

With respect to that part of it which concerns the notoriety of the Roman church,—I may remark that its praise for faith in all the world, being a matter reported by Christians to Christians, and probably unknown to ‘those without,’ need not enter as a disturbing element into our consideration.

8. For a judicious and clear statement of the subsequent history of the early Roman church, I cannot do better than refer my readers to the former part of the work of Mr. Shepherd, “The History of the Church of Rome.”

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. In answering this question, critics have been divided between the claims of the unquestionably most important doctrinal portion of the Epistle, and the particular matters treated in the parenthetical section (ch. ix.—xi.) and the conclusion (ch. xiv.—xvi.). It has not enough been borne in mind, that the *occasion of writing* an Epistle is *one thing*, —the *great object* of the Epistle itself, *another*. The ill-adjusted questions between the Jewish and Gentile believers, of which St. Paul had doubtless heard from Rome, may have prompted him originally to write to them: but when this resolve was once formed,—the importance of Rome as the centre of the Gentile world would naturally lead him to lay forth in this more than in any other Epistle the statement of the divine dealings with regard to Jew and Gentile, now one in Christ. I will therefore speak separately of the prompting occasion, and the main object, of the Epistle.

2. The eulogy of the faith of the Roman Christians, which Paul met with in all his travels, could hardly fail to be accompanied with notices respecting their peculiar difficulties. These might soon have been set at rest by his presence and oral teaching: and he had accordingly resolved long since to visit them (ch. i. 10—13). Hindrances however had occurred: and that advice which he was not as yet permitted to give by word of mouth, he was prompted to send to them in a letter.

3. The contents of that letter plainly shew what their difficulties were. Mixed as the church was of Jew and Gentile, the relative position in God’s favour of each of these would, in defect of solid and broad views of the universality of man’s guilt and God’s grace, furnish a subject of continual jealousy and irritation. And if we assume that the Gentile believers much preponderated in numbers, we shall readily infer

that the religious scruples of the Jews as to times and meats would be likely to be with too little consideration overborne.

4. From such circumstances we may well conceive that, under divine guidance, the present form of the Epistle was suggested to the Apostle. The main security for a proper estimate being formed of both Jew and Gentile, would be, the possession of right and adequate convictions of the universality of man's guilt and God's free justifying grace. This accordingly it was Paul's great object to furnish; and on it he expends by far the greatest portion of his labour and space. But while so doing, we may trace his continued anxiety to steer his way cautiously among the strong feelings and prejudices which beset the path on either hand. If by a vivid description of the depravity of Heathendom he might be likely to minister to the pride of the Jew, he forthwith turns to him and abases him before God equally with the others. But when this is accomplished, lest he should seem to have lost sight of the pre-eminence of God's chosen people, and to have exposed the privileges of the Jew to the slight of the Gentile, he enumerates those privileges, and dwells on the true nature of that pre-eminence. Again when the great argument is brought to a close in ch. viii., by the completion of the bringing in of life by Christ Jesus, and the absolute union in time and after time of every believer with Him,—for fear he should seem amidst the glories of redemption to have forgotten his own people, now as a nation rejected, he devotes three weighty chapters to an earnest and affectionate consideration of their case—to a deprecation of all triumph over them on the part of the Gentile, and a clear setting forth of the real mutual position of the two great classes of his readers. Then, after binding them all together again, in ch. xii. xiii., by precepts respecting Christian life, conduct towards their civil superiors, and mutual love, he proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now rendered comparatively easy after the settlement of the great principle involving them,—respecting which they were divided. He recommends forbearance towards the weak and scrupulous,—at the same time classing himself among the strong, and manifestly implying on which side his own apostolic judgment lay. Having done this, he again places before them their mutual position as co-heirs of the divine promises and mercy (ch. xv. 1—13), and concludes the Epistle with matters of personal import to himself and them, and with salutations in the Lord. And probably on re-perusing his work, either at the time, or, as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes.

5. There seems quite enough in the circumstances of the Roman Church to have led naturally to such an Epistle, without supposing with some critics, that an elaborate plan of written doctrinal teaching, to supply the want of oral, was present to the mind of the Apostle. We

must not forget to whom he was writing, nor fail to allow for the greater importance naturally attaching to an Epistle which would be the cherished possession and exemplar of the greatest of the Gentile churches. It was an Epistle to all Gentiles, from the Apostle of the Gentiles: ὑμῖν λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἔθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω. It had for its end the settlement, on the broad principles of God's truth and love, of the mutual relations, and union in Christ, of God's ancient people, and the recently engrafted world. What wonder then, if it be found to contain an exposition of man's unworthiness and God's redeeming love, such as not even Holy Scripture itself elsewhere furnishes.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. This is more plainly pointed out in our Epistle than in most of the others. The Apostle was about to set out for Jerusalem with a contribution from the churches of Macedonia and Achaia (ch. xv. 25 ff.). To make this contribution he had exhorted the Corinthian church, 1 Cor. xvi. 1 ff., and hinted the possibility of his carrying it to Jerusalem in person, after wintering with them. And again in 2 Cor. viii. ix. he recurs to the subject, blames the tardiness of the Corinthians in preparing the contribution, and (ch. xiii. 1) describes himself as coming to them immediately. Comparing these notices with Acts xx. 1 ff., we find that Paul left Ephesus (after Pentecost, see notes there) for Macedonia, wintered at Corinth, and thence went to Jerusalem accompanied by several brethren, bearing (ch. xxiv. 17) alms to his nation and offerings.

2. Thus far it would appear that it was written close upon, or during, his journey to bear alms to Jerusalem. But the very place is pointed out by evidence which can hardly be misapplied. We have a special commendation of Phœbe, a deaconess of the church at *Kenchrea*, to the kindness and attention of the Roman Christians: such a commendation as could hardly have been sent, had she not been, as generally believed, the bearer of the letter. Again, greetings are sent (xvi. 23) from Gaius, evidently a *resident*, for he is called ὁ ξέρος μου καὶ ὅλης τῆς ἐκκλησίας. But on comparing 1 Cor. i. 14, we find Paul telling the Corinthians that he baptized among them one Gaius. These persons can hardly but be one and the same. Again, Erastus is mentioned as steward of *the city*. Therefore, as Tholuck remarks, of some city well known to the Romans, and one in which he must have been some time resident, so to speak of it. I may add, that after the mention of

Kenchrea, ἡ πόλις can be no other than Corinth : just as, if the Peiræus had been mentioned, ἡ πόλις would necessarily mean Athens. (An Erastus is said to have remained at Corinth, 2 Tim. iv. 20, but the identity is too uncertain for the notice to be more than a *possible* corroboration.)

3. From the above evidence it is placed almost beyond question that the Epistle was written *from Corinth*, at the close of the three months' residence there of Acts xx. 3,—the παραχειμασία of 1 Cor. xvi. 6,—when Paul was just about to depart (πρὶ δὲ πορεύομαι, ch. xv. 25) for Jerusalem on his errand of charity.

4. By consulting the chronological table appended to the Prolegg. to the Acts, it will be seen that I place this visit in the winter of A.D. 57—58. The Epistle accordingly was sent in the spring of A.D. 58, the fourth of the reign of Nero.

SECTION V.

LANGUAGE, AND STYLE.

1. It might perhaps have been expected, that an Epistle to Romans would have been written in Latin. But Greek had become so far the general language of the world, that there is no ground for surprise in the Apostle having employed it. Not to cite at length the passages in the classics (Tacit. de Orator. c. 29 : Martial, Epig. xiv. 56 : Juvenal, Sat. vi. 184—189) which point to the universal adoption of Greek habits and language at Rome, we have the similar instances of Ignatius, Dionysius of Corinth, and Irenæus, all of whom wrote to the Roman Christians in Greek. Clement, bishop of Rome, wrote in Greek. Justin Martyr addressed his apologies to the Roman Emperors in Greek. And if it be objected, that the greater number of the Christian converts would belong to the lower classes, we may answer, that a great proportion of these were native Greeks : see Juvenal, Sat. iii. 60—80.

2. In speaking of the *style of the Epistle*, the following general remarks on the style of the Apostle Paul, taken from Tholuck's Introduction to his Commentary on the Ep. to the Romans, p. 26 ff., are of considerable interest : “As in general we can best apprehend and estimate the *style* of a writer in connexion with his *character*, so is it with the Apostle Paul. The attributes which especially characterize the originality of Paul as an Author, are *Power*, *Fulness*, and *Warmth*. If to these attributes is added *Perspicuity* of unfolding thought, we have all united, which ennobles an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression : the very wealth of the productive power does not always leave time to

educate (as Hamann expresses it) the thoughts which are born into the light,—to arrange and select the feelings. Together with the excellences above-mentioned, something of this defect is found in the style of the great Apostle of the Gentiles. Something of that which Dionysius of Halicarnassus de Comp. Verb. c. xx. says of ‘*compositio austera*,’ is applicable to the Apostle’s method of expression. οὔτε περίσφα βούλεται τὰ κῶλα ἀλλήλοις εἶναι, οὔτε παρόμοια, οὔτε ἀναγκαίᾳ δουλεύοντα ἀκολουθία, ἀλλ’ ἐνγενῇ κ. ἀπλᾷ κ. ἐλεύθερα· φύσει τ’ εὐοικένας μᾶλλον αὐτὰ βούλεται, ἢ τέχρῃ, κ. κατὰ πάθος λέγεσθαι μᾶλλον, ἢ κατ’ ἥθος. περιόδους δὲ συντιθέναι συναρτιζούσας τὸν νοῦν τὰ πολλὰ μὲν οὔτε βούλεται· εἰ δέ ποτε αὐτομάτως ἐπὶ τοῦτο κατενεχθείη, τὸ ἀνεπιτήδευτον ἐμφαίνειν ἐθέλει καὶ ἀφελές, κ.τ.λ. The high claims of St. Paul to the reputation of eloquence were acknowledged by remote Christian antiquity. Nay, we have in all probability an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome,—that namely of the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding however the remark, that he appears more to persuade than to demonstrate³. From Christian antiquity we will adduce the testimony of Jerome, Ep. 48, ad Pammachium, c. 13:—‘Paulum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua . . . videntur quidem verba simplicia et quasi innocentis hominis ac rusticani, et qui nec facere nec declinare noverit insidias, sed quocunque respexeris, fulmina sunt. Hæret in causa, capit omne quod tetigerit, tergum vertit, ut superet: fugam simulat, ut occidat.’—Add to this the words of Chrysostom de Sacerdotio iv. 7: ὥσπερ γὰρ τεῖχος ἐξ ἀδάμαντος κατασκευασθὲν, οὕτω τὰς πανταχοῦ τῆς οἰκουμένης ἐκκλησίας τὰ τούτου τειχίζει γράμματα· καὶ καθάπερ τις ἀριστεὺς γενναιοῦτατος ἔστηκε καὶ νῦν μέσος, αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοήν τοῦ χριστοῦ, καὶ καθαίρων λογισμοὺς καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.”

3. After having stated, and visited with severe and deserved censure, the disparaging estimate formed by Rückert in his Commentary, and criticised in a friendly spirit the other extreme, taken by Rothe and Glöckler, of regarding all ellipses, anakolouthons, and defects of style, only as so many hidden but intended excellences, Tholuck proceeds:

“We have then this question to ask ourselves: *with what ideas as to*

³ The genuineness of this fragment has been defended by Hug. Einl. ins N. T. ii. 334 (342 of Wait’s transl.), on grounds well worthy of consideration. [The passage runs thus: κορωνίς δ’ ἔστω λόγου παντός καὶ φρονήματος Ἑλληνικοῦ Δημοσθένους, Λυσίας, Αἰσχίνης, Ὑπερίδης, Ἰσαῖος, Δείναρχος (Δημοσθένους ὁ Κρίθινος), Ἴσοκράτης, Ἀντίφων πρὸς τοῦτοις Παῦλος ὁ Ταρσεύς, ὅντινα καὶ πρῶτόν φημι προιστάμενον ἐόγματος ἀναποδεύκτου.]

the ability of the Apostle as a writer ought the believing Christian to approach his works? And what is the result, when we examine in detail the Epistles of Paul in this bearing? The Fathers themselves frequently confess, that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the Son or God appeared in His life on earth in a state of humiliation, so also the *word of God*. In this sense, to cite one example out of many, Calvin says (on Rom. v. 15):—‘*Quum autem multoties discriminis mentionem repetat, nulla tamen est repetitio, in qua non sit ἀναταπώδωτος, vel saltem ellipsis aliqua: Quæ sunt quidem orationis vitia, sed quibus nihil majestati decedit cœlestis sapientiæ, quæ nobis per apostolum traditur. Quin potius singulari Dei providentia factum est, ut sub contemptibili verborum humilitate altissima hæc mysteria nobis traderentur; ut non humanæ eloquentiæ potentia, sed sola spiritus efficacia niteretur nostra fides.*’ But it must be borne in mind, that this our concession with regard to the formal perfection of the apostolic writings has its limits: for were we to concede that imperfection of form amounted to absolute *informality*, the *subject-matter itself* would be involved in the surrender. If the aim of the apostolic teaching is not to be altogether frustrated, we can hardly object to the assumption, that the divine ideas have been propounded in such a form, that by a correct use of the requisite means they may be discovered, and their full meaning recognized. Assuming this, it is impossible to form so low an estimate as Rückert’s of the style of the Apostle: while at the same time we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle. If we are to require these excellences from an apostolic writer, why not also entire conformity to classical idiom of expression? And if we besides take into account the peculiarity of the Apostle’s character above pointed out, are we not obliged to confess, that so universal a *reflexion*, such a *calculation*, as Rothe’s theory supposes, is altogether inconsistent with that character,—that such a precisely measured style would be inexplicable from a spirit like that of the Apostle, except on the assumption of a *passive inspiration*? and as regards the point itself, I cannot see, that the writings of Paul, examined in detail, justify this prejudice in their favour, even according to the ingenious and minute exegesis of Rothe himself. (This he instances by examining Rothe’s account of the defective constructions in Rom. v. 12 f.) * * * * That the great Apostle was no ordinary thinker,—that he did not, after the manner of enthusiasts, carried away by warmth of feeling, write down what he himself did not understand, is beyond question:—but that all which hitherto has been accounted in

him negligence or inaccuracy of expression, proceeded from conscious intention of the writer,—can neither be justly assumed a priori, nor convincingly shewn a posteriori.”

4. To these general remarks of Tholuck I may add some notice of the peculiarities of the argumentative style of the Apostle, with which we are so much concerned in this Epistle.

(a) It is his constant habit to *insulate* the one matter which he is considering, and regard it irrespective of any qualifications of which it may admit, or objections to which it lies open,—up to a certain point. Much of the difficulty in ch. v. vi. vii. has arisen from not bearing this in mind.

(β) After thus treating the subject till the main result is gained, he *then* takes into account the qualifications and objections, but in a manner peculiar to himself; introducing them by putting the overstrained use, or the abuse, of the proposition just proved, in an interrogative form, and answering the question just asked. On a superficial view of these passages, they assume a sort of dramatic character, and have led many commentators to suppose *an objector* to be present in the mind of the Apostle, to whom such questions are to be ascribed. But a further and deeper acquaintance with St. Paul's argumentative style removes this impression, and with it, much of the obscurity arising from supposing, or not knowing when to suppose, an interchange of speakers in the argument. We find that it is the Apostle himself speaking throughout, and in his vivid rhetorical manner proposing the fallacies which might be derived from his conclusions as matters of parenthetical enquiry.

(γ) Perhaps one of the most wonderful phenomena of St. Paul's arguments, is the manner in which all such parenthetical enquiries are interwoven into the great subject; in which while he pursues and annihilates the off-branching fallacy, at the same time he has been advancing in the main path,—whereas in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in ch. vi. of our Epistle; in which while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of Life by Christ is carried on through another step—viz. the establishment of that life as one of *sanctification*.

Among the minor characteristics of the Apostle's style, may be enumerated,

(δ) *Frequent and complicated antitheses*, requiring great caution and discrimination in exegesis. For often the different members of the antitheses are not to be taken in the same extent of meaning; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two

antithetical clauses, the subject may be literal and the predicate metaphorical, and in the second, vice versa, the subject metaphorical and the predicate literal. Sometimes again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated meaning: whereas those of the second are to be reduced down to their least possible, almost to a depreciated meaning. To retain such antitheses in a version or exegesis is of course, generally speaking, impossible: the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form: an attempt almost always sure to fail even in the ablest hands.

(*ε*) *Frequent plays upon words*, or rather perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these paronomasiae; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself: to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

(*ζ*) *Accumulation of prepositions*, often with the same or very slightly differing meanings. That this is a characteristic of St. Paul's style there can be no doubt: and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the context by elevating into importance clauses of comparative indifference.

(*η*) *The frequency and peculiarity of his parenthetical passages*. The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold: 1. lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption: 2. lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer: and it must be remembered that the instances of anakolouthon and irregular construction are at least as frequent: so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.

The peculiarity of his parentheses consists in this, that owing to the fervency and rapidity of his composition he frequently deserts, in a clause apparently intended to be parenthetical, the construction of the main sentence, and instead of resuming it again, proceeds with the parenthesis as if it were the main sentence.

Instances of almost all these characteristic difficulties will be found in chap. v. of this Epistle, where, so to speak, they reach their culminating point.

5. Two cautions are necessary, on account of the lax renderings of our authorized version, by which the details of the argument of this and other Epp. have been so disguised, that it is almost impossible for the mere English student intelligently to apprehend them.

(a) *The emphatic position of words* is of the highest importance. Pages might be filled with an account of misrenderings of versions and commentators from disregard to the rules of emphasis. The student will continually find such instances alleged and criticised in these notes; and will be surprised that so momentous a matter should have been generally overlooked.

(b) *The distinction between the aorist and perfect tenses* is in our authorized version very commonly disregarded, and thereby the point of the sentence altogether missed. Instances are continually occurring in the Epistles: and it has been my endeavour in the notes to draw the student's attention to them with a view to their correction.

6. For much interesting matter on this subject the student is referred to Tholuck, Römerbrief, Einleitung: and to Dr. Davidson, Introd. Vol. II. p. 144 ff.

CHAPTER III.

THE FIRST EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP, AND INTEGRITY.

1. As far as I am aware, the first of these has never been doubted by any critic of note. Indeed he who would do so, must be prepared to dispute the historical truth of the character of St. Paul. For no more complete transcript of that character, as we find it set forth to us in the Acts, can be imagined, than that which we find in this and the second Epistle. Of this I shall speak further below (§ vii.).

2. But external testimonies to the Authorship are by no means wanting.

(α) Clement of Rome, in his Epistle to this very Church of Corinth, says, c. 47 :—ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. τί πρῶτον ὑμῖν ἐν ἀρχῇ εὐαγγελίου ἔγραψεν ; ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν, περὶ αὐτοῦ τε καὶ Κηφᾶ καὶ Ἀπολλῶ, διὰ τὸ καὶ τότε προσκλίσεις ὑμᾶς πεποιθῆσθαι¹.

(β) Polycarp, ad Philippenses, c. 11 :—"Qui autem ignorant iudicium Domini ? An nescimus, quia sancti mundum iudicabunt² ? sicut Paulus docet."

(γ) Irenæus adv. Hær. iv. 27. (45.) 3 :—"Et hoc autem apostolum in epistola quæ est ad Corinthios manifestissime ostendisse, dicentem : Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt³ &c." And almost in the same words Cyprian, Testim. i. 4, citing the same passage.

(δ) Athenagoras, de resurrect. mort. p. 61 :—εὐδελον παντὶ τὸ λειπόμενον, ὅτι δεῖ, κατὰ τὸν ἀπόστολον, τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθαρσίαν⁴, ἵνα κ.τ.λ.

(ε) Clement of Alexandria cites this epistle very frequently and explicitly : e. g. Pædag. i. 33 :—σαφέστατα γοῦν ὁ μακάριος Παῦλος ἀπήλλαξεν ἡμᾶς τῆς ζητήσεως ἐν τῇ προτέρᾳ πρὸς Κορινθίους ὧδέ πως γράφων· Ἀδελφοί, μὴ παιδεία γίνεσθε ταῖς φρεσὶν κ.τ.λ.⁵—And he proceeds to quote also 1 Cor. xiii. 11, with πάλιν ὁ Παῦλος λέγει.

(ζ) Tertullian de Præscript. adv. Hær. c. 33 :—"Paulus in prima ad Corinthios notat negatores et dubitatores resurrectionis."

See Lardner : and Davidson's Introd. vol. ii. p. 253 f., where more testimonies are given.

3. The integrity of this Epistle has not been disputed. The whole of it springs naturally out of the circumstances, and there are no difficulties arising from discontinuousness or change of style, as in some passages of the Ep. to the Romans.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. "CORINTH (formerly Ephyre, Apollod. i. 9,—which afterwards was its poetic name, Ovid, Met. ii. 240. Virg. Georg. ii. 264. Propert. ii. 5. 1 al.) was a renowned, wealthy (Il. ii. 570. Hor. ii. 16. Dio Chrysost. xxxvii. p. 464), and beautiful commercial city (Thuc. i. 13. Cic. rep. ii. 4), and in the Roman times the capital of Achaia propria (Apul. Met. x. p. 239, Bipont), situated on the isthmus of the Peloponnese between

¹ 1 Cor. i. 10 f.

² 1 Cor. vi. 2.

³ 1 Cor. x. 1 f.

⁴ 1 Cor. xv. 53.

⁵ 1 Cor. xiv. 20.

the Ionian and Ægean seas (hence *bimaris*, Ovid, Met. v. 407, Hor. Od. i. 7. 2,—*ἀμφιθάλασσος*, *διθάλασσος*) and at the foot of a rock which bore the fortress Acrocorinthus (Strabo, viii. 379; Plut. vit. Arat. 16; Liv. xlv. 28),—forty stadia in circumference. It had two ports, of which the western (twelve stadia distant) was called Lechæon (*Λέχαιον*, Lechæum, Lecheæ, Plin. iv. 5), the eastern (seventy stadia distant) Kenchreæ (Strabo, viii. 380; Paus. ii. 2, 3; Liv. xxxii. 17; al.). The former was for the Italian, the latter for the Oriental commerce: so Strabo, l. c.: *Κεγχρεαὶ κόμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἑβδομήκοντα στάδια. τοῦτω μὲν χρωῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαιῷ.* Arts and sciences flourished notably in Corinth (Pindar, Ol. xiii. 21; Herod. ii. 167; Plin. xxxiv. 3. xxxv. 5; Cic. Verr. ii. 19; Suet. Tiber. 34). The Corinthian plate was especially celebrated. But these advantages were accompanied by much wantonness, luxury, and gross corruption of morals (Athenæus, vii. 281. xiii. 543; Alciphron. iii. 60; Strabo, viii. 378; Eustath. Iliad. ii. p. 220). (These vices were increased by the periodical influx of visitors owing to the Isthmian games, and by the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of loose character were attached. See testimonies in Wetst.) The city (lumen totius Græciæ, Cic. Manil. 5) was taken, pillaged and destroyed by L. Mummius (Flor. ii. 16; Liv. Epitome li.) in A.U.C. 608, 146 B.C. (cf. Plin. xxxiv. 3),—but re-established (as the colony *Julia Corinthus*) by Julius Cæsar, A.U.C. 710, B.C. 44,—and soon recovered its former splendour (Aristid. Or. 3, p. 23, ed. Jebb), and was accordingly in St. Paul's time the seat of the Roman proconsul of Achaia (Acts xviii. 18). See, on the whole, Strabo, viii. 378 ff.; Paus. ii. 1 ff." Winer, Realwörterbuch.—An interesting description of the present remains of Corinth will be found in Leake's *Morea*, vol. iii. ch. xxviii.

2. The Christian church at Corinth was founded by St. Paul on his first visit, related in Acts xviii. (1—17.) He spent there a year and a half, and his labours seem to have been rewarded with considerable success. His converts were for the most part Gentiles (1 Cor. xii. 2), but comprised also many Jews (Acts xviii. 8: see too ver. 5, and note); both however, though the Christian body at Corinth was numerous (Acts ib. 4, 8, 10), were principally from the poorer class (1 Cor. i. 26 ff.). To this Crispus the ruler of the synagogue (Acts xviii. 8; 1 Cor. i. 14) formed an exception, as also Erastus the chamberlain (*οἰκοδόμος*) of the city (Rom. xvi. 23) and Gaius, whom the Ap. calls *ὁ ξένος μου κ. ὅλης τῆς ἐκκλησίας*. And we find traces of a considerable mixture of classes of society in the agapæ (1 Cor. xi. 22).

3. The method of the Apostle in preaching at Corinth is described by himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them only the cross of Christ, without any adventitious helps of rhetoric or

worldly wisdom. The opposition of the Jews had been to him a source of no ordinary anxiety: see the remarkable expression Acts xviii. 5, and note there. The situation likewise of his Gentile converts was full of danger. Surrounded by habits of gross immorality and intellectual pride, they were liable to be corrupted in their conduct, or tempted to despise the simplicity of their first teacher.

4. Of this latter there was the more risk, since the Apostle had been followed by one whose teaching might make his appear in their eyes meagre and scanty. Apollos is described in Acts xviii. 24 ff. as a learned Hellenist of Alexandria, mighty in the Scriptures, and fervent in zeal. And though by the honourable testimony there given⁶ to his work at Corinth, it is evident that his doctrine was essentially the same with that of Paul, yet there is reason to think that there was difference enough in the outward character and expression of the two⁷ to provoke comparison to the Apostle's disadvantage, and attract the lovers of eloquence and philosophy rather to Apollos.

5. We discover very plain signs of an influence antagonistic to the Apostle having been at work in Corinth. Teachers had come, of Jewish extraction (2 Cor. xi. 22), bringing with them letters of recommendation from other churches (2 Cor. iii. 1), and had built on the foundation laid by Paul (1 Cor. iii. 10—18: 2 Cor. x. 13—18) a worthless building, on which they prided themselves. These teachers gave out themselves for Apostles (2 Cor. xi. 5, 13), rejecting the apostleship of Paul (1 Cor. ix. 2: 2 Cor. x. 7, 8); encouraging disobedience to his commands (2 Cor. x. 1, 6), and disparaging in every way his character, and work for the Gospel (see for the former, 2 Cor. iv. 1, 2 ff.: v. 11 ff., and notes in both places: for the latter, 2 Cor. xi. 16—xii. 12). It is probable, as De Wette suggests, that these persons were excited to greater rage against Paul, by the contents of the first Epistle; for we find the plainest mention of them in the second. But their practices had commenced before, and traces of them are very evident in ch. ix. of this Epistle.

6. The ground taken by these persons, as regarded their Jewish position, is manifest from these Epistles. They did not, as the false teachers among the Galatians, insist on circumcision and keeping the law: for not a word occurs on that question, nor a hint which can be construed as pointing to it. Some think that they kept back this point in a church consisting principally of Gentiles, and contented themselves with first setting aside the authority and influence of Paul. But I should rather believe them to have looked on this question as closed,

⁶ ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος, ver. 27. See also 1 Cor. iii. 6.

⁷ See esp. 1 Cor. xvi. 12, and note.

and to have carried on more a negative than a positive warfare with the Apostle, upholding, as against him, the authority of the regularly constituted Twelve, and of Peter as the apostle of the circumcision, and impugning Paul as an interloper and innovator, and no autoptic witness of the events of the Gospel history: as not daring to prove his apostleship by claiming sustenance from the Christian churches, or by leading about a wife, as the other Apostles, and the brethren of the Lord, and Cephas. What their positive teaching had been, it is difficult to decide, except that, although founded on a recognition of Jesus the Christ, it was of an inconsistent and unsubstantial kind, and such as would not stand in the coming day of fiery trial (1 Cor. iii. 11 ff.).

7. That some of these teachers may have described themselves as *peculiarly belonging to Christ*, is a priori very probable. St. Paul had had no connexion with our Lord while He lived and taught on earth. His Christian life and apostolic calling begun at so late a period, that those who had seen the Lord on earth might claim a superiority over him. And this is all that seems to be meant by the *ἐγὼ δὲ χριστοῦ* of 1 Cor. i. 12, especially if we compare it with 2 Cor. x. 7 ff., the only other passage where the expression is alluded to. There certainly persons are pointed out, who boasted themselves in some peculiar connexion with Christ which, it was presumed, Paul had not; and were ignorant that the weapons of the apostolic warfare were not carnal, but spiritual.

8. It would also be natural that some should avow themselves *the followers of Paul himself*, and set perhaps an undue value on him as God's appointed minister among them, forgetting that all ministers were but God's servants for their benefit.

9. It will be seen from the foregoing remarks, as well as from the notes, that I do not believe these tendencies to have developed themselves into *distinctly marked parties*, either before the writing of our Epistle or at any other time. In the Epistle of Clement of Rome, written some years after, we find the same contentious spirit blamed (c. 47), but it appears that by that time its ground was altogether different: we have no traces of the Paul-party, or Apollos-party, or Cephas-party, or Christ-party: ecclesiastical insubordination and ambition were then the faults of the Corinthian church.

10. Much ingenuity and labour has been spent in Germany on the four supposed distinct parties at Corinth, and the most eminent theologians have endeavoured, with very different results, to allot to each its definite place in tenets and practice. I refer the student for a complete account of the principal theories, to Dr. Davidson's Introduction, Vol. II. p. 224 ff., and Conybeare and Howson's Life of St. Paul, Vol. I. chap. xiii.:—and for separate expositions, to Neander, *Phil. u. Leit.*, 4th edn. pp. 375—397: Olshausen, *Bibl. Comm.* iii. 475 ff.: Schaff, *Gesch.*

d. christlichen Kirche, § 64: Stanley, Epistles to the Corinthians, Vol. I., Introduction.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. The object of writing this Ep. was twofold. The Apostle had been applied to by the Corinthians to advise them on matters connected with their *practice in the relations of life* (ch. vii. 1), and with their liberty of action as regarded *meats offered to idols* (ch. viii.—x.); they had apparently also referred to him the question whether their *women* should be *veiled in the public assemblies* of the church (ch. xi. 3—16): and had laid before him some difficulties respecting the *exercise of spiritual gifts* (ch. xii.—xiv.). He had enjoined them to make a *collection for the poor saints at Jerusalem*: and they had requested directions, how this might best be done (ch. xvi. 1 ff.).

2. These enquiries would have elicited at all events an answer from St. Paul. But there were other and even more weighty reasons why an Epistle should be sent to them just now from their father in the faith. Intelligence had been brought him by the family of Chloe (ch. i. 11) of their *contentious spirit*. From the same, or from other sources, he had learned the occurrence among them of a *gross case of incest*, in which the delinquent was upheld in impunity by the church (ch. v. 1 ff.).—He had further understood that the Christian brethren were in the habit of carrying their disputes before heathen tribunals (ch. vi. 1 ff.). And it had been represented to him that there were *irregularities* requiring reprehension *in their manner of celebrating the Agapæ*, which indeed they had so abused, that they could now be no longer called the Supper of the Lord. Such were their weighty errors in practice: and among these it would have been hardly possible that Christian doctrine should remain sound. So far was this from being the case, that some among them had even gone to the length of denying the Resurrection itself. Against these he triumphantly argues in ch. xv.

3. It has been questioned whether St. Paul had the *defence of his own apostolic authority* in view in this Epistle. The answer must certainly be in the affirmative. We cannot read chapp. iv. and ix. without perceiving this. At the same time, it is most probable that the hostility of the false teachers had not yet assumed the definite force of personal slander and disparagement,—or not so prominently and notoriously as afterwards. That which is the primary subject of the 2nd Epistle, is but incidentally touched on here. But we plainly see that his authority had been already impugned (see esp. ch. iv. 17—21), and his apostleship questioned (ch. ix. 1, 2).

SECTION IV.

OF THE NUMBER OF EPISTLES WRITTEN BY PAUL TO THE CORINTHIANS.

1. If we were left to infer a priori, it would be exceedingly probable that an Epistle had been sent to the Corinthians before this, which we call the first. It appears from ch. xvi. 1 that they wanted some directions as to the method of making "*the collection for the saints.*" We may ask,—*when enjoined and how?* If by the Ap. in person, the directions would doubtless have been asked for and given at the time. It would seem then to follow, that a command to make the collection had been sent them either by some messenger, or in an epistle.

2. The uncertainty, however, which would rest upon this inference, is removed by the express words of the Ap. himself. In ch. v. 9 he says, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις. In my note on those words, I have endeavoured to shew that the only meaning which in their context they will legitimately bear, is, that this command, *not to associate with fornicators*, was contained in a previous Epistle to them, which has not been preserved to us. Those who maintain that the reference is to the present Epistle, have never been able to produce a passage bearing the slightest resemblance to the command mentioned^s.

3. The opinions of Commentators on this point have been strangely warped by a notion conceived a priori, that it would be wrong to suppose any apostolic Epistle to have been lost. Those who regard, not preconceived theories, but the facts and analogies of the case, will rather come to the conclusion that *very many* have been lost. The Epistle to Philemon, for example, is the only one remaining to us of a class, which if we take into account the affectionate disposition of St. Paul, and the frequency of intercourse between the metropolis and the provinces, must have been numerous during his captivity in Rome. We find him also declaring, 1 Cor. xvi. 3 (see note there), his intention of giving commendatory letters, if necessary, to the bearers of the collection from Corinth to Jerusalem: from which proposal we may safely infer that on other occasions, he was in the habit of writing such Epistles to individuals or to churches. To imagine that *every writing* of an inspired Apostle *must necessarily have been preserved to us*, is as absurd as

^s Perhaps the most extraordinary theory ever propounded by one who has evidently spent some pains on his subject, is that of Mr. Paget, in his "Unity and Order of the Epistles of St. Paul," in which, on account of a fancied resemblance of this command to that in Heb. xii. 16 (which if examined proves to be *no* resemblance), he maintains ἡ ἐπιστολή here to be the *Ep. to the Hebrews*, which he imagines to have been a sort of general circular epistle to all the churches, written previously to those addressed to particular congregations. I need hardly remind the student, how entirely all the data of every kind furnished by that Epistle are against such a supposition.

it would be to imagine that all his *sayings* must necessarily have been recorded. The Providence of God, which has preserved so many precious portions both of one and the other, has also allowed many, perhaps equally precious, of both, to pass into oblivion.

4. The time of writing this lost Epistle is fixed, by the history, between Paul's leaving Corinth Acts xviii. 18, and the sending of our present Epistle. But we shall be able to approximate nearer, when we have discussed the question of the Ap.'s visits to Corinth⁹.

5. Its contents may be in some measure surmised from the data furnished in our two canonical Epp.

He had in it given them a command, *μὴ συναναμίγνυσθαι πόρνοις*, which being taken by them in too strict and literal a sense, and on that account perhaps overlooked, as impossible to be observed, is explained in its true sense by him, 1 Cor. v. 9—12.

It also contained, in all probability, an announcement of a plan of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Cor. i. 15, 16) which he changed in consequence of the news heard from Chloe's household (1 Cor. xvi. 5—7), for which alteration he was accused of lightness of purpose (*ελαφρία*, 2 Cor. i. 17).

We may safely say also (see above) that it contained a command to make a collection for the poor saints at Jerusalem. Further than this we cannot with any safety surmise.

It was evidently a short letter, containing perhaps little or nothing more than the above announcement and injunctions, given probably in the pithy and sententious manner so common with the Apostle¹.

SECTION V.

OF THE NUMBER OF VISITS MADE BY PAUL TO THE CORINTHIANS.

1. The controversy on this point will be cut very short, if the interpretation given in the notes of 2 Cor. xii. 14, xiii. 1, be assumed as correct:—and, as I have there maintained, I believe that neither the words nor the context will admit any other. The Apostle had paid *two visits* to Corinth before the sending of *that*, and consequently of *this* Epistle.

2. The difficulty in this inference, which has led Commentators to adopt an unnatural rendering of the above passages, is, that *but one visit is recorded*, viz. that in Acts xviii. 1 ff. For both Epp. were written before the second visit in Acts xx. 2, 3. (Comp. Acts xix. with 1 Cor. xvi. 8, and 2 Cor. ix. 2 with Acts xx. 1, 2.)

3. But manifestly, the history of St. Paul's apostolic career in the

⁹ See below, § v.

¹ See Rom. xii. 9 ff. ; 1 Thess. v. 16 ff.

Acts is very fragmentary and imperfect. Long and important journeys are dismissed in a few words²: some, e.g. that to Arabia, and the missionary tour in Syria and Cilicia, Gal. i. 21 ff., not being even mentioned. No notice is taken of the foundation of the churches of Galatia, unless the cursory mention of Acts xvi. 6, be taken as such;—and of the copious catalogue of perils undergone by him in 2 Cor. xi. 24 ff., but few can be identified in the history. That a journey to Corinth should have escaped mention, where more extensive journeys and more important events have been omitted or slightly touched on, would not be at all improbable.

4. Such a journey must of course be inserted between Acts xviii. 18, when his first visit to Corinth ended, and xx. 2, when the second Ep. was sent from Macedonia. But these limits are further narrowed by the history itself. From xviii. 18 to xix. 9, when we find the Ap. established at Ephesus, is evidently a continuous narrative. And as plainly, no visit took place between the sending of the first and second Epistle, as is decisively proved by 2 Cor. i. 15—23. Now the first Ep. was sent from Ephesus, in the early part of the year in which he left that city, 1 Cor. xvi. 8. So that our *terminus a quo* is the settling at Ephesus, Acts xix. 10, and our *terminus ad quem* the spring preceding the departure from Ephesus, Acts xx. 1. During this time, a visit to Corinth took place.

5. Let us see whether any hints of his own throw light on this necessary inference. In 2 Cor. xi. 25 we read *τρίς ἐναυάγησα*, and this in a description of his *apostolic* labours: so that we must not go back beyond his conversion for any of these shipwrecks. Now his recorded voyages are these: (1) From Cæsarea to Tarsus, Acts ix. 30. (2) Possibly, from Tarsus to Antioch, xi. 25: but more probably this was a land-journey. (3) From Seleucia to Cyprus, xiii. 4. (4) From Paphos to Perga, xiii. 13. (5) From Attalia to Antioch, xiv. 26. (6) From Troas to Philippi, xvi. 11, 12. (7) From Macedonia to Athens, xvii. 14, 15. (8) From Kenchreæ to Ephesus, xviii. 18, 19. (9) From Ephesus to Cæsarea, ib. 21, 22. (10) From Ephesus to Macedonia, xx. 1. Of these, it is certain that no shipwreck took place during (6), for it is minutely detailed: it is extremely improbable that any took place during (3), (4), and (5), as the account of the first missionary tour is circumstantial and precise. The same may be said of (7), in which the words *οἱ δὲ καθιστάγοντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν* will scarcely admit of such an interruption. It is hardly probable that any shipwreck took place in those voyages the purpose of which is described as being at once attained, to which class belong (8) and (9), and, if it is to be counted as a voyage, (2). The two left, of which we

² e. g., ch. xv. 41, xvi. 6, xviii. 23, xix. 1, xx. 2, 3.

have absolutely *no* account given, are (1) and (10). It is quite possible that he may have been shipwrecked on both these occasions, and such an assumption with regard to (10) would suggest another interpretation of the difficult allusion, 2 Cor. i. 8—10. But even assuming this, more voyages seem to be required to account for three shipwrecks. It is true that the evidence thus acquired is very slight—but however trifling, it is at least in favour of, and not against, the hypothesis of an unrecorded visit to Corinth.

6. The nature of the visit may be gathered in some measure from extant hints. It was one made *ἐν λύπῃ*, 2 Cor. ii. 1, where see note: why, we might well suppose, but are not left to conjecture: for he tells them (2 Cor. xiii. 2 and note) that during it he warned them, that *if he came again, he would not spare* (the sinners among them); and 2 Cor. xii. 21, there is a hint given that God had, on this occasion, *humbled him among them*. It was a visit unpleasant in the process and in recollection: perhaps very short, and as sad as short: in which he seems merely to have thrown out solemn warnings of the consequences of a future visit of apostolic severity if the abuses were persisted in,—and possibly to have received insult from some among them on account of such warnings.

7. If we enquire what *sort* of sin had occasioned the visit, the answer seems to be furnished by 2 Cor. xii. 21, *μὴ πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προσημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν*. It was probably on account of these, the besetting sins of the place, that his second visit had been made in grief; it was to abstain from these sins and the company of those who committed them, that he had enjoined them in his lost Epistle: and accordingly, while we find in our first Epistle detailed notice of the special case of sin which he had recently heard of as occurring among them, the subject of *πορνεία* is alluded to (vi. 12—20) only in a summary way, and in one which shews that he is rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time.

SECTION VI.

AT WHAT PLACE AND TIME THIS EPISTLE WAS WRITTEN.

1. The place of writing it is pointed out in ch. xvi. 8,—*ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς*, to have been EPHESUS.

A mistaken rendering of the words (ib. ver. 5) *Μακεδονίαν γὰρ διέρχομαι*, as if they signified ‘for I *am passing through* Macedonia,’—led probably to the subscription in the rec. and our English Bibles, *ἐγράφη ἀπὸ Φιλίππων*. But the idea has never been seriously entertained.

2. The above notice from ch. xvi. 8 also shews, that at the time of

writing, the Ap. intended to quit Ephesus after Pentecost of that year. And on connecting this with Acts xix., xx., it appears (see notes, and chronological table in prolegg. to Acts) that he really did leave Ephesus about Pentecost in the year 57. We may assume therefore (as we have no ground for supposing that he referred to a previous year and afterwards changed his purpose) that *the Epistle was written in the former part of the year 57.*

3. It will be seen by my notes on 1 Cor. v. 7, that I cannot see in the words καθώς ἐστε ἄζυμοι any allusion to the fact of the days of unleavened bread being then present. I have endeavoured to shew that external probability, as well as spiritual analogy, is against the idea that St. Paul would have so expressed himself. But *there still is no reason, why the nearness or presence of that season may not have suggested to him the whole train of thought there occurring,*—especially when we know independently that he was writing during the *former part of the year.*

4. It is almost certain then that the Ep. was written *before Pentecost*, A.D. 57 : and probable, that *somewhat about Easter* was the exact time.

5. The Ap. had at this time already sent off Timotheus and Erastus to Macedonia (cf. Acts xix. 22, and 1 Cor. iv. 17), the latter (1 Cor. ib.) with the intention of his proceeding on to Corinth, if possible (1 Cor. xvi. 10), and preparing the way for his own apostolic visit (iv. 17). Possibly also his mission had reference to the collection for the saints at Jerusalem (see 2 Cor. viii., and xii. 18) ; but the language used is ambiguous, and we cannot pronounce positively that Timotheus reached Corinth on this journey. (See below, ch. iv. § 2, 4.)

6. The Epistle is addressed in the name of Sosthenes ὁ ἀδελφός, as well as in that of the Apostle. It is hardly possible that this Sosthenes should be the same as the person of that name mentioned Acts xviii. 17³ : see note there. The conjectures respecting him I have given on 1 Cor. i. 1. He bears no part in the Epistle itself, any more than Timotheus in 2 Cor. : the Ap., after mentioning him, immediately proceeds εὐχαριστῶ τῷ θεῷ μου.

7. It is uncertain, who were the *bearers* of the Epistle : but perhaps the common subscription is right in assigning that office to Stephanas, Fortunatus, and Achaicus. For they are mentioned as being present with the Apostle (1 Cor. xvi. 17) from Corinth : and as an injunction is given (ib. 18) that they should be honourably regarded by the Corr., it is highly probable that they were intending to return.

³ Unless indeed, as Mr. Birks supposes, Horæ Apostolicæ, p. 215 f., he was converted subsequently to that occurrence.

SECTION VII.

MATTER AND STYLE.

1. As might have been expected from the occasion of writing, the matter of this epistle is very various. It is admirably characterized by Mr. Conybeare, in Conybeare and Howson's *Life and Epistles of St. Paul*, vol. ii. p. 28 (2nd edn.):

"This letter is, in its contents, the most diversified of all St. Paul's Epistles: and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced as it were behind the scenes of the apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement: yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God: we hear the fervent thanksgiving echoed by the unanimous Amen: we see the administration of the Holy Communion terminating the feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty: we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain: and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, 'the care of all the churches.'

"But while we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God, who so inspired His Apostle, that in his answers to questions of transitory interest he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him, who 'out of darkness calls up light;' by whose mercy it was provided, that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world:—that their denial of the resurrection should cause those words to be recorded whereon repose, as upon a rock that cannot be shaken, our sure and certain hope of immortality."

2. In style, this Epistle ranks perhaps the foremost of all as to sub-

limity, and earnest and impassioned eloquence. Of the former, the description of the simplicity of the Gospel in ch. ii.,—the concluding apostrophe of ch. iii. (ver. 16—end),—the same in ch. vi. (ver. 9—end),—the reminiscence of the shortness of the time, ch. vii. 29—31,—the whole argument in ch. xv.,—are examples unsurpassed in Scripture itself: and of the latter, ch. iv. 8—15, and the whole of ch. ix.: while the panegyric of Love, in ch. xiii., stands, a pure and perfect gem, perhaps the noblest assemblage of beautiful thoughts in beautiful language extant in this our world.—About the whole Epistle there is a character of lofty and sustained solemnity,—an absence of tortuousness of construction, and an apologetic plainness, which contrast remarkably with the personal portions of the second Epistle.

3. No Epistle raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom He selected for the Apostle of the Gentile world: or shews us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, the physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. He draws warning from the history of the chosen people: example, from the Isthmian foot-race. He refers an apparently trifling question of costume to the first great proprieties and relations of Creation and Redemption. He praises, reproves, exhorts, and teaches. Where he strikes, he heals. His large heart holding all, where he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle better perhaps than from any one other,—because this embraces the widest range of topics,—what marvellous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men.

CHAPTER IV.

THE SECOND EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP, AND INTEGRITY.

1. The former of these is undoubted. No Epistle more clearly marks itself out as the work of the Author whose name it bears. It is inseparably connected with the First, following it up, and only differing from it as circumstances since occurring had affected the mind of the

writer. See this more dwelt on, when I speak of its style and matter, below, § iii.

2. The external testimonies are,

(α) Irenæus, *Hær.* iii. 7. 1:

Quod autem dicunt, aperte Paulum in secunda ad Corinthios dixisse: In quibus Deus sæculi hujus excæcavit mentes infidelium.

(β) Athenagoras, *de resurr. mort.*:

εὐδελον παντὶ τὸ λειπόμενον . . . ἕκαστος κομίσσεται δικαίως ἃ διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθὰ εἴτε κακά.

(γ) Clement of Alexandria very frequently cites our epistle: e. g., *Strom.* iii. § 94,

αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνιστάναι. λέγειν διὰ τούτων· φοβοῦμαι ἐξ ἡμῶν, ὡς ὁ ὄφεις Εὐὰν ἐξηπάτησεν, κ.τ.λ. (2 Cor. xi. 3.)

And again, *Strom.* iv. § 101,

ὁ ἀπόστολος (specified as Παῦλος previously) . . . εἶρηκεν ἐν τῇ δευτέρᾳ πρὸς τοὺς Κορινθίους· ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει.

(δ) Tertullian, *de Pudicitia*, ch. 13 init.: Novimus plane et hic suspiciones eorum. Revera enim suspicantur apostolum Paulum in secunda ad Corinthios eidem fornicatori veniam dedisse, quem in prima dedendum Satanae in interitum carnis pronuntiarit, &c. He then cites 2 Cor. ii. 5—11.

See more testimonies in Davidson, Vol. II. p. 279.

3. The *integrity* of this Epistle has not however been unquestioned. Semler (in 1767) imagined it to consist of three separate epistles,—(1) chapp. i. to viii. + Rom. xvi. 1 to 20 + ch. xiii. 11 to 13. This he supposes to have been the letter which Titus bore on his second mission to Corinth. (2) On receiving intelligence of the effect produced at Corinth, the Ap. writes a second Ep. in justification of himself, chapp. x. 1 to xiii. 10. (3) An Epistle sent to the other churches in Achaia on the subject of the collection for the saints at Jerusalem, ch. ix.—To this curious theory a convincing refutation was furnished by Gabler (*De capp. ult. ix—xiii poster. ep. P. ad Corr. ab eadem haud separandis*, Gotting. 1782).—Weber again (*de numero Epp. P. ad Corr. rectius constituendo*, 1798) thought, it had been originally *two* Epistles, (1) chapp. i. to ix. + xiii. 11 to 13,—(2) chapp. x. 1 to xiii. 10.—But Meyer (from whom the foregoing particulars are taken) quotes respecting all such fanciful discussions a good remark of Hug (*Einl.* ii. p. 376), that it would be just as reasonable to suppose the *περὶ στεφάνου* of Demosthenes to be two orations, because in the former part the orator defends himself calmly and in detail, and in the latter breaks out into fierce and bitter invective.—Certainly, on the principle which these critics have adopted, the first Ep. to the Corr. might be divided into at least eight separate epistles, marked off by the successive changes of subject.

SECTION II.

CIRCUMSTANCES, PLACE, AND TIME OF WRITING.

1. At the time of writing this Epistle, Paul had recently left Asia (2 Cor. i. 8): in doing so had come by Troas (ii. 12): and thence had sailed to Macedonia (ibid.; cf. Acts xx. 1, 2), where he still was (ch. viii. 1; ix. 2, where notice esp. the *present* *καυχῶμαί*,—ix. 4). In Asia, he had undergone some great peril of his life (2 Cor. i. 8, 9), which (see note there) can hardly be referred to the tumult at Ephesus (Acts xix. 23—41)¹,—but from the nature of his expressions was probably a grievous sickness, not unaccompanied with deep and wearing anxiety. At Troas, he had expected to meet Titus (2 Cor. ii. 13), with intelligence respecting the effect produced at Corinth by the first Epistle. In this he was disappointed (ii. 13), but the meeting took place in Macedonia (vii. 5, 6), where the expected tidings were announced to him (vii. 7—16). They were for the most part favourable, but not altogether. All who were well disposed had been humbled by his reproofs: but evidently his adversaries had been further embittered. He wished to express to them the comfort which the news of their submission had brought to him, and at the same time to defend his apostolic efficiency and personal character against the impugnors of both. Under these circumstances, and with these objects, he wrote this Epistle, and sent it before him to break the severity with which he contemplated having to act against the rebellious (ch. xiii. 10), by winning them over if possible before his arrival.

2. The *place* of writing is no where clearly pointed out. There is no ground for supposing it to have been Philippi, as commonly imagined². Nay such a supposition is of itself improbable. In ch. viii. 1 he announces to the Corr. the generosity which had been the result of God's grace given *ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας*. It is hardly likely that he would make such announcement, if he had hitherto been stationary at Philippi, the *first* of those churches on his way from Asia. All that we can say is, that the Epistle was written at one of the Macedonian churches; more probably at the last which he visited than at the first. The principal of those churches were at Philippi, Thessalonica, and Berea. We know from 1 Thess. ii. 17, 18, how anxious the Ap. was

¹ I cannot help being surprised that any one who has studied the character and history of the Apostle should still refer this passage to that tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency.

² The common subscription assigns Philippi: but whether from tradition, or mere hasty inference, is quite uncertain.

again to visit the Thessalonian church : and in the absence of all detail respecting this journey in Acts xx. 1, 2, we may well believe that he would have spent some time at Thessalonica. If then Philippi from its situation is improbable, it would seem likely that Thessalonica was the place. But all is conjecture, beyond the fact that it was written from Macedonia.

3. The *time* of writing is fixed within very narrow limits. About Pentecost A.D. 57 (see chronological table in Prolegg. to Acts) Paul left Ephesus for Troas : there he stayed some little time : thence went to Macedonia ; and sufficient time had elapsed for him to have ascertained the mind of the Macedonian churches and to have made the collection. Here falls in our Epistle : after which (Acts xx. 2) he came into Greece (Corinth) and abode there three months : and then is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58. So that the Epistle was written in the summer, or autumn of 57.

4. Two questions belong to this part of our subject, which it is not very easy to answer. From 1 Cor. iv. 17, we learn that Timotheus had been sent to Corinth by Paul (see also Acts xix. 22, where he is said to have been sent with Erastus to Macedonia) to prepare the Corr. for his own coming by reminding them of his ways and teaching. And in 1 Cor. xvi. 10, 11, we find directions given to them for their reception of Timotheus and speeding his return : “for,” adds the Ap., “I expect him with the brethren.” Here, however, some little uncertainty is expressed as to his visiting them, the words being *ἐὰν ἐξέλθῃ Τιμόθεος*. Now at the time of writing this second Epistle, we find Timotheus with Paul in Macedonia (2 Cor. i. 1), without any hint given of his having been at Corinth, or of any tidings respecting the church there having come through him. Nay there is an apparent presumption that he had not been at Corinth : for in 2 Cor. xii. 18 where speaking of those whom he had sent to Corinth he mentions Titus by name, no allusion is made to Timotheus. Had he been at Corinth, or not ?

I believe, in spite of these apparent obstacles to the view, that he *had been* there. The purpose of his mission, as stated in 1 Cor. iv. 17, is too plain and precise to have been lightly given up. And, as Meyer suggests, the relinquishing of the intended journey of Timotheus as well as that of the Apostle, would have furnished to the adversaries another ground for the charge of fickleness of purpose, which they would not fail to use against him. Had therefore the journey been abandoned, some notice and apology would probably have been found in this Epistle. That Timotheus is not mentioned in this Ep. as having gone to them, is easily accounted for by the circumstance that he is associated with the Ap. in the writing of the Epistle.

Meyer believes that tidings had been brought by him from Corinth of an unfavourable kind respecting the effect of the first Epistle ; and that

the state of the Apostle's mind described in 2 Cor. ii. 12, vii. 5, is to be traced to the reception of these tidings, not merely to the anxiety of suspense.

5. The second question regards the *mission of Titus* to Corinth, which took place subsequently to our first Epistle, and on the return from which he brought to the Apostle the further tidings of the effect of that letter, referred to 2 Cor. vii. 6. The most natural supposition is that he was sent to ascertain this matter: and this is the view of De Wette and others. Bleek however, with whom agree Credner, Olshausen, and Neander, makes a totally different hypothesis, which is thus expressed by the latter, Pfl. u. Leit. p. 437: "Timotheus had brought to the Apostle painful tidings which excited his anxiety, especially respecting the agitation caused by one individual, who insolently set himself against Paul and endeavoured to oppose his apostolic authority. (This latter view he defends by explaining 2 Cor. ii. 5, vii. 12, not of the incestuous person of 1 Cor. v. but of some adversary of the Apostle.) On this account Paul sent Timothy to Corinth with a letter (now lost) in which he expressed himself very strongly on these circumstances; so that after Titus had set out, his heart, full as it was of paternal love towards the Corinthian church, was distressed with fear lest he had written somewhat too harshly, and been too severe upon them." This ingenious conjecture, while it might serve to clear up some expressions in 2 Cor. ii. 1—4, which seem too strong for the first Epistle, can perhaps hardly be admitted in the absence of any allusion whatever of a clearer character. All we can say is, it *may* have been so: and after all that has been written on the visits of Timotheus and Titus, we shall hardly arrive nearer the truth than a happy conjecture.

SECTION III.

MATTER, AND STYLE.

1. In no other Epistle are these so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice. Meyer remarks: "The excitement and interchange of the affections, and probably also the haste, under which Paul wrote this Epistle, certainly render the expressions often obscure and the constructions difficult: but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries. Erasmus strikingly says, Paraphr. Dedicat.,—'Sudatur ab eruditissimis viris in explicandis poetarum

ac rhetorum consiliis, at in hoc rhetore longe plus sudoris est, ut deprehendas quid agat, quo tendat, quid vetet: adeo stropharum plenus est undique, absit invidia verbis. Tanta vafrities est, non credas eundem hominem loqui. Nunc ut limpidus quidam fons sensim ebullit, mox torrentis in morem ingenti fragore devolvitur, multa obiter secum rapiens, nunc placide leniterque fluit, nunc late, velut in lacum diffusus, exspatiatur. Rursum alicubi se condit, ac diverso loco subitus emicat, cum visum est, miris mœandris nunc has nunc illas lambit ripas, aliquoties procul digressus, reciprocatō flexu in sese redit.' We may also apply to our Epistle the words in which Dionys. Hal., de admiranda vi dicendi in Demosthene, c. 8, designates the style of that orator,—μεγαλοπρεπῆ, λιτήν· περιττήν, ἀπέριπτον· ἐξηλλαγμένην, συνήθη· πανηγυρικήν, ἀληθινήν· αὐστηράν, ἰλαράν· σύντονον, ἀνειμένην· ἡδεῖαν, πικράν· ἠθικὴν, παθητικὴν."

2. The matter of the Epistle divides itself naturally into three parts:

1. i. to vii. 16. Here he *sets forth to them his apostolic walk and character*, not only with regard to *them*, though he frequently refers to this, but *in general*.

2. viii. 1 to ix. 15. He *reminds them of their duty to complete the collection for the poor saints at Jerusalem*.

3. x. 1 to xiii. 10. *Polemical justification of his apostolic dignity and efficiency against his disparagers*.

CHAPTER V.

SECTION I.

OF THE ARRANGEMENT OF THE TEXT IN THIS VOLUME.

1. For an account of what has been previously done with regard to the criticism of the text of the New Testament, see the Prolegg. to Vol. I. ch. vi. § 1, paragraphs 1—8.

2. In the first edition of that volume, a text was adopted, resting on purely diplomatic authority, as a provisional compromise for use in this country, between the received text, and one which should be based on a thorough critical examination of evidence both external and internal.

3. The adoption of that text was, I do not hesitate to confess, a *great mistake*. It proceeded on altogether too high an estimate of the authority of the most ancient existing MSS as determining a reading, and too low an one of the importance of internal evidence. Besides, it overlooked many variations of reading of hardly less importance than those which were noticed. The *arrangement of words in the sentences* was by me at the time of revising the text of that volume (in the year

1845) esteemed a *matter which might be passed over*; to which were added many other variations (see the list in ch. vi. § II. of the Prolegomena) which I now consider as of great interest.

4. In the subsequent editions of Vol. I., and in the present volume, *it has been attempted to construct the text on more worthy principles*, and to bring to bear on it *both the testimony of MSS, and those critical maxims which appear to furnish sound criteria of a spurious or genuine reading.*

5. With regard to MSS testimony, it has been my endeavour to *combine*, as far as possible, that furnished by the *later* MSS with that of the more ancient, and to give them, as well as the others, due weight in the determination of readings. The great thing required, in weighing the testimony of MSS, is a knowledge of the habits of various classes of correctors and transcribers. Long before the date of our earliest MS, a systematic course of correction had begun, and there existed errors of transcription of considerable standing. The earlier those corrections or errors originated, the more extensively would they be spread among our present families of manuscripts, and the more likely are they to have found their way into the generally received text. Also, I need hardly say, the more difficult are they of detection. The only sure way to detect them, is by intimate acquaintance with the general phenomena of manuscripts, the cursive as well as the uncial. Such acquaintance will enable us at once to pronounce a reading to be spurious, which yet has a vast array of MS authority in its favour—just because we know that it furnishes an instance of a correction or of an error commonly found in other places. Thus, for instance, we can hardly conceive a reading more strongly attested by MSS, than the celebrated *ἐχωμεν* of Rom. v. 1; and consequently some very able critics adopt and defend it. But when we come to search into the habits of MSS, and find that many clauses declaratory of Christian privilege or the like are *turned into hortatory sentences*, the inference becomes obvious, that a reading so repugnant to the course of the Apostle's argument as every one must feel this *ἐχωμεν* to be, owes its introduction to the same mistaken *desire to edify* on the part of the transcribers, and was not the original word, but a correction very early introduced¹.

¹ It is impossible to pass without notice the very fair and able remarks made by Dr. Tregelles in the newly-published fourth volume of Horne's Introduction (written by him) on the principles of revision above enounced, and the illustration given of them. Dr. Tregelles represents the strong diplomatic principle of adjusting the text, as opposed to the application of all "subjective" considerations to the readings of the most ancient MSS. I am still persuaded that such a principle cannot be a safe one. We are not to be, in endeavouring to arrive at a pure text of Holy Scripture, slaves of the letter, where that letter is only a midway testimony between the originals and ourselves, and not the autograph. Antiquity is of immense value in forming our judgment: but it is not all. It is of no use attempting to disguise the fact, that we have in our most venerable MSS, frequent and even ridiculous blunders, which no man would think of adopting into the

6. The object of course is, in each case, *to mount up, if possible, to the original reading from which all the variations sprung*: in other words, *to discover some word or some arrangement which shall account for the variations, but for which none of the variations will account.*

7. The carrying out of this primary object will lead to several critical maxims, applicable under varying circumstances. These have been for the most part so well detailed long ago by Griesbach, that I shall need no apology for transferring to my pages his important paragraphs on the subject:—

1) *Brevior lectio, nisi testium vetustorum et gravium auctoritate penitus destituatur, præferenda est verbosiori.* Librarii enim multo proniores ad addendum fuerunt, quam ad omittendum. Consulto vix unquam prætermiserunt quicquam, addiderunt quam plurima: casu vero nonnulla quidem exciderunt, sed haud pauca etiam oculorum, aurium, memoriæ, phantasie ac judicii errore a scribis admissis, adjecta sunt textui. In primis vero brevior lectio, etiamsi testium auctoritate inferior sit altera, præferenda est,

a) si simul durior, obscurior, ambigua, elliptica, hebraizans aut solæca est,

b) si eadem res variis phrasibus in diversis codicibus expressa legitur,

c) si vocabulorum ordo inconstans est et instabilis,

d) in pericoparum² initiis,

e) si plenior lectio glossam seu interpretamentum sapit, vel parallelis locis ad verbum consonat, vel e lectionariis immigrasse videtur.

Contra vero plenior lectionem breviori (nisi hanc multi et insignes tueantur testes) anteponimus,

sacred text. And it is manifest that such a maxim as that very sound one of Bengel, "Proclivi lectioni præstat ardua," has its limits, beyond which it cannot be applied. Critical judgment must come in: the only real question is, as to the quality of that judgment. Nor is the office of such judgment quite rightly described by Dr. Tregelles, when he implies that it assumes to decide what a sacred writer *ought to have written* (p. 143). Its object is to ascertain, as nearly as possible, what he *did write*: and it is not called on to abdicate its own acquaintance with the phenomena of his writings, and of the copied MSS of them, because in some certain reading many of the (apparently) earlier of those copies concur. Even Dr. T. himself, a few pages before (141), announces his own principles of correction of the whole N. T. text, in terms of which it seems to me the legitimate working out would, except in a very few instances, lead to the result for which I contend. The more those who edit on the two differing principles become sobered in their judgment,—the more the purely diplomatic Editor learns to ascertain the real worth and the imperfections of his most valued MSS, and the paradiplomatic Editor to pause, and weigh, and discriminate, and narrow the cases in which he suspects our ancient witnesses,—the nearer will the two approximate in their decisions, and the more likely shall we be, by their joint labours, to arrive at the result so much to be desired—a new and better *Textus Receptus*, which may represent the aggregate conclusion of the painstaking scholars now engaged on this sacred work.—Dec. 1856.

² In the beginnings of the ecclesiastical portions we often find a word or a clause supplied,—the proper name of the agent or speaker, or the like.

- α) si omissioni occasionem præbere potuerit ὁμοιοτέλετον,
 β) si id quod omissum est, librariis videri potuit obscurum, durum, superfluum, insolens, paradoxum, pias aures offendens, erroneum, aut locis parallelis repugnans,
 γ) si ea quæ absunt, salvo sensu salvaque verborum structura abesse poterant, e quo genere sunt propositiones, quod vocant, incidentes, præsertim breviores, et alia, quorum defectum librarius relegens quæ scripserat haud facile animadvertibat,
 δ) si³ brevior lectio ingenio, stylo aut scopo auctoris minus conveniens est,
 ε) si³ sensu prorsus caret,
 ζ) si e locis parallelis aut e lectionariis eam irrepsisse probabile est.
- 2) *Difficilior et obscurior lectio anteponenda est ei, in qua omnia tam plana sunt et extricata, ut librarius quisque facile intelligere ea potuerit.* Obscuritate vero et difficultate sua eæ potissimum indoctos librarios vexarunt lectiones,
- a) quarum sensus absque penitioris græcismi, hebraismi, historiæ, archæologiæ, &c. cognitione perspicere non facile poterant,
 b) quibus admissis vel sententia, varii generis difficultatibus obstructa, verbis inesse, vel aptus membrorum orationis nexus dissolvi, vel argumentorum ab auctore ad confirmandam suam thesin prolatorum nervus incidi videbatur.
- 3) *Durior lectio præferatur ei, qua posita, oratio suaviter leniterque fluit.* Durior autem est lectio elliptica, hebraizans, solæca, a loquendi usu græcis consuetudo abhorrens aut verborum sono aures offendens.
- 4) *Insolentior lectio potior est ea, qua nil insoliti continetur.* Vocabula ergo rariora, aut hæc saltem significatione, quæ eo de quo quæritur loco admittenda esset, rarius usurpata, phrasesque ac verborum constructiones usu minus tritæ, præferantur vulgatiore. Pro exquisitiore enim librarii usitata cupide arripere, et in illorum locum glossemata et interpretamenta (præsertim si margo aut loca parallela talia suppeditarent) substituere soliti sunt.
- 5) *Locutiones minus emphaticæ, nisi contextus et auctoris scopus emphasin postulent⁴, propius ad genuinam scripturam accedunt,* quam discrepantes ab ipsis lectiones quibus major vis inest aut inesse videtur. Erudituli enim librarii⁵, ut commentatores, emphases amabant ac captabant.

³ Both these must be applied with caution: the first because it is quite possible that an intelligent *librarius* might correct to the well-known expression of his author: the second because that which on a mistaken conventional view of a passage, seems without sense, often acquires an admirable sense when the true context is discovered.

⁴ But it is evident that this exception requires the utmost caution in its application.

⁵ Librarians enim dicimus, et hic et alibi criticos simul ac codicum possessores intelligi

- 6) *Lectio, præ aliis sensum pietati* (præsertim monasticæ) *alendæ aptum fundens, suspecta est*⁶.
- 7) *Præferatur aliis lectio cui sensus subest apparenter quidem falsus, qui vero re penitus examinata verus esse deprehenditur.*
- 8) *Inter plures unius loci lectiones ea pro suspecta merito habetur, quæ orthodoxorum dogmatibus manifeste præ cæteris faciet.* Cum enim codices hodie superstites plerique, ne dicam omnes, exarati sint a monachis aliisque hominibus catholicorum partibus addictis, credibile non est, hos lectionem in codice, quem quisque exscriberet, obviam neglexisse ullam, qua catholicorum dogma aliquod luculenter confirmari aut hæresis fortiter jugulari posse videretur. Scimus enim, lectiones quascunque, etiam manifesto falsas, dummodo orthodoxorum placitis patrocinarentur, inde a tertii sæculi initiis mordicus defensas seduloque propagatas, cæteras autem ejusdem loci lectiones, quæ dogmati ecclesiastico nil præsidii afferrent hæreticorum perfidiæ attributas temere fuisse⁷.
- 9) Cum scribæ proclives sint ad iterandas alieno loco vocabulorum et sententiarum terminationes easdem, quas modo scripsissent aut mox scribendas esse, præcurrentibus calamum oculis, præviderent, *lectiones ex ejusmodi rhythmi fallacia facillime explicandæ, nullius sunt pretii*⁸.
- 10) Hisce ad peccandum illecebris similes sunt aliæ. Librarii, qui sententiam, antequam scribere eam inciperent, totam jam perlegissent, vel dum scriberent fugitivo oculo exemplum sibi propositum inspicerent, sæpe ex antecedentibus vel consequentibus literam, syllabam aut vocabulum perperam arripuerunt, novasque sic lectiones procuderunt.

volumus, qui in suis libris, e quibus alii deinceps exscripti sunt, vel ipsum textum immutarent, vel margini saltem qualescunque suas animadversiones et emendationes illeverunt. (not. Griesb.)

⁶ Thus, e. g., in Rom. xiv. 17 where the kingdom of God is said to be not meat and drink, but *δικαιοσύνη καὶ εἰρήνη καὶ χάρις ἐν πν. ἀγίῳ*, the ms (4) inserts after *δικαιοσύνην, καὶ ἄσκησις*. In some portions, such interpolations and corrections abound. Cf. as an example 1 Cor. vii. with the var. readd.

⁷ This rule, sound in the main, must be applied with the following discrimination:—If the passage is of such a nature, that, *whichever reading is adopted, the orthodox meaning is legitimate, but the adoption of the stronger orthodox reading is absolutely incompatible with the heretical meaning*,—then it is probable that *such stronger orthodox reading was the original*. For while the heretics would be certain to annul the expression offensive to them and substitute the weaker one, the orthodox, on the above hypothesis, would have originally no motive for alteration.—A case in point is the celebrated *την ἐκκλησίαν τοῦ θεοῦ*, Acts xx. 28. Had *θεοῦ* been the original, it would have been certain to be altered by the heretics: had *κυρίου* been the original, no reason can be assigned why the orthodox should have tampered with it. It is probable therefore, as far as *this* consideration is involved (see note in var. readd.), that *θεοῦ* was the original word.

⁸ See a curious instance, among many others, of mechanical repetition of a phrase from association, 1 Cor. xiv. 18: and Rom. viii. 1.

Si v. c. duo vocabula vicina ab eadem syllaba vel litera inciperent, accidit haud raro, ut vel prius plane omitteretur, vel posteriori temere tribueretur, quod priori esset peculiare. Ejusmodi hallucinationes vix vitabit, qui libello paullo verbosiori exscribendo operam dat, nisi toto animo in hoc negotium incumbat: id quod pauci librarii fecisse videntur. Lectiones ergo, quæ ex hoc errorum fonte promanarunt, quantumvis vetustæ ac consequenter in complures libros transfusæ sint, recte rejiciuntur, præsertim si codices cæteroqui cognati ab hujus labis contagio puri deprehendantur⁹.

- 11) E pluribus ejusdem loci lectionibus *ea præstat, quæ velut media inter cæteras interjacet*, hoc est ea, quæ reliquarum omnium quasi stamina ita continet, ut, hac tanquam primitiva admissa, facile appareat, quam ratione, seu potius quonam erroris genere, ex ipsa cæteræ omnes propullularint.
- 12) *Repudiantur lectiones glossam seu interpretamentum redolentes*, cujus generis interpolationes nullo negotio emunctioris naris criticus subolfaciet.
- 13) *Rejiciendas esse lectiones, e Patrum commentariis aut scholiis vetustis in textum invectas*, magno consensu critici docent. (He proceeds at some length to caution against the promiscuous assumption of corruptions in the earlier codices and versions from such sources.)
- 14) *Respuimus lectiones ortas primum in lectionariis*, quæ sæpissime in anagnosmatum initiis ac interdum in clausulis etiam atque in medio contextu claritatis causa addunt, quod ex orationis serie supplendum esset, resecantque vel immutant, quod, sejunctum ab antecedentibus aut consequentibus, vix satis recte intelligi posse videretur. (Similar cautions are here added against assuming this too promiscuously.)
- 15) *Damnandæ sunt lectiones e latina versione in græcos libros invectæ*. (Cautions are here also inserted against the practice of the earlier critics, who if they found in the græco-latin MSS, or even in those of high antiquity and value, a solitary reading agreeing with the latin, hastily condemned that codex as latinizing.)

8. Having reprinted for the use of students these excellent rules of Griesbach's, I must be contented to refer for their ampler illustration to the prefaces of his and other editions, especially that of the 2nd Leipzig edition of Tischendorf, pp. xii.—xxviii.

9. I may just add that, recognizing in the main the three great

⁹ The vast number and extent of mistakes of this kind are only known to those who have carefully observed the phenomena of the later and usually less regarded mss. There is hardly an opportunity presented by similar endings of words, of which the fertile genius of error has not availed itself. And even in our most ancient MSS, these occur not unfrequently. A remarkable instance is found in A, 1 Cor. vi. 2—6, where because *ἐλαχίστων* ends ver. 2, and *ἀπίστων* ends ver. 6, the whole lying between is omitted, the transcriber's eye having passed on from the first *-ιστων* to the second.

families of MSS which Griesbach and others have marked out, I believe that he and those who follow him have applied this classification too arbitrarily, and carried it too far, and it has thus become a critical snare to them. No doubt on the whole there was in the Alexandrine transcribers a tendency to grammatical emendation, and in the Occidentals to exegetical elucidation. But the results of these attempts became very early combined in the MSS, and complicated with far more numerous faults common to all transcribers: so that, while the prevailing character of a MS is sometimes to be taken into account as a gnomon of discrimination, the cases are of far more frequent occurrence, where all MSS are to be judged by the same rules¹.

¹ An exception to this may seem to occur in the strange idiosyncracies of the Codex Bezae and its cognates. And certainly no reading of this MS should ever be judged of without remembering whence it comes. The origin of the readings of this codex would form one of the most curious, as it is one of the most obscure chapters in the critical history of the New Testament.

The very interesting enquiry, how far it is probable that the original language of the N. T. was coincident with the Alexandrine dialect of the LXX, has never been satisfactorily gone into. Tischendorf, *Prolegg.* p. xxviii., has promised a contribution to it, in a forthcoming grammar of the LXX.

He gives his own opinion respecting the classes or families of MSS, *ibid.* pp. xxxi., xxxii., as follows:

“A ratione ipsorum documentorum omnium quæ ad nos pervenere si profisciscimur, dubium nec illud est quasdam horum testium classes distinguendas esse, in evangelis quidem maxime, multo minus in apocalypsi quam in reliquis libris, magis etiam in epistolis Paulinis et in actibus quam in catholicis epistolis. Quas si alexandrinæ et latinæ, asiaticæ et byzantinæ nominibus insignire placet, ut non tam quatuor singulas quam duo paria ponamus, multa possunt ex testibus peti et jam sunt petita, quæ quam id recte fiat ostendant. Debeamus autem, ut quod sentio breviter dicam, alexandrinam dicere quæ inter Judæochristianos orientis celebrabatur, gnomon ut ipsorum apostolorum sermo græcus maxime pendebat a versione LXX interpretum; latinam porro quæ a Latinis adhibebatur, sive latina sive græca potissimum lingua utebantur; asiaticam quæ potissimum Græcis sive per Asiam sive in ipsa patria debebant probabatur; byzantinam denique quæ ab ecclesia per byzantinum regnum diffusa legebatur sensimque, quo arctiore sensim singulæ ecclesiæ partes vinculo conjungebantur, ad publicam quandam unitatem perducebatur. Qua in re per se clarum est qui factum sit ut byzantina exemplaria asiaticam sive Græcorum maxime rationem reciperent; alexandrina vero et latina quo vinculo conjunctæ fuerint, ad ea judicari poterit quæ infra de latinis interpretationibus breviter diximus. Jam vero de origine harum classium difficillima quæstio est; nec enim satis est urgere diversitatem terrarum per quas textus propagabatur; hæc enim diversitas nequaquam tanta aut tam integra cogitari potest; accedit quod diserte relatum legimus in ipsa antiquitate alterius terræ codices in alteram transvectos esse, quemadmodum Constantinus Eusebio cesarensi, Constans Athanasio alexandrino præceperunt ut exemplaria eleganter et accurate descripta ad Byzantinos mitterent; nec denique patres, quorum patriam novimus, talem classium rationem confirmant. Propterea cum diversitate regionum conjuncta poni debebunt certa textum emendandi studia, etsi quorum fuerint nunquam satis definiri poterit. Maximi vero momenti illud est, byzantinam quidem recensionem in recentiorum codicum græcorum ingenti copia conspicuam esse, item latinam in latinis atque per evangelia actus epistolas Paulinas etiam in græco-latinis documentis, quamquam et ipsam

It is in accordance with these rules that the text of this volume has been arranged. Every various reading has been judged with reference to external MSS authority and internal probability combined,—and that reading adopted, which on the whole seemed most likely to have stood in the original text. Such judgments are of course open to be questioned, and in many cases the reading will perhaps never be completely agreed on; but I do not know that this should deter successive editors from using all means in their power to arrive at a decision in each case, and conscientiously discharging their duty by the sacred text².

The subject is one of great and increasing importance: one, which must, I am persuaded, engage the attention of the ordinary student very much more than it has hitherto done. We may reasonably hope to see the day, when every student shall be required to give an account of the sources and rationale of the text which he adopts, and to have a competent knowledge of the state of the evidence for and against every important various reading.

As regards the notes and marks used in the text, I have in this volume (as in the 2nd edition of Vol. I.) dropped those symbols by which variation from the received text was expressed in the first edition of my first vol.: as also those indicating divided MSS authority and probable spuriousness. I have only retained the asterisk and brackets in those very few cases where, all things duly weighed, it has been found impossible to decide between two varying readings. The orthography of words in which the MSS vary, has been uniformly regulated by the consent, where such exists, of the most ancient among them. This consent is *almost unbroken* in some points usually neglected: e. g. the *uniform insertion*, in the inflexion of verbs and datives plural in *ι*, *of the final ν*, *before consonants as well as vowels*: also *of the final σ* in *οὐτως*. The same applies to the formation of the tenses of *λαμβάνω* in *μψ* and *μφθ* instead of *ψ* and *φθ*,—*λήμψεται*, *ἀναλήμφθηται*, &c.;—to *συρζητητής* and the like;—to *ἐνατος* and *ἐνενήκοντα*,

magna lectionis varietate laborantem, alexandrinam vero et asiaticam unde inprimis petas pauca documenta superesse, unde illibatam sumas nulla. Nec temere est quod cum Griesbachio dixerunt, in antiquissimis aliquot testibus nostris, ut in codice alexandrino, alios libros ab aliis paulo diversam textus indolem referre. Quæ quum ita sint, sequitur exercenti rem criticam summa opus esse cautione in adhibenda classium sive recensio-
nū distinctione; quam ut summam normam aut fundamentum ponere et temerarium et frustra est. In eo vero omnia quæ cum aliqua probabilitate doceri possunt conveniunt, in textu ad pristinam integritatem revocando primo loco testes habendos esse alexandrinos, qui iidem fere superstitem antiquissimi sunt, ultimo byzantinos quippe qui textum ex antiquioribus classibus multifariam mixtum præ se ferant.”

² In this part of my work I have found of especial service the critical notices prefixed to each chapter in Meyer's Commentary, and the similar discussions of readings in the text of that of De Wette: and have consulted whatever else I have been able to find on the more important and celebrated varieties of reading.

—to τεσσαράκοντα, not τεσσαρ.,—and many others;—to the spelling of proper names, as Δαυίδ, Καφαρναούμ, &c.;—to unusual formations of tenses, εἶπα, ἔπεσα, ἦλθα, &c.:—none of which are we at liberty to reduce to the ordinary standards of orthography, but must reproduce as we find them in the all but universal text of the earliest times³.

In punctuating, I have been anxious to make the stops, as far as may be, the exponents of the logical structure of the text. I quite agree with Lachmann in ridding the page of most of those numerous unmeaning commas by which the clauses are festooned off in so many of the recent editions. But he has carried his aversion of commas somewhat too far; and has made unnecessary breaks in the sense, by too frequent adoption of the period, where the colon would have served the purpose better. While I have consulted his punctuation throughout, and my own in the main coincides with it, I have not followed it implicitly, but have exercised my own judgment on the sentence in each case.

I have been urged to adopt the plan of numbering the verses in the margin, at the beginning of the line where the breaks occur. But those who, like myself, have been long employed in verifying scripture references, know how fertile a source of error this way of numbering the verses has proved. If for instance, 27 is seen at the head of the line, a word occurring in that line is set down as in ver. 27, though that verse may not begin till the last word of the line. About one-third of the erroneous citations in the modern Lexicons spring from this source. I have therefore retained the numbering as in the first edition of Vol. I., printing the figures somewhat larger.

An addition has been made to the notice of the leading MSS containing the text, which I hope will be found important. It is, that of specifying where the *lacuna* in those MSS begin and end. Thus in p. 1, C πνευματος implies that C commences with the word πνευματος and continues onward; in p. 369, τεκνων E implies that E, which has hitherto contained the text, leaves off at τεκνων⁴.

SECTION II.

OF THE VARIOUS READINGS.

1. In the first edition of my former volume, many of the various readings, which at that time seemed to me of inferior importance, were excluded from notice in the digest. In the present volume (as in the 2nd edition of Vol. I.), *all these are included*. I have made the account

³ See these treated of in detail in Tischendorf's Prolegomena to his 2nd Leipzig edn., pp. xx.—xxvii.

⁴ This improvement was suggested in an article on my first vol. in the Edinburgh Review. But I had previously adopted it.

of them as complete as I could, by examination and combination of those already drawn up to our hands by former Editors.

2. The main foundation of the following digest is that contained in the 2nd Leipzig edition of Tischendorf. With this I have combined many notices of the readings of cursive mss, and versions, from Scholz, and readings of the ancient Latin versions from Lachmann.

3. The *reason* for the adoption or rejection of any various reading is *given in almost every case*, in a parenthesis, and in italics.

4. The abbreviations remain for the most part as in Vol. I. edn. 1. Those which are new, either are explained in the following list of versions and Fathers, or will be easily understood without explanation: e. g. vss for *versions*; ff for *Fathers*; gr-ff, lat-ff, gr-lat-ff, &c.: or are given in the note below⁵.

SECTION III.

OF THE REFERENCES.

1. These are for the most part as in Vol. I. edn. 1, but more copious, and drawn up with a view to illustrate, among other things, the interesting questions arising respecting the diction of St. Luke and St. Paul, and St. Peter in the early part of the Acts.

2. For brevity's sake, I have used the letters LP to signify that a word is used only by St. Luke and St. Paul, and P occasionally when it is found in St. Paul only. The other abbreviations and symbols remain as in Vol. I.

3. It may be necessary (as I have received complaints on the subject) to repeat a direction given in Vol. I. that, when the references extend *below the text*, they are to be read *in single lines across the page*.

⁵ (α) $\overline{\text{MSS}}$, $\overline{\text{mss}}$, $\overline{\text{vss}}$, imply, *all MSS, all mss, all vss.*

(β) The figures, 2, 3 &c. inserted *above* the line, to the right hand, imply a *second, third &c. hand* in a ms, or a *second, third, &c. alternative* in a commentator: e. g. B². Thl².

(γ) The same figures inserted *below* the line, imply *recurrence* of the reading 2, 3 &c. times in the author mentioned: e. g. Aug₁, Orig₅, Bas₃.

(δ) (e sil), implies, *e silentio collatorum*; thus B (e sil) means, that no collator has stated that B does *not* contain the reading. Such notice of course diminishes the value of the testimony, reducing it to mere matter of surmise.

(ε) For shortness, in the enumeration of cursive mss, 72. 77. 79 has been printed 72-7-9;—83. 84. 85. 86 has been printed 83 to 6, &c.

CHAPTER VI.

APPARATUS CRITICUS¹.

SECTION I.

MANUSCRIPTS OF THE ACTS OF THE APOSTLES (AND CATHOLIC EPISTLES²) REFERRED TO IN THIS EDITION.

1. *Manuscripts written in capital (uncial) letters.*

- A. The ALEXANDRINE MS—see Prolegg. to Vol. I. ch. vii. § 1. It is entire.
 B. The VATICAN MS—see as above. It also is entire.
 C. The CODEX EPHREMI—see as above. It contains the following fragments :

from πνε, i. 2, to εις την, iv. 3.

„ ειπεν δε, v. 35, to και νεκρων, x. 42.

„ ος ματαην, xiii. 1, to εν ειρηνη, xvi. 36.

„ λων αυτου, xx. 10, to αι θυραι, xxi. 30.

„ και ειπεν, xxii. 21, to προς τον χιλιαρ., xxiii. 18.

„ πιδα εχων, xxiv. 15, to απειθης τη, xxvi. 19.

„ φης ην αραντες, xxvii. 16, to ουκ ειασεν, xxviii. 4.

- D. The CODEX BEZÆ—see as above. It is deficient as follows :

from προσελθε, viii. 29, to εφαγον, x. 14.

„ επιβαντ., xxi. 2, to ιουδαιας, xxi. 10.

„ ιεροσολ., xxi. 17, to παντων, xxii. 10.

„ οι μελλοντες, xxii. 29, to end.

- E. The CODEX LAUDIANUS (græco-latin: the latin being in the left hand column, the greek in the right hand) in the Bodleian library at Oxford. It is written without accents, in rather clumsy uncial letters, by a Greek scholar, but probably among the Latins. Its place of writing has been imagined to have been Sardinia, from the preamble of an edict, which is written at the end: Φλάνιος Παγκράτιος σὺν θεῷ ἀποεπαρχων δούξ Σαρδινίας ἔηλα ποιῶ τὰ ὑποτεταγμένα: but this, as Dr. Tregelles remarks, only shews it to have been in that island during the period of the *duces*. Now the *Duces* of Sardinia were first constituted by Justinian in 534

¹ For the matter of this chapter, I am indebted to—1. The prolegomena to Tischendorf's 2nd Leipzig edition.—2. Michaelis's list of MSS in his *Introd.* to the *N. T.* vol. ii. part I.—3. Scholz. *Prolegomena*, vol. ii.—4. Wetstein, *Prolegg.* vol. ii.

² For all particulars relating to the Catholic Epistles, see *Prolegomena* to Vol. IV.

(Wetst.): and if, as Michaelis infers from the writing (see also Marsh's note), the MS is more ancient than this Dux Sardiniae, its date might be at the earliest the end of the fifth or beginning of the sixth century. But Bp. Marsh (note, as above) has shewn by the writing that it is more recent than the Codex Bezae: which circumstance, if the date now usually assigned to the Codex Bezae be correct (the middle of the sixth century), would bring it down about a century later. It was brought to England from Sardinia, became, it is supposed by Wetstein, the property of the Venerable Bede, as it, and no other Greek MS, contains the various readings which he has noted in his commentary in the Acts. It was lost sight of for a long time, till Abp. Laud became its possessor, and gave it to the Bodleian library. Michaelis characterizes it as a MS of the utmost importance, and ascribes to it the merit of having decided him against the notion that the græco-latin MSS have been corrupted from the latin. See Michaelis, Marsh's Ed. vol. ii. pt. 1, pp. 269—274: Horne's Introd. vol. ii. p. 119, where there is a facsimile of the greek and latin of this MS. It was published by Hearne in 1715, but the edn. is very scarce, only 120 copies having been printed.

- F^a. In the scholia of a MS of part of the O. T. in the Benedictine library at St. Germain, Wetstein found Acts ix. 24, 25, written by the transcriber of the MS, i. e. in the beginning of the seventh century. To this discovery Tischendorf has added several more passages; ch. iv. 33, 34: x. 13. 15: xxii. 22, and some from the Gospels; see Prolegg. to vol. i. (2nd edition.) The MS itself is called the Codex Coislinianus 1, from Coislin Bp. of Metz, its earliest known possessor. See Wetstein, Michaelis, and Tischendorf.
- G. The MS in the Angelican library of Augustinian monks at Rome, formerly the property of Cardinal Passionei. It contains the Acts, beginning viii. 10, *μὴς τοῦ θεοῦ*,—the Catholic Epistles, and the Epistles of Paul to Heb. xiii. 10. "It cannot have been written," says Tischendorf, "before the middle of the ninth century." This is the same MS which is noted as J in the epistles of Paul.
- II. "The Codex Mutinensis 196: of the ninth century. It begins ch. v. 28, *καὶ βουλευσθαι*: is deficient from *αὶ χηραὶ*, ch. ix. 39, to *ἰδόν*, ch. x. 19: from *ἰδία*, xiii. 36, to *τερεατα*, xiv. 3.—From *κακειθεν*, xxvii. 4, to the end, is supplied in uncial letters by some hand of about the eleventh century. The other omissions have been supplied by a more recent hand, in the fifteenth or sixteenth century." It was collated by Scholz, and since then more completely by Tischendorf.

2. *Manuscripts written in small (cursive) letters.* For the use and importance of these, see remarks in the previous chapter.

The following Table exhibits, in column (1), the number by which the ms is designated in the Acts and Catholic Epp.: (2), (3), and (4), the corresponding number by which the same ms is known in the Gospels, Epp. of Paul, and Apocalypse respectively: (5), *supposed age* of the Codex: (6), its *name*. Any incidental remarks are thrown into the foot notes.

Acts and Cath. Epp.	Gosp.	Epp. Paul.	Apoc.	Cent.	Name of Codex.
1	1	1	—	X.	Basileensis B vi. 27*.
2	—	2	—	?	Basileensis B ix. ult.
3	3	3	—	XII.	Corsendoncensis.
4	—	4	—	XV.	Basileensis B x. 20.
5	5	5	—	XII.	Regius 106.
6	6	6	—	XI.	Regius 112.
7	—	9	—	X.	Regius (2870) 102.
8	—	10	—	?	Stephani <i>id.</i>
9	—	11	—	XI.	Steph. <i>γ'</i> . now Cantabr. Kk. vi. 4.
10	—	12	2	X.	Steph. <i>ι'</i> (Regius 237).
11	—	140	—	X.	Regius (2872) 103.
12	—	16	4	X.?	Regius (1886) 219.
13	33	17	—	XI.?	Regius (1871) 14 †.
14	35	18	17	XI.	Coislinianus 199.
15	—	—	—	XI.	Coislinianus 25.
16	—	19	—	XI.	Coislinianus 26.
17	—	21	19	XI.	Coislinianus 205.
18	—	22	18	XII.?	Coislinianus 202.
19	38	—	23	XIV.?	Coislinianus 200.
20	—	25	—	XIV.	Westmonasteriensis 935.
21	—	26	—	XII.	Cantabr. Dd. xi. 90.
22	109	75	—	1326	Brit. Mus. 5116 (Meadii 3).
23	—	28	6	XII.?	Baroccianus 3.
24	—	29	—	XI.?	Cantabr. 2.
25	—	31	7	1087	Harleianus 5537 (Covellianus 2).
26	—	32	—	XII.	Harl. 5557 (Covell. 3).
27	—	33	—	XV.	Harl. 5620 (Covell. 4).
28	—	34	8	XII.	Harl. 5778 (Cov. Sinaiticus).
29	—	35	—	XI.?	Genevensis 20.
30	—	36	9	XIII.	Bodleianus 131 (Huntingtonianus 1).
31	69	37	14	XIV.	Leicestrensis ‡.
32	51	38	—	XIII.	Bodl. Laudianus (C. 715 63).
33	—	39	—	XI.	Lincolniensis (Oxf.).
34	61	40	—	XVI.?	Montfortianus (Dubl.).
35	57	41	—	XI.	Magdalensis 1 (Oxf.).
36	—	—	—	XIII.	Nov. Coll. Oxon. 2.
37	—	43	—	XIII.	Nov. Coll. Oxon. 1.
38	—	44	—	XIII.	Petavianus 1 (or Lugd. Bat. 77).
39	—	45	11	?	Petavianus 2.
40	—	46	12	XI.	(Pet. 3) Alexandrino-vaticanus 179.

* A most valuable MS, preferable to many of the later uncials. See Tregelles (Horne, vol. iv.), p. 208 f.

† "Perhaps the most important of the biblical MSS in cursive letters extant."—Tregelles ubi supra.

‡ "Of far higher value than not only the mass of the recent cursive copies, but also than the greater part of the later uncials."—Tregelles, *ibid.*

Acts and Cath. Epp.	Gosp.	Epp. Paul.	Apoc.	Cent.	Name of Codex.
41	175	194	20	XII.	Vaticanus 2080 (Basil. 119).
42	—	48	13	XI.	Biblioth. Francof. (on the Oder). (Seidelianus.)
43	76	49	—	XI.	Cæsareus Vindobonensis L 29. N. 114.
45	—	52	15	XV.	Uffenbachianus 2.
46	—	55	—	XI.	Monacensis 375 (Augustanus 6).
47	90	14	—	{ 1293 ; copied XVI. }	Joannis Fabri.
48	105	24	—	XII.	Ebnerianus (Bodl.).
49	92	—	—	?	Andreæ Feschii 1.
a 50	—	8	—	?	Stephani 5.
51	—	134	52	XII.	Regius (2248) 56.
52	—	50	—	?	Rhodiensis.
53	—	30	—	XII.	Cantabr. 3 (Emm. Coll.).
54	43	129	—	XI.	Græcus 4 (Libr. Arsenal. Paris).
1 55	—	—	—	?	(See note.)
56	—	227	—	?	Clarkii 4 in Bodl.
57	234	72	—	1278	Havniensis 1.
58	—	224	—	?	Clarkii 9 in Bodl.
59	—	62	—	XIII.	Harleianus 5588.
60	—	63	29	1407	Harl. 5613.
61	—	—	—	?	Margl notes in a copy of Mill in Bodl.
62	—	65	—	XIV.	Regius 60.
63	—	68	—	XIV.	Cæsareus Vindobonensis L 35.
64	—	69	—	XII.	Cæs-Vind. L 36. N 303.
65	218	57	33	XIII.	Cæs-Vind. 23 L 1.
66	—	67	34	XII.	Cæs-Vind. L 34. N 302.
67	—	70	—	1331	Cæs-Vind. L 37. N 221.
68	—	73	—	XII.	Upsalensis.
69	—	74	30	{ XIII. & XIV. }	{ Guelpherbytanus xvi. 7.
70	131	77	66	XI.	Vaticanus 360.
71	133	78	—	XI.	Vaticanus 363.
72	—	79	37	XIII.	Vaticanus 366.
73	—	80	—	XI.	Vaticanus 367.
74	—	—	—	XII.	Vaticanus 760.
75	141	86	40	XIII.	Vaticanus 1160.
76	142	87	—	XI.	Vaticanus 1210.
77	149	88	25	XIV.	Palatino-vaticanus 171.
c 78	—	89	—	XII.	Alexandrino-vaticanus 29.
79	—	90	—	XI.	Urbino-vaticanus 3.
80	—	91	42	XII.	Pio-vaticanus 50.
81	—	—	—	XI.	Barberinus 377.
82	180	92	44	XIII.	Propaganda 250.
83	—	93	—	X.	Borbonico-Neapolitanus (225) 1. B 12.
84	—	94	—	X.	Laurentianus iv. 1.
85	—	95	—	XIII.	Laurentianus iv. 5.
86	—	96	—	XI.	Laurentianus iv. 20.
87	—	97	—	X.	Laurentianus iv. 29.
88	—	98	—	XI.	Laurentianus iv. 31.
89	—	99	45	1093	Laurentianus iv. 32.
90	197	—	—	XI.	Laurentianus viii. 14.
91	201	104	—	1359	701 in Libr. of Friars of S. Mark at Florence.
92	204	105	—	XI.	Bononiensis 640.

a Its situation is now unknown : cited five times only in Acts and Cath. Epp.

b A duplicate of the Ep. Jude contained in cod. 47.

c Contains of Epp. Paul, only Rom., Corr. (deft. 2 Cor. xi. 15 to xii. 1), and Eph. i. 1—9.

Acts and Cath. Epp.	Gosp.	Epp. Paul.	Apoc.	Cent.	Name of Codex.
93	205	106	88	XV.	S. Marc. Venet. 5.
94	206	107	—	XV.	S. Marc. Venet. 6.
95	209	108	46	XIV.?	Venet. 10.
96	—	109	—	XI.	Venet. 11.
97	—	241	—	XII.	Guelpherbytanus Gudianus.
98	—	113	—	XI.	Mosquensis Mt a.
99	—	114	—	1445	Mosquensis c (5).
100	—	115	—	XI.	Mosquensis d (334).
101	—	116	—	XIII.	Mosquensis f (333).
g 102	—	117	—	IX.	Mosquensis g (98).
103	—	118	—	XII.	Mosquensis h (193).
104	241	120	47	XI.	(Matthæi k) Dresdensis.
105	242	121	48	XII.	Matt. l. Mosq. 380.
106	—	122	—	XI.	Matt. m. Mosq. 328.
107	—	—	—	?	Dresdensis 252. Mtt. 19.
108	226	228	—	XI.	Escorialensis χ. iv. 17.
109	228	229	—	XIV.	Escorialensis χ. iv. 12.
h 110	—	—	—	—	(See note.)
111	440	221	—	?	Cantabr. Mm. 6. 9.
i 112	—	—	—	—	(See note.)
113	18	132	51	1364	Regius 189 (437).
114	—	134	—	XIII.	Regius 57 (1253).
115	—	135	—	—	Regius 58 (2396).
116	—	136	53	XVI.	Regius 59.
117	263	137	—	?	Regius 61.
118	—	138	55	XIII.	Regius 101 (2869).
119	—	139	56	{ X. Apoc XIII. }	{ Regius 102 A.
120	—	141	—	XI.	Regius 103 A.
121	—	142	—	XIII.	Regius 104.
k 122	—	143	—	XI.	Regius 105.
123	—	144	—	XIV.	Regius 106.
124	—	149	57	XVI.	Regius 124.
125	—	150	—	XIV.	Regius 125.
l 126	—	153	—	X.	Regius 216.
127	—	154	—	XI.	Regius 217.
128	—	155	—	XI.	Regius 218.
129	—	156	—	XIII.	Regius 220.
130	—	—	—	XII.	Regius 221.
131	—	—	—	XII.	Regius 223.
132	330	131	—	XI.	Coislinianus 196.
133	—	166	—	XIII.	Taurinensis 285.
134	—	167	—	XI.	Taurinensis 315 (19).
135	339	170	83	XIII.	Taurinensis 302.

^d Deficient Acts i. 1—12; xxv. 21 to xxvi. 18, and Ep. to Philemon.

^e Deft. Acts xvi. 39 to xviii. 18.

^f Contains lessons from the Acts with var. readd. and scholl: the text of the Epp. with do.: lessons for the whole year from Acts and Epp.

^g Deft. Rom. x. 18 to end, 1 Cor. i. 1 to vi. 13, and viii. 7—12.

^h This is in fact an edition of the LXX and N. T. printed at Basel in 1545. There are ms. notes in the margin.

ⁱ Identical with cod. 9 above: distinguished from it by a mistake of Scholz.

^k Contains only fragments.

^l Contains prologues and scholia of various authors, some of them written in uncial characters.

Acts and Cath. Epp.	Gosp.	Epp. Paul.	Apoc.	Cent.	Name of Codex.
136	—	169	—	XII.	Taurinensis 328 (1).
^m 137	—	176	—	XI.	Ambrosianus 97.
138	—	173	—	XIV.	Ambrosianus 102.
139	—	174	—	1434	Ambrosianus 104.
140	—	215	74	XI-XIII.	Venetus 546.
141	189	239	—	XII.	Laurentianus vi. 27.
ⁿ 142	—	178	—	XII.	Mutinensis 243.
143	{ 362 Scholz. but ? }	{ — — }	{ — — }	{ ? — }	Laurentianus vi. 5.
144	363	180	—	XIII.	Laurentianus vi. 13.
145	365	181	—	XIII.	Laurentianus vi. 36.
146	367	182	—	1332	Laurentianus 2708.
147	—	183	—	XII.	Laurentianus iv. 39.
148	—	184	—	984	Laurentianus 2574.
^o 149	—	—	—	XIII.	Laurentianus 176.
150	368	230	84	XV.	Richardianus 84.
151	386	199	71	XV.	Vaticano-Ottobianus 66.
152	442	223	—	?	Cantabr. ψ. 2537-8.
153	444	240	—	XV.	Harleianus 5796.
154	—	187	—	XV.	Vaticanus 1270.
155	—	188	—	XII.	Vaticanus 1430.
156	—	190	—	1073	Vaticanus 1650.
^p 157	—	191	—	XII.	Vaticanus 1714.
158	—	—	—	XI.	Vaticanus 1761.
^q 159	—	—	—	XI.	Vaticanus 1968.
^r 160	—	193	24	XI.	Vaticanus 2062.
161	—	198	69	{ XIII- XIV. }	Vatic.-Ottobianus 258.
^s 162	—	200	—	XV.	Vatic.-Ottobianus 298.
163	—	201	—	XIV.	Vatic.-Ottobianus 325.
164	390	203	65	1252	Vatic.-Ottobianus 381.
^o 165	—	—	—	XIV.	Vatic.-Ottobianus 417.
166	—	166	22	XIII.	Vallicellianus B. 86.
167	393	185	—	XVI.	Vallicellianus E. 22.
168	—	205	—	XIV.	Vallicellianus F. 13.
169	—	206	—	1344	Ghigianus R. v. 29.
170	394	186	—	1330	Vallicellianus F. 17.
171	—	—	—	XVI. }	Collegii Romani.
172	—	—	—	XVI. }	
173	—	211	—	XI.	Biblioth. Borbon-Neapol.
174	—	212	—	XIV.	Neapol. I. c. 26.
175	—	216	—	XII.	Messanensis II.
176	421	218	—	XII.	Syracusanus.
177	122	219	—	XII.	Lugd.-Bat. (meermannianus 116).
178	—	242	87	XI.	Meermannianus 118.
^t 179	—	138	82	XI.	Regius Monacensis 211.

^m Contains prologues and an index of lessons : was purchased in Coreyra.ⁿ Agrees almost entirely in the Acts with 96 above.^o Contain Cath. Epp. only.^p Contains only fragments, enumerated in Scholz and Horne.^q Contains Acts, James, 1 Peter, with scholl. Deft. Acts i. 1—29 and vi. 14 to vii. 11.^r Deficient Acts i. 1 to xxviii. 19, Heb. xi. 1 to end.^s For particulars respecting this ms, and 34 above, see Prolegg. Vol. III.^t Agrees almost verbatim with the rec. text (Scholz).

Acts and Cath. Epp.	Gospp.	Epp. Paul.	Apoc.	Cent.	Name of Codex.
180	431	238	—	XII.	Molsheimensis.
181	400	220	—	XV.	Berolinensis.
182	—	243	—	XII.	Biblioth. monast. Patmi.
183	—	231	—	XIV.	Biblioth. Gr. Hierosol.
184	—	232	85	XIII.	Biblioth. Gr. Hierosol.
185	—	233	—	XI.	Biblioth. monast. St. Sabæ 1.
186	456	234	—	XIII.	Biblioth. monast. St. Sabæ 2.
187	462	235	—	XIV.	Biblioth. monast. St. Sabæ 10.
188	—	236	—	XII.	Biblioth. monast. St. Sabæ 15.
189	465	237	—	XIII.	Biblioth. monast. St. Sabæ 20.
^u 190	—	244	27	XI.	Oxon. Æd. Chr. Wakianus 2.
191	—	245	—	XII.	Oxon. Æd. Chr. Wakianus 3.
192	—	246	—	XI.	Oxon. Æd. Chr. Wakianus 4*.

SECTION II.

Manuscripts of the EPISTLES OF PAUL referred to in this edition.

1. *Manuscripts written in capital (uncial) letters.*

- A. The ALEXANDRINE MS. See Prolegg. to Vol. I. chap. vii. § 1. It is deficient from *ἐπιστευσα* 2 Cor. iv. 13 to *ἐξ εμου*, 2 Cor. xii. 6.
- B. The VATICAN MS. See as above. It is deficient from *ρει την συνειδησιν*, Heb. ix. 14, to the end of the Ep., and supplied by a later hand (noted b in the var. readings). It does not contain the Epistles to Timothy, Titus, and Philemon.
- C. The CODEX EPHREMI. See as above. It contains the following fragments:
- Rom. i. 3, *του γενομενου . . . το σε αγει* κα*, ii. v.
 iii. 21, *και των προφητων . . . το αιωνας* αμην*, ix. 5.
 x. 15, *μη αποσταλωσιν . . . το ουτοι νυν ηπει*, xi. 31.

^u Does not contain the Acts, nor James and 1 Pet.

* I extract from Dr. Tregelles's fourth vol. of "Horne's Introduction" the following notice:

"A ms obtained by Tischendorf (in Egypt apparently) in 1853, containing the Acts, deserves to be mentioned amongst the most valuable of the cursive documents. It is on vellum of a small quarto size, and is now defective from ch. v. 8—vii. 17, and from xvii. 28—xxiii. 9. A subscription to the MS states that it was written by John the monk, in the year answering to A.D. 1054. The agreement of this ms with the most ancient and authoritative codices is most remarkable: and where such copies as A, B, and C, differ from one another, *this* ms far more often than not contains the reading which has the highest claim on the attention of a critical editor. Its excellence thus can hardly be estimated too highly, and it may be regarded as undoubtedly a copy of some very ancient and authoritative uncial MS: it differs sufficiently from the other copies with which it must be classed, to shew that it cannot be regarded as a mere duplicate of either of them." It is now in the British Museum (No. 20,003).

Rom. xiii. 10, *οὐκ ἔστι νόμος* . . . to end.

1 Cor. i. 3, *χαρις* . . . to *ἐπισπασθῶ*, vii. 18.

ix. 6, *γαζεσθαι* . . . to *εἴτε γλωσσάει*, xiii. 8.

xv. 40, *μὲν ἡ τῶν* . . . to end.

2 Cor. i. 2, *καὶ εἰρήνη* . . . to *καταβαίεσιν ὑμῶν*, x. 8.

Gal. i. 21, *ἐπείτῃ* . . . to end.

Eph. ii. 18, *οἱ ἀμφοτέροι* . . . to *ἐν ἀγάπῃ*, iv. 16.

Phil. i. 22, *ῥησομε οὐ γινωρίζω* . . . to *φύλης βενία*, iii. 5.

Col. i. 2, *χαρις* . . . to end.

1 Thess. i. 2, *εὐχαριστοῦμεν* . . . to *ἐγενήθητε*, ii. 8.

Heb. ii. 4, *μερισμοῖς* . . . to *ἀκακοῦς*, vii. 26.

ix. 15, *ἐστὶν ὅπως* . . . to *παροξυσμὸν ἀγα*, x. 24.

xii. 16, *μητὶς πόρος* . . . to end.

1 Tim. iii. 9, *ῥῖον τῆς πίστεως* . . . to *μαρτυρῶν*, v. 19.

2 Tim. i. 1, *χαρὶν ἐχῶ* . . . to end.

Tit. i. 1, *πρὸ χρόνων* . . . to end.

Philem. 1, *χαρις ὑμῖν* . . . to end.

- D. The CODEX CLAROMONTANUS in the Royal library at Paris, No. 107 : a græco-latin MS, of, as Tisch. believes, the *sixth century*. It contains all the Epp. of Paul, except Rom. i. 1 *πᾶν* . . . to *ἀγαπητοῖς θεοῦ*, ver. 7. Another hand, but an ancient one, has supplied 1 Cor. xiv. 13 *διὸ οὐ λαλῶν* . . . to *σημεῖον εἰσιν*, ver. 22³. Tischendorf remarks: "It is very difficult to distinguish the correctors who have at different times touched this codex. The second corrector (D³, about the eighth century), whom I have oftenest cited, found most of the passages which he touched, already corrected; hence D³ denotes generally two persons, of whom the former (D^{3a}) seldom differs from the latter (D^{3b}) so that the difference can be noted. D² touched a few places, and correctors subsequent to D³ about as many. Sometimes when it is hard to say which has corrected, I have marked it D^{corr}." This codex has been lately published by Tischendorf⁴. "It is one of the most valuable MSS extant: none of the texts published by Tischendorf is so important, with the single exception of the palimpsest Codex Ephræmi."—Tregelles. Horne's *Introduct.* iv. p. 193.
- E. The CODEX SANGERMANENSIS, now Petropolitanus (having been rescued from the fire of the abbey of St. Germain near Paris and taken to St. Petersburg) appears to be only a copy, and that a faulty one, of the preceding Codex Claromontanus, with its occasional corrections. It abounds with mistakes, and has some monstrous read-

³ I have not thought it necessary to note this in the digest.

⁴ It was once erroneously supposed (by Mill) to be a continuation of D of the Gospels and Acts (the Codex Bezae). But the form of the MS, the orthography, and nature of the vellum, are all different.

ings made up of the various corrections of D: Tischendorf instances *δικαιωσινην*, Rom. iv. 25: *μετα ταυειτα τοις δωειδεκα*, 1 Cor. xv. 5: *νιδιζομενοθεατριζομενοι*, Heb. x. 33. Its age is quite in uncertainty ("probably not older than the ninth or tenth century." Tregelles). It is deficient

from Rom. viii. 21, *του θεου*, to *κατα*, ver. 33.

„ xi. 25, *ει γαρ*, to *πληρωμα*, ver. 25.

„ 1 Tim. i. 1, *παυλος*, to *και μη (μο?)*, vi. 15.

„ Heb. xii. 8, *παντες*, to end.

- F. The CODEx AUGIENSIS, now in the library of Trinity College, Cambridge. It is a græco-latin MS, made in Switzerland, probably in the latter half of the *ninth century* (Tregelles thinks, the *eighth*). It once belonged to Bentley, who collated it, but not accurately: it had previously been seen and very negligently collated by Wetstein in his youth. Recently Tischendorf has made a complete collation. It is deficient in the greek

from Rom. i. 1, *παυλος*, to *εν τω νο . .*, iii. 19.

„ 1 Cor. iii. 8, *ο φυτευων*, to *του θεου*, ver. 16.

„ vi. 7, *ηδη μεν*, to *δυναμ. αυτου*, ver. 14.

„ Col. ii. 1, *και οσοι*, to *στοιχεια του*, ver. 8.

„ Philem. 21, *πεποιθως*, to end.

„ The Epistle to the Hebrews (it is extant in the latin).

- G. The CODEx BOERNERIANUS, also a græco-latin MS, now in the Royal library at Dresden. This MS, which was also written in Switzerland and probably in the *ninth century*, has singular affinity with the Codex Augiensis, without being a copy of it. The lacunæ noticed above in that codex (except the first), also are found in this: and besides,

Rom. i. 1, *αφωρισμενος*, to *πιστεως*, ver. 5.

ii. 16, *τα κρυπτα*, to *ρομου ης*, ver. 25.

The greek text, with the interlinear ancient latin version, was published by Matthæi in 1791. "The general description of the Codex Sangallensis (Δ of the Gospels, see Vol. I. Prolegg. p. 89) applies equally to this MS, to which it was once joined: and whatever shews the history of the one will apply equally to that of the other." Tregelles, ib.

- II. The CODEx COISLINIANUS No. 202 in the Royal library at Paris, apparently (Tisch.) of the *sixth century*. It once contained 14 leaves, but, as is noted in the codex itself,—“post incendium librorum impressorum et subitanæ translationem manuseriptorum non inventa sunt nisi xii folia.” The two missing leaves are in the Imperial library at St. Petersburg, and contain

Gal. i. 4, *ημων*, to *πειθω*, ver. 10.

ii. 9, *και βαπρ.*, to *αληθειαν*, ver. 14.

The remaining fragments are,

1 Cor. x. 22, *εσμεν, το η ελευθερια*, ver. 29.

xi. 9, *αηηρ, το του θεου*, ver. 16.

1 Tim. iii. 7, *δια τε, το εν χριστω ιησου*, ver. 13.

Tit. i. 1, *πανλουν αποστ.*

επιστ. πρ. τιτον. πανλος, το του σωτη, ver. 3.

i. 15, *απιστοις ουδεν, το αγαθας*, ii. 5.

iii. 13, *ζησαν*, to end.

Heb. ii. 11, *ει ην αιτιαν, το σπερματος αβρααμ*, ver. 16.

iii. 13, *αχρως ου, το μη εισε*, ver. 18.

iv. 12, *ζων γαρ, το ασθενειαις ημων*, ver. 15.

It was edited by Montfaucon, and accurately transcribed by Tischendorf.

F^a. See this MS described in § 1 of this chap. It contains the following fragments, apparently written in the *seventh century*:

1 Cor. vii. 39: xi. 29.

2 Cor. iii. 13: ix. 7: xi. 33.

Gal. iv. 21, 22.

Col. ii. 16, 17.

Heb. x. 26.

J. The CODEX ANGELICUS ROMANUS, the same as G of the Acts, where see it described: of the *ninth century*. It is deficient from Heb. xiii. 10, *ουκ εχουσιν*, to end.

K. The CODEX MOSQUENSIS, the same as J of the Catholic Epistles. Probably of the *ninth century*. It is deficient

from Rom. x. 18, *αλλα λεγω . . . το και ταυτην και*, 1 Cor. vi. 13.

„ 1 Cor. viii. 7, *τινες δε . . . το απεθαιεν*, ver. 11.

L. An ancient fragment in uncial letters which has been used to bind up a MS of Gregory Nazianzen in the year 975, containing Heb. x. 1—7, 32—38, with some gaps. Cited by Tisch. from the commentaries of Matthæi.

2. *Manuscripts written in small (cursive) letters.*

N.B. Those which have been enumerated in the preceding list are not here noticed again.

Epp. Paul.	Century.	Name of Codex.
7	?	Basileensis B vi. 17 (deft. from Heb. xii. 18).
3	?	Readings of Greek MSS cited by J. Faber in his Comment. Paris 1512.
5	?	Codex Amandi, cited by Erasmus. Nothing is known of it.
0	X.	Coislinianus 27.
3	XI.	Coislinianus 28.
7	XI. XIV.	Cantabrigiensis Ff. 1. 30 (deft. Rom. and Corr.).
0	? (late)	Coll. Enm. Cant. 1. 2. 33.
42	?	Magdalensis 2 (cont. only Rom. and Corr.).
47	XI. or XII.	Bodleianus Roe 16.

Epp. Paul.	Century.	Name of Codex.
53	X.	Uffenbachianus 2 (cont. Heb. i. 1—iv. 3; xii. 20—xiii. 25) *.
54	XII.	Monacensis 412 (cont. Rom. vii. 7—xvi. 24).
56	XVI.	A copy in the hand of Zwingli of the Epp. of Paul, from Erasmus's 1st edition.
56	XII.	Vaticanus 165 (formerly Cryptoferratensis).
59	XI.	Coislinianus 204 (formerly 143).
60	?	Certain MSS mentioned in the "Correctorium biblicorum latino-rum."
64	X. or XI.	Two fragments folded into the Codex Harl. 5613, contg 1 Cor. xv. 52—2 Cor. i. 15, and 2 Cor. x. 13—xii. 5. They once apparently formed a part of 53 *.
66	XVI.	A transcript of Erasmus's 1st edit., with various readings in the margin. Harl. 5552.
71	XII.	Casareus (Forlosiæ 19 or Kollarii 10). cont. Paul Epp. exc. those to Philem and Titus.
76	XIII.	Biblioth. Paulinæ Lips. (cont. Rom., 1 Cor., Gal., Eph.).
81	XII.	Vaticanus 761.
82	XII.	Vaticanus 762.
83	XI.	Vaticanus 765.
84	XII.	Vaticanus 766.
85	XIII.	(Apoc. 39) Vaticanus 1136. cont. Apoc. (iii. 8 to end) and most of Epp. Paul.
100	XII.	Laurentianus x. 4. Epp. Paul, with comm. and scholl. added in cent. xiv.
101	XI.	Laurentianus x. 6. Epp. with comm.
102	XI.	Laurentianus x. 7. Epp. with comm.
103	XIV.	Laurentianus x. 19. Epp. with catena, &c.
110	XI.	Venetianus 33. Epp. with catena.
111	XI.	Venetianus 34. Epp. with comm. and prolegg.
112	XI.	Venet. 35. Epp. with comm. begins 2 Cor. i. 20 and is deft. 1 Thess. iv. 13—2 Thess ii. 14. Heb. x. 25 to end.
119	XII.	Mosquensis cont. Corr. with Theophyl.'s comm.
123	XI.	Mosquensis 99. Epp. with scholl.
124	XIV.	Mosq. 250. cont. Rom. with comm. deft. xiv. 1, to end.
125	1387	Monacensis 504. Epp. except Philem. with Theophyl.'s comm.
126	XIV.	Monacensis 455. prob. copied from the same MS as the preceding.
127	XVI.	Monacensis 110. cont. Rom. vii. 7—ix. 21. with catena; is a copy of no. 54.
129	XVI.	Monacensis 35. Epp. with catena.
145	XVI.	Regius 103. cont. Phil., Col., Thess., Timoth., with prolegg.
146	XVI.	Regius 109. cont. Rom. 1 Cor.
147	1511	Regius 110. cont. 1 and 2 Cor.
148	XVI.	Regius 111. cont. Tit., Philem., Hebr.
151	XVI.	Regius 126. Epp. Paul.
152	?	(Apoc. 60) Regius 136 a. cont. Hebr., Apoc., and Life of St. Alexius.
157	XI.	Regius 222. Epp. P. with prol. and comm. deft. Rom. i. 1 to 11 and 21 to 29: iii. 26 to iv. 8; ix. 11 to 22: 1 Cor. xv. 22 to 43: Col. i. 1 to 6.
159	XI.	(Apoc. 64) Regius 224. Epp. Paul and Apoc.
160	XVI.	Regius 225. fragmm. of Epp. P. with Theophyl.'s comm.
161	XVI.	Regius 226. cont. Rom. with comm.
162	XVI.	Regius 227. cont. caten. on 1 Cor. xvi.
163	XIII.	Regius 233. cont. Hebr. i.—viii. with catena.
164	XVI.	Regius 849. cont. Theodoret's comm. on Epp. Paul, with the text in marg.

* More properly to be numbered among the uncial MSS. "The characters are almost entirely *separate*, and certainly by no means cursive, in the common acceptation of the term." Tregelles (Horne, vol. iv.), p. 207: whom see.

Epp. Paul.	Century.	Name of Codex.
165	XVI.	Taurinensis 284. cont. Thess., Tim., Tit., Philem., Hebr.
168	XII.	Taur. 325. Epp. P. with comm. and proll. deft. Rom. i. 1 to iii. 19.
171	XIII.	Ambrosianus 6. Epp. with comm. but from begng to 2 Cor. v. 19 by a later hand. deft. Heb. iv. 7 to end.
172	XII.	Ambros. 15. Epp. P. with selections from Chrys.'s comm.
175	XV.	Ambros. 125. Epp. P. with comm.
177	XV.	Mutinensis 14. Epp. Paul.
189	XIII.	Vaticanus 1649. Epp. P. with Theodoret's comm.
195	X.	Vaticano-Ottobianus 31. Epp. P. with comm. var. deft. Rom. and most of 1 Cor.
196	XV.	Vat.-Ottob. 61. Epp. P. with comm.
197	XV.	(Apoc. 78) Vat.-Ottob. 176. Epp. P. and Apoc.
202	XV.	Vat.-Ottob. 356. cont. Rom. with catena.
207	XV.	Ghigianus R. v. 32. Epp. P. with comm.
208	XI.	Ghigianus viii. 55. Epp. P. with Theodoret's comm.
213	1338	Barberini 29. Epp. P. with proll. and scholl.
214	XV.	Cæsareus Vindobon. Theol. 167. Rom. with catena and 1 Cor. with comm. var.
217	XII.	In royal libr. at Palermo. deft. Rom. : 1 Cor. : 2 Cor. i. 1 to iv. 18: Heb. ii. 9 to end : 2 Tim. i. 8—ii. 14.
226	?	Cantabrigiensis 1152. Epp. P.

3. For a list of Lectionaries, or MSS containing ecclesiastical readings from the Acts and Epistles, see Scholz. Prolegg. to vol. ii. pp. xl—xliv : or the same in English in Horne's Introduction, vol. ii. pp. 235*—239* (ed. 8. 1839).—Some of these are occasionally referred to in the following digest : chiefly where they serve to illustrate the origin of interpolations.

SECTION III.

VERSIONS REFERRED TO IN THIS VOLUME⁵.

The readings are cited mainly from Tischendorf's 2nd Leipzig edn., with some additions from Scholz. For a more detailed account of the versions the student is referred to Tischendorf's Prolegomena, and Tregelles, Horne, vol. iv. (edn. 1856), pp. 225—328, which is the most useful we have.

1. The *Ægyptian* versions : comprising
(copt) the *coptic* or *memphitic*,
(sah) the *sahidic*,
(basm) the *basmuric*.

All these are commonly referred to the IIIrd century.

2. The *Æthiopic* (æth), ascribed to Cent. IV.
3. The *Arabic* versions (arr.) ; some made from the Greek about Cent. IV., some from the Syriac or Coptic or Latin about Cent. VIII. The various edns. cited are :

⁵ Those which relate solely to the Gospels are not here mentioned.

(ar-erp) the edition of Erpenius of Leyden in 1616. (See it described at length in Michaelis ii. 1, p. 89 ff.) In it the Acts, Epp. of Paul, James, 1 Pet., 1 John, seem to be mere renderings of the Syr (see below) : the Apoc., of the copt. : the Gospp. (2 Pet. 2 and 3 John, and Jude ?) to have had a mixed origin.

(ar-pol) the arabic version found in the polyglotts : derived (as to the Gospp.) from the roman edn. (ar-rom),—as to the rest, from a MS version which was made from the greek text.

4. (arm) The *Armenian*. Made from the greek in the Vth cent., and afterwards (apparently) corrected from the latin.
5. (georg) The *Georgian* or *Iberic*. Made from the greek about the VIth cent., but as yet very little used by critics.
6. (goth) The *Gothic*, made by Ulfilas from the greek about the middle of Cent. IV. The Ep. to the Heb. does not exist in this version.
7. (slav) The *Slavonic*, made by two Greeks in Cent. IX. The distinctions (slav-anet) and (slav-mod) refer to the various editions.
8. (Syr) the *Peshito*, (syr) the *Philoxenian Syriac* : the former made in Cent. II., the latter in Cent. VI. For an account of them see Vol. I. (syrr) implies the concurrence of these versions.
9. The *Latin* versions.

(1) (v) The *Vulgate* (see Vol. I.), in the authorized edition of the Romish Church put forth by Clement the VIII. in 1592 ; differing in many respects from the equally authorized edition of Sixtus V. in 1590 (v-sixt).

But both these editions are very far from representing the *Vulgate* of Jerome, the following ancient MSS of which are cited in the digest :

(am) The *codex amiatinus*, written about the year 541 : now in the Laurentian library at Florence. It has been carefully examined by Tischendorf, and its readings inserted from his own observation.

(tol) The *codex toletanus*, belonging to the cathedral at Toledo.

(demid) The *codex demidovianus*, written apparently in Cent. XII., but evidently from a very ancient source, and with great care.

(f) The latin version accompanying the *codex augiensis* (see above, F). Cent IX.

(harl) The *codex harleianus* 1772, containing the Epp. Paul, cath. epp. and apoc.

(flor) the *floriacensis*, (lux) the *luxoviensis*, (mar) the *marianus*, are MSS written for ecclesiastical use, cited by Sabatier in his "Versiones antiquæ latinæ," and from him by Tischendorf.

(2) (it) The ancient latin, or *italic* versions, in use before Jerome, originally made, probably, in Africa in Cent. II. See Tischendorf's account of these. The following are cited in the var. readd. of the Acts and Epp. of Paul :

For the Acts:

- (d) The version accompanying the *codex Bezae* (see above, D, Acts).
- (e) The version in the *codex Laudianus* (see above, E, Acts).
- (k) The *codex bobbiensis* (now *vindobonensis*), containing a few fragments of chapp. xxiii., xxvii., xxviii. of about Cent. V.

For the Epp. of Paul:

- (d) The version accompanying the *codex Claromontanus* (see above, D, Epp. of Paul). Edited by Sabatier, but more accurately examined by Tischendorf.
- (e) The version in the *codex San-Germanensis* (see above, E, Epp. Paul). Edited by Sabatier.
- (g) The version in the *codex Boernerianus* (see above, G, Epp. Paul). Edited by Matthäi.
- (guelph) A few fragments at Wolfenbuttel of Rom. xi—xv., annexed to the Gothic text.

SECTION IV.

FATHERS AND ANCIENT CHRISTIAN WRITERS CITED IN THE DIGEST IN THIS VOLUME.

I. GREEK.

- (Ammon) Ammonius of Alexandria, Cent. III.
- (Amphil) Amphilochius of Cappadocia, Cent. IV.
- (Anast) Anastasius of Sinai, Cent. VI.
- (Andr) Andreas of Crete, Cent. VII.
- (Antioch) Antiochus of Ptolemais, Cent. V.
- (Archel) Archelaus of Mesopotamia, Cent. III.
- (Ath) Athanasius of Alexandria, Cent. IV. (Ps-Ath) Pseudo-Athanasius.
- (Bas) Basil the Great, Cent. IV.
- (Bas-sel) Basil of Seleucia, Cent. V.
- (Cæs) Cæsarius of Constantinople, Cent. IV.
- (Canon) The Apostolic Canons, Cent. III.
- (Chron) The Chronicon Paschale.
- (Chrys, or Chr) Chrysostom, Cent. IV. (Ps-Chr) Pseudo-Chrysostom.
- (Clem-alex) Clement of Alexandria, Cent. II.
- (Clem-rom) Clement of Rome, Cent. II.
- (Cosm) Cosmas Indicopleustes, Cent. VI.
- (Constt) Constitutiones Apostolicæ, Cent. III.
- (Cyr) Cyril of Alexandria, Cent. V.
- (Cyr-jer) Cyril of Jerusalem, Cent. IV.
- (Dam) John Damascenus, Cent. VIII.
- (Dial) The Dialogue against the Marcionites found among the works of Origen, Cent. III.

- (Did) Didymus of Alexandria, Cent. IV. Most of his works are extant only in latin.
- (Epiph) Epiphanius, Cent. IV.
- (Ephr) Ephrem Syrus, Cent. IV.
- (Eus) Eusebius of Cæsarea, Cent. IV.
- (Eustath) Eustathius of Antioch, Cent. IV.
- (Euthal) Euthalius of Alexandria, Cent. V.
- (Evagr) Evagrius of Syria, Cent. IV.
- (Gelas) Gelasius of Cyzicum, Cent. V.
- (Gennad) Gennadius of Constantinople, Cent. V.
- (Heracl) Heraclion the Gnostic, Cent. II. From Origen's Comm. on John.
- (Hesych) Hesychius of Jerusalem, Cent. IV.
- (Hippol) Hippolytus, disciple of Irenæus, Cent. III.
- (Ign) Ignatius of Antioch, Cent. II.
- (Iren) Irenæus of Lyons, Cent. II. Principally extant in latin:—when the latin is referred to it is either placed among the latin ff. or written (Iren-int).
- (Isid) Isidore of Pelusium, Cent. V.
- (Justin) Justin-Martyr, Cent. II. (Ps-Justin), Pseudo-Justin.
- (Leont) Leontius of Byzantium, Cent. VII.
- (Mac) Macarius of Egypt, Cent. IV.
- (Maced) Macedonius of Constantinople, Cent. VI.
- Marcion, Cent. II.—fragmm. in Epiph. and Tertullian.
- Martyrium Clementis, from Coteler. See 1 Cor. vii. 14.
- (Melet) Meletius of Antioch, Cent. IV.
- (Meth) Methodius of Tyre, Cent. III.
- (Naz) Gregory of Nazianzen, Cent. III. IV.
- (Nest) Nestorius of Constantinople, Cent. V.
- (Non) Nonnus of Panopolis, Cent. V.
- (Nyss) Gregory of Nyssa, Cent. V.
- (Oec) Oecumenius of Tricca in Thrace, Cent. XI.?
- (Orig) Origen, Cent. III. (Or-int) where the latin only is extant: this latter seems to cite the old italic version rather than Origen's own text.
- (Pamph) Pamphilus of Palestine, Cent. IV.
- (Petr-alex) Peter of Alexandria, Cent. III.
- (Phot) Photius of Constantinople, beginning of Cent. X.
- (Polyc) Polycarp of Smyrna, Cent. II.
- (Porph) Porphyry, Cent. III.
- (Procl) Proclus of Constantinople, Cent. V.
- (Procop) Procopius of Gaza, Cent. VI.
- (Protev-Jac) The Protevangelium of James, Cent. II.: seldom quoted.
- (Scholl) Various scholia from mss. and edd.

Serapion of Egypt, Cent. IV.

(Sev) Severus of Antioch, Cent. VI.

(Smyrn-epist) The Ep. of the Smyrneans on the martyrdom of Polycarp, Cent. II.

(Socr) Socrates of Constantinople, Cent. V.

(Soz) Sozomenus of Constantinople, Cent. V.

(Suid) Suidas the lexicographer, Cent. XI.

(Syn) George Syncellus, Cent. VIII.

(Synop) A Synopsis ascribed to Athanasius.

(Tat) Tatianus of Syria, Cent. II.

(Test) The Testament of the XII. patriarchs, Cent. I.?

(Thal) Thalassius, Cent. VII.

(Thaum) Gregory Thaumaturgus, Cent. III.

(Thdor-heracl) Theodorus of Heraclea, Cent. IV.

(Thdor-mops) Theodorus of Mopsuestia, Cent. IV.

(Thdor-stud) Theodorus Studites, Cent. VIII.

(Thdrt) Theodore of Cyrus in Syria, Cent. V.

(Thdot) Theodotus the gnostic, Cent. II.

(Thdot-ancyr) Theodotus of Ancyra, Cent. V.

(Thph-ant) Theophilus of Antioch, Cent. II.

(Thph-alex) Theophilus of Alexandria, Cent. IV.

(Thl) Theophylact Abp. of Bulgaria, Cent. XI. (Thl¹) and (Thl²) denote respectively the old edition, and the text of the comm. of Thl. recently found in a vatican ms and published by Finetti. (Thl³) is a copy of the comm. without the text, in a ms in the Florentine (Medicean) library.

(Tim) Timotheus of Alexandria, Cent. IV.

(Tit, or Tit-bostr) Titus Bostrensis, Cent. IV.

(Val) Valentinus and the Valentinians, Cent. IV.

Victor of Antioch, Cent. V.

(Zon) Zonaras of Constantinople, Cent. XII.

2. LATIN.

(Ambr) Ambrose, Cent. IV.

(Ambrst) Ambrosiaster, i. e. Hilary the deacon, Cent. III. or IV.

(Arnob) Arnobius, Cent. IV.

(Avit) Alcimus Ecdicius Avitus, Cent. V.

(Aug) Augustine, Cent. IV.

(Bed) Venerable Bede, Cent. VIII. (Bed-gr) refers to a Greek codex of the Acts cited in Bede's commentary. It is nearly identical with the cod. Laudianus E.

(Cæs-arel) Cæsarius of Arles, Cent. VI.

(Cassiod) Cassiodorus, Cent. VI.

(Chrom) Chromatius, Cent. V.

- (Cypr) Cyprian, Cent. III.
 (Epiph) Epiphanius, Bp. of Constantia in Cyprus, whose comm. on the Cantt. was translated by Epiphanius Scholasticus in Cent. VI.
 (Eucher) Eucherius of Lyons, Cent. VI.
 (Fast) Fastidius, Cent. V.
 (Faust) Faustus the Manichee (cited by Augustine).
 (Faustin) Faustinus, Cent. IV.
 (Firm) Julius Firmicus Maternus, Cent. IV.
 (Gaud) Gaudentius, Cent. IV.
 (Gild) Gildas, Cent. VI.
 (Greg) Gregory the Great, Cent. VI.
 Haymo, Cent. IX.
 (Hesych) Hesychius, Cent. IX.
 (Hil) Hilary of Poitiers, Cent. IV.
 (Jac-nisib) Jacobus Nisibensis, Cent. IV.
 (Jer) Jerome, Cent. IV.
 Julian, in Augustine, Cent. IV.
 (Juv) Juvencus, Cent. IV.
 (Lact) Lactantius, Cent. IV.
 Leo the Great, Cent. V.
 (Lucif) Lucifer of Cagliari, Cent. IV.
 (Max-taur) Maximus Taurinensis, Cent. V.
 (Novat) Novatian, Cent. III.
 (Op-imperf) Opus imperfectum in Matth., ascribed to Cent. X.
 (Opt) Optatus, Cent. IV.
 (Oros) Orosius, Cent. IV.
 (Ors) Orsiesius the Egyptian, Cent. IV. Only an ancient latin version of his works is extant.
 (Pac) Pacianus, Cent. IV.
 (Pel) Pelagius, Cent. IV.
 (Philast) Philastrius, Cent. IV.
 (Phœb) Phœbadius, Cent. IV.
 (Prædest) Prædestinatus, a work ascribed to Vincentius of Lerins, Cent. V.
 (Primas) Primasius, Cent. VI.
 (Promiss) the Author of the work *de Promissionibus dimid. temp.*
 (Prud) Prudentius, Cent. V.
 (Quest) the Author of the *Quæstiones ex vet. et nov. Testt.* printed among the works of Augustine.
 (Rebapt) the Author of the tract *de rebaptismate* printed among the works of Cyprian ;—Cent. III.
 (Ruf) Rufinus, Cent. V.
 (Salv) Salvianus, Cent. V.
 (Sedul) Sedulius, Cent. V.

(Sing-cler) the Author of the tract *de singularitate clericorum*, printed among the works of Cyprian: Cent. III. or IV.

(Tert) Tertullian, Cent. III.

(Tich) Tichonius, Cent. IV.

(Vict-tun) Victor Tununensis, Cent. VI.

(Vigil) Vigilius of Thapsus. His work *de Trinitate adversus Varimadum* was published under the name of (Idac) Idacius.

Zeno, Cent. IV.

Zosimus, Cent. V.

SECTION V.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS VOLUME.

N.B. Works mentioned in the list given in the Prolegg. to Vol. I. are not here again noticed.

BISCOE, History of the Acts of the Holy Apostles confirmed &c., Oxf. 1840.

BISPING, Erklärung des Briefes an die Römer, Münster 1854. Rom. Catholic.

BORNEMANN, Acta App. ad fidem codicis Cantabrigiensis &c., Grossenhain et Lond. 1848.

CATENA in Acta App. ed. Cramer, Oxf. 1838.

CHRYSOSTOM, Homilies: on Acts, in Bibliopol. Commeliniano, (Paris?) 1503: on Rom. Oxf. 1849: on Corr., Oxf. 1845.

CONYBEARE AND HOWSON, Life and Epp. of St. Paul, with maps, plates, coins, &c., 2 voll. 4to, London 1850-52: 2nd edn., 2 voll. 8vo. Lond. 1856.

DAVIDSON, DR. S., Introduction to the New Testament, vol. ii., Acts—2 Thess.; Lond. 1849.

DE WETTE, Exegetisches Handbuch u.s.w.—Apostgeschichte, 2nd edn., Leipzig 1841: Römer, 4th edn., Leipzig 1847: Corinther, 2nd edn., Leipzig 1845.

ESTIUS, Comment. in omnes Pauli Epistolas, 2 voll. folio, Douay 1614.

EWBANK, W. W., Commentary on the Ep. to the Romans, Lond. 1850.

FRITZSCHE, Pauli ad Romanos Epistola, 3 voll., Hal. Sax. 1836.

HACKETT, PROF., Commentary on the Acts, Boston U.S. 1852.

HEMSEN, der Apostel Paulus u.s.w., Göttingen 1850.

HUMPHRY, W. G., Commentary on the Acts, Lond. 1847.

JOWETT, PROF., the Epistles of St. Paul to the Thessalonians, Galatians, Romans: with critical Notes and Illustrations: Lond. 1856. (See Vol. III. Prolegg. p. 43, note.)

LACHMANN AND BUTTMAN, Novum Testamentum graece et latine &c., vol. ii., Berlin 1850.

- LEWIN, T., *Life and Epistles of St. Paul*, 2 vols., London, 1851.
- MEYER, H. A. W., *Kritisch-exegetische Commentar über das Neue Testament*:—Apostg., Göttingen 1835: 1 Corinth., 2nd edn., do. 1849: 2 Cor., 2nd edn., do. 1850.
- NEANDER, AUG., *Geschichte der Pflanzung u. Leitung der christlichen Kirche durch die Apostel*, 4th edn., Hamburg 1847.
- OECUMENIUS, *Commentaria, &c.*, 2 vols. folio, Paris 1631.
- PALEY, *Horæ Paulinæ*: ed. Birks, Lond. 1850.
- PEILE, DR., *Annotations on the Apostolical Epistles*, vol. i. Rom.—Corr. Lond. 1848.
- PHILIPPI, DR. F. A., *Commentar über den Brief Pauli an die Römer*, vol. i., Frankf. 1855.
- SCHRADER, *der Apostel Paulus*, u.s.w., 5 voll., Leipzig 1829-36.
- SMITH, JAMES, ESQ., *on the Voyage and Shipwreck of St. Paul*, Lond. 1848: 2nd edn. Lond. 1856.
- STANLEY, REV. A. P., *The Epistles of St. Paul to the Corinthians: with critical Notes and Illustrations**.
- STIER, DR. RUDOLF, *die Reden der Apostel*, Leipzig 1829.—*Andeutungen für gläubiges Schriftverständniss: zweite Sammlung*, Leipzig 1828.
- STUART, MOSES, *Commentary on the Epistle to the Romans*, Lond. 1838.
- TERTULLIANUS, ed. Leopold, Leipzig 1839.
- THEODORET, in omnes Pauli Epp. Pars i., Oxf. 1852.
- THEOPHYLACT, *Comm. in Epp. Pauli*, Lond. 1636.
- THOLUCK, *Römerbrief*, u.s.w., Halle 1842: 5th edn., 1856.
- TREGELLES, DR., *An Account of the printed Text of the Greek New Testament*. London 1854.
- UMBREIT, DR., *Der Brief an die Römer auf dem Grunde des Alten Testamentes ausgelegt*. Gotha 1856 †.

* The reader will observe that I have worked with Mr. Stanley's book in preparing this edition, and have often extracted from, and referred to it. It is a valuable contribution to the literature of these important Epistles: not so much in its scholarship, as in the power of illustration, and graphic description of usage and circumstance, which pervade the notes.

† A very valuable work, which I only regret that time has not allowed me to consult, in preparing this edition, as much as I wished. The reader will find several references to it in the notes on the earlier part of the Epistle.

I am truly sorry to have been compelled, in several places in the notes of this edition, to speak severely of statements occurring in the ninth edition of Dr. Bloomfield's Greek Testament. My earnest wish is, that all of us who are fellow-labourers in editing and elucidating the word of God, should be fellow-helpers and sympathizers one with another. But in this case I believe any candid examiner will concur with me that there is a cause

why I should not have remained silent. Dr. Tregelles has already done good service by pointing out the fictitious citations of the principal MSS, with which Bloomfield's notes abound (see Tregelles, Account of the printed Greek text of the N. T., p. 262, note: and ditto in Horne's Introd., vol. iv. p. 159, edn. 1856). To this I will add,—first, as regards myself,—that no statement of his respecting the readings of my text, or the contents of my notes, is to be taken on trust of his assertion: many such being inaccurate, and not a few entirely at variance with fact;—and next, as regards the German commentators whose opinions I have reported or criticised,—that his reproduction of those opinions is in complete and ludicrous confusion. Leaving it to be understood in many cases that he has consulted the authors themselves (which he has not, but taken their views entirely second-hand through my notes), he has given sometimes *my* opinion as Meyer's or De Wette's, or interchanged theirs the one for the other, or, in his ignorance of literature with which he professes familiarity, invented German names of commentators which do not exist [as, e. g., on Rom. xiv. 18, where he says, "Mr. Alf. takes ἐν τοῦτω, with Baumg. and Crusius (sic), as equiv. to οὐτως." I need hardly inform my readers that this strange pair of names represents but one man, our old and excellent acquaintance *Baumgarten-Crusius*]. It is truly lamentable that a man of Dr. Bloomfield's standing and reputation should have condescended to the practices which may be detected in almost every page where we have common ground. I say this, be it remembered, in the full consciousness of my own obligations to others, and in entire willingness that Dr. Bloomfield, or any fellow-labourer, should use any thing of mine which may appear worth borrowing. What I protest against, is, inaccuracy in statement, and assumption of reading which does not belong to a man. In this case I believe these have brought their own punishment: for they have made Dr. Bloomfield's work in great part untrustworthy, whether as a record of the readings of MSS, or as a report of the opinions of other commentators. Dec. 1856.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

ABDE I. ¹ Τὸν ^a μὲν ^{aa} πρῶτον ^b λόγον ^c ἐποίησάμην περὶ πάντων, ^a (μὲν solitariū), Col. ii. 23 ref. ^d Θεόφιλε, ^d ὧν ^e ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ^{aa} of two, Matt. xxi. 28, 31. Heb. viii. 7. ² ^f ἄχρῃ ἧς ἡμέρας ^g ἐντειλάμενος τοῖς ἀποστόλοις ^h διὰ πνεύματος ἁγίου, οὓς ἐξελέξατο, ⁱ ἀνελήμφθη. ³ οἷς καὶ ^b = here only. 2 Macc. xv.

37. ὁ μὲν πρῶτ. λόγος ἦν ἡμῖν, ὃ Θεόδοτε, περὶ κ.τ.λ. Philo. Q. om. prob. liber. p. 865. See 1 Chron. xxix. 29. c = here only. Xen. Cyr. i. 6. 13. ἐποίησε δημόσια γράμματα. Herodian. vii. 6. 6. d affr., Matt. xviii. 19. Zeph. iii. 11. e = Luke xiii. 25, or better, xxiii. 5. See Gen. ii. 3. f Luke i. 20. g constr., ch. xiii. 47. John xiv. 31. h = ch. xx. 28. traject., ch. xix. 4 al. i = ch. ii. 22. Mark xv. 19. 4 Kings ii. 9. See Luke ix. 51.

C πνευ-
ματος...
ABCDE

Rec *πραξεις των αγιων αποστολων*, with AEGH (but these at the end: C has neither title nor subscr): *πραξις αποστολων* D: *πρ. των απ.* B (Bentl) al Orig Chr al: *αι πρ. τ. αγιων αποστ.* all: *λουκα ευαγγελιστου πραξ. απ.* all: *πραξεις των αγιων και πανευφημων αποστολων συγγραφεισαι υπο* (or *para του αγιου, ευδοξου, κ. πανευφημου*) *λουκα του* (αποστολου κ.) *ευαγγελιστου* 38 (cent xiii) al: txt (*adopted as being the simplest and prob most ancient*) B (Birch) al.—CHAP. I. 1. rec o *ησ.*, with AE al: txt (the o of *ηρξατο* was prob mistaken for the art) BD.—2. *δια πν. αγ.* is joined to *ους εξ.* in syrr ar-erp æth Cyr Aug Vig: to *εντ. τοις απ.* in v copt al Chr Th Oec al.—aft *ους εξ.* add *και εκελευσε κηρυσσειν το ευαγγελιον* D, and, *omg και εκελ.*, sah syr-marg.—rec *ανελημφθη*: txt A(B?)CD (places it aft *ημερας*, as also sah syr-marg) E al.—3. *τεσσ.*

On the title, see Prolegomena. 1—3. INTRODUCTION.] 1. τὸν μὲν πρ. λ.] The latter member of this sentence, τανῦν δέ, . . . is wanting (see Winer, § 64, p. 448), and the Author proceeds at once to his narration, binding this second history to the first by recapitulating and enlarging the account given in the conclusion of the Gospel. πάντων] Whatever latitude may be given to this word, it must at all events exclude the notion that Luke had at this time seen the Gospels of Matt. or Mark, in which many things which Jesus did and taught are contained, which he had not related in his πρῶτος λόγος. On Theophilus, see notes, Luke i. 3. ὧν ἤρξατο Ἰησ.] I cannot think ἤρξατο here to be merely pleonastic. The parallel cases (see ref.) all point to a distinct and appropriate meaning for the word, and its position here shews that it is *emphatic*. And that meaning here seems to be, that the Gospel contained the ἀρχάς, the outset of all the doings and teachings of our Lord, as distinguished from this second treatise, which was to relate their sequel and results. Meyer understands it—*which Jesus first of all men did*, &c. But this introduces a meaning irrelevant to the context, besides

not giving the emphasis to ἤρξατο, but to Ἰησοῦς. If, as the position shews, ἤρξ. is to have the emph., the *beginning* of the doing and teaching of Jesus must be contrasted with the *continuance* of the same. 2. ἐντειλ. τ. ἀπ.] See Luke xxiv. 48 ff., and ver. 4 below. διὰ πν. αγ. may be joined either with ἐντειλ., or with ἐξελέξατο. In the former case, our Lord is said to have given His commands to the App. through, or in the power of, the Holy Ghost. Similarly He is said, Heb. ix. 14, διὰ πνεύματος αἰωνίου ἑαυτὸν προσένεγκαι ἁμωμον τῷ θεῷ. In the latter, He is said to have chosen the App. by the power of the Holy Ghost. Similarly, in ch. xx. 28, Paul tells the Ephes. elders, that the Holy Ghost had made them overseers in the Church of God. In this latter case the construction is justified by ref.; but the former is much the best, as expressing not a mere common-place, but the propriety of the fact,—that His last commands were given 'in the power of (see John xx. 22) the Holy Ghost.' To take διὰ πν. αγ. with ἀνελήμφθη (see Olsh. i. 629) seems to me inadmissible; as also is Dr. Burton's rendering, "having told His Apostles that His commands would

^k = ch. ix. 41. ^k παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ ^{kk} παθεῖν αὐτὸν ^l ἐν ABCDE
 Rom. vi. 13, πολλοῖς ^m τεκμηρίοις ⁿ δι' ἡμερῶν τεσσαράκοντα ^o ὀπτα-
 xi. 2 ref. νόμενος αὐτοῖς καὶ λέγων τὰ ^{oo} περὶ τῆς βασιλείας τοῦ
 Gen. xviii. 2 (Ald.) Exod. θεοῦ. ⁴ καὶ ^p συναλιζόμενος αὐτοῖς ^q παρήγγειλεν ἀπὸ
 xxxiv. 5, Luke and Paul only. ἱεροσολύμων μὴ ^r χωρίζεσθαι, ἀλλὰ ^s περιμένειν τὴν
 kx abs., Luke ^t ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ ^u μου, ⁵ ὅτι Ἰωάν-
 xxii. 15, νης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ^v ἐν
 xxiv. 46 al. πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ^w ταύτας ἡμέρας. ⁶ οἱ
 Heb. ix. 26 al. n = Heb. ii. 15, (ch. v. 10. xvi. 9. xviii. 10?) o here only. 3 Kings viii. 8. Tobit
 1 = Matt. vi. 7. 1 Cor. iv. 4. m here only t. 3 Mac. iii. 24. Xen. Mem. i. 1, 2. xii. 19. oo Luke ix. 11. ch. viii. 12. xix. 8. p here only t. Herod. i. 62. Xeu. Anab. vii. 3, 48.
 συναλιζ., Prov. xxii. 24. q = Luke viii. 56. Josh. vi. 6. r = ch. xviii. 1. Judg. vi. 18. s here
 only. Gen. xlix. 18. t = Luke xxiv. 49. ch. ii. 33. Gal. iii. 14, 22. Eph. iii. 6. Heb. iv. 1 et passim.
 Amos ix. 8. u constr., ch. xvii. 3. Mark vi. 8, 9. Luke v. 14 al. Winer, § 64, 2. v Matt. iii. 11 ref.
 w constr., here only. πρό πολλῶν τῶνδε ἡμερῶν, Heliod. Æth. ii. 22, 97. Winer, § 23, 4.

ἡμερ. (omg dia) D.—rec τεσσαράκοντα, with E al.: txt A(B?)CD al.—οπταννομενος E: οπταννομενοῖς D¹: φαίνομενος 40.—4. συναλικομενος (-λισγομ. D²) μετ' αὐτῶν D: convenscens c² v al: convivens d al: συναλιζομενος all Eus Did Epiph Thl²: txt (cum conversatur cum illis e¹) A(B e sil)CDE al Thl¹.—rec. παρηγγ. αυτοῖς, with B (e sil)D (see above) &c Phot Thl: txt (rec has prob been a transposition) ACE (-γελλεν) al vss Chr al.—ην κηουσατε φησιν δια του στοματος μου D v lux æth Hil Aug Jer, and omg φησιν d am.—5. πνευμ. βαπτισθ. B: πν. αγ. βαπτ. D Hil Victorin Aug al: add και ο μελλειτε λαμβανειν D¹ tol Hil Aug al.—aft ημερας add eis της πεντηκοστης D¹d

be more fully made known to them by the Holy Ghost." ἀνελήμφ.] = ἀνεφέρετο εἰς τὸν οὐρ., Luke xxiv. 51. The abbreviated form testifies to the familiarity of the apostolic church with the Ascension as a formal and recognized event in our Lord's course. 3. ἐν π. τεκμ.] See Luke xxiv. 31, 39, 43. ὀπτανόμενος] οὐ γὰρ ὥς περ πρὸ τῆς ἀναστάσεως ὡς αἰ μετ' αὐτῶν ἦν, οὕτω καὶ τότε· οὐ γὰρ εἶπε τεσσάρων ἡμέρας, ἀλλὰ δι' ἡμερῶν τεσσαράκοντα· ἐφίστατο γὰρ καὶ ἀφίστατο πάλιν. Chrysostom.—This is the only place where the interval between the Resurrection and the Ascension is specified.

τὰ περ. τ. β. τ. θ.] τά, in the widest sense; not ῥήματα merely:—'the matters.' The article implies, that during this period they received from our Lord the whole substance of the doctrine of 'the Kingdom of God.'

4—14.] THE LAST DISCOURSES AND ASCENSION OF THE LORD. RETURN OF THE APOSTLES TO JERUSALEM: RECAPITULATION OF THEIR NAMES. 4.

συναλιζ.] not middle, 'assembling them,' as Calv. (congregans eos), Grot., Olsh., and others, which is without example; but passive, = συναλισθεῖς, Hesych., as E. V. Chrys., the Vulg., &c., interpret it 'eating and drinking;' so E. V. marg. Thl., Oec., &c., κοινωνῶν ἁλῶν, mistaking the etymology. The reading συναλιζ. is an explanation. The conjecture of Hemsterhuis, συναλιζομένοις, is quite unnecessary.

ἀπὸ [ἱερ. μὴ χωρ.] See Luke xxiv. 49. 'Simul manere jussi sunt, quoniam uno omnes Spiritu donandi erant.

Si fuissent dispersi, unitas minus cognita fuisset.' Calvin.

περιμ.] 'to await,' i. e. wait till the completion of: the περιμ implies this.

τ. ἐπαγγ. τ. πατρός.]

See note on Luke xxiv. 49.

5.] The Lord cites these words from the mouth of John himself, Luke iii. 16 ||;—and thus announces to them that, as John's mission was accomplished in baptizing with water, so now the great end of His own mission, the Baptism with the Holy Ghost, was on the point of being accomplished. Calvin remarks, that He speaks of the Pentecostal effusion as being the Baptism with the Holy Ghost, because it was a great representation on the whole Church of the subsequent continued work of regeneration on individuals: 'Quasi totius Ecclesiæ communis baptismus.' I may add, also because it was the beginning of a new period of spiritual influence, totally unlike any which had preceded. See on ch. ii. 17.—ὕδατι and ἐν πν. αγ. are slightly distinguished. The insertion of the preposition bef. πν. αγ. seems to give a dignity which the mere instrumental dative, ὕδατι, wants.

ταύτας] serves to bind on the οὐ πολλ. ἡμ. to the day then current; as we say, 'one of these days.' It answers to the genitives in such expressions as οὐ μετὰ πολὺ τῆς ἀφίξεως, Jos. Ant. i. 22, 1, and μετ' οὐ πολὺ τῆς αἰχμαλωσίας, ib. xiii. 7, 1 (ref.).—'Numerus dierum non definitus exercebat fidem discipulorum.' Bengel.

6.] This συνελθόντες does not belong to another assembling, different from the former; but takes up again the συναλιζόμενος of ver. 4. Olsh. has mistaken

μὲν οὖν συνελθόντες ^x ἐπηρώτων αὐτὸν λέγοντες Κύριε, ^x ^{al. fr.} εἰ ἐν τῷ ^z χρόνῳ τούτῳ ^a ἀποκαθιστάνεις τὴν βασιλείαν ^{y = Matt. xii. 10. xix. 3 al.} τῷ Ἰσραὴλ; ^{z = Matt. ii. 7} 7 εἶπεν δὲ πρὸς αὐτοὺς Οὐχ ^b ὑμῶν ἐστὶν ^{a Matt. xvii. 11.} γινῶναι ^c χρόνους ^η ἢ ^d καιροὺς οὓς ὁ πατὴρ ^e ἔθετο ^{ee} ἐν τῇ ^{i Mk. Heb. xiii. 19 al.} ἰδίᾳ ἐξουσίᾳ. ^{pres. xiii. 16.} 8 ἀλλὰ λήμψεσθε ^f δύναμιν ^g ἐπελθόντος ^{xi. 3.} τοῦ ἁγίου πνεύματος ἐφ' ^h ὑμᾶς, καὶ ^{base Matt. xx. 23. 2 Thess.} ἐσεσθέ μου ^{i = Luke} μάρτυρες ^{h = Luke xxiv. 48. ver. 22 and Acts}

iii. 2. o 1 Thess. v. 1. Dan. ii. 21. d = 2 Tim. iii. 1. Matt. xvi. 3. see ch. xiv. 17.
 e see Luke ix. 44. xxi. 14. ch. v. 4. xix. 21. Hagg. ii. 19. ee = ch. v. 4. see Matt. xxi. 23. f = Luke
 iv. 36. ix. 1 al. g = Luke i. 35 only. 1 Kings xi. 7. h = Luke xxiv. 48. ver. 22 and Acts
 passim. 1 Pet. v. 1. Isa. xliii. 10.

sah Aug.—6. ηρωτων ABC¹ (-ουν) (alteration for simplicity): txt (-ουν C³ lect 12) C²DE al Thl.—ἀποκαταστανεις εις (om D²) την β. του (τω D²) ισρ. D: *representaberis* — *et quando regnum Israel*? Aug. sometimes: sometimes, *praesentabis regnum Israel*.—7. ειπεν ουν B, ο δε ειπεν C Aug, και ειπεν D, ο δε αποκριθεις ειπ. αυτοις E: txt A al v copt al Thl.—for ουχ υμ. εστ., *nemo potest* Cypr Aug sometimes.—8. rec ληψ. : txt AB²CDE al.—rec μοι (corr to the common constr εσεσθε μοι) with E al Orig¹ Thl: txt ABCD al Orig¹—rec κ. εν παση (corrective insertion) with B(e sil)C³E al

the sense of the μὲν οὖν, which refers, not to another incident, but to other actors; *they*, as distinguished from Him who had been speaking. Κύριε, εἰ . . .] The stress of this question is in the words ἐν τῷ χρόνῳ τούτῳ. That the Kingdom was, in some sense, to be restored to Israel, was plain; nor does the Lord deny this implication (see on ver. 8). Their fault was, a too curious enquiry on a point reserved among the arcana of God. Lightfoot's idea, that the disciples wondered at the Kingdom being about to be restored to the ungrateful Jews, at this time, now that they had crucified Him, &c., would make our Lord's answer irrelevant.—See Micah iv. 8, LXX.—Meyer would refer ἐν τῷ χρό. τοῦ. to the interval designated by οὐ μετὰ πολλ. ταύ. ἡμ., 'during this time.' But this does not seem natural: I should rather understand it, 'at this present period,' 'now.'

7.] This is a general reproof and assertion, spoken with reference to *men*, as forbidden to search curiously into the one point which Omniscience has reserved—the times and seasons of the future divine dealings. But it is remarkable that not θεός, but ὁ πατήρ, is here used; and this cannot fail to remind us of that saying (Mark xiii. 32), περὶ δὲ τῆς ἡμέρας ἡμετέρας καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ εἰ ἄγγελοι ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. It may be observed however, that the same assertion is *not made here*: only the times and seasons said to be in the power of the Almighty Father, Who ordereth all things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. The Knowledge of the Son is not here in question, only *that of the disciples*. It is an enquiry intimately connected with the interpretation of the two passages, but one beyond our power to resolve, how far, among the things not yet put under His

feet, may be this very thing, the *knowledge of that day and hour*.—Bengel attempts to evade the generality of the οὐχ ὑμῶν ἐστὶν:—quæ apostolorum *nondum* erat nosse, per Apocalypsin postea sunt significata.' But signified to *whom*? What individual, or portion of the Church, has ever read plainly these χρόνους ἢ καιροὺς in that mysterious book?—There is truth in Olsh.'s remark, that the Apostles were to be less prophets of the future, than witnesses of the past; but we must not so limit the ὑμῶν, nor forget that the γινῶναι χρόνους ἢ καιρ. has very seldom been imparted by prophecy, which generally has formed a testimony to this very fact, that God has them in His foreknowledge, and, while He announces the events, conceals for the most part in obscurity the *times*.

χρ. ἢ καιρ.] not synonymous; as Meyer observes, καιρός is always a definite limited space of time, and involves the idea of transitoriness. See also Tittmann, N. T. Synonymes, pp. 39—45. ἐθ. ἐν τῇ ἰδ. ἐξ.] Some (De Wette, al.) render 'hath appointed *by* His own power;' I should rather take ἐν ἐξ. as in ch. v. 4, 'in His own power,' and understand by ἐθετο 'kept,' 'hath placed,' as E. V. But the aor. sense should be preserved: the period referred to being that of the arrangement of the divine counsels of Redemption.

8.] 'Quod optimum frænandæ curiositati remedium erat, Christus eos revocat tam ad Dei promissionem, quam ad mandatum.' Calvin. ἀλλά, 'antitheton inter id quod discipulorum erat, vel non erat; tum inter id quod illo tempore futurum erat, et inter id, quod in ulteriora reservatum erat.' Bengel.

δύναμιν, *that power, especially*, spoken of ch. iv. 33, connected with their office of witnessing to the resurrection; but also all other spiritual

ich. xlii. 47. ⁹ ἐν τε Ἱερουσαλὴμ καὶ πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ¹⁰ ἕως ἐσχάτου τῆς γῆς. καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν ἐπὶ ἤρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρ- εστήκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ, οἱ καὶ εἶπαν Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. τότε ὑπέστρεψαν

1. Luke xxiv. 50. John xlii. 18 al. met. 2 Cor. x. 5. Prov. iii. 5. m = here only. Ps. xxix. 1. n = Luke xxiv. 31. o Luke iv. 20. ch. iii. 4, 12. xiv. 9, xxiii. 1 al. Job vii. 8 al. p abs., Matt. ii. 9 al. fr. q red., Luke ii. 21 reff. r ver. 3 reff. ch. xxvii. 23. s = Matt. xvii. 2. John xx. 12. 2 Macc. xi. 8. t eis, Matt. vi. 26. Isa. li. 1, 2. u = ver. 2 reff. v Matt. xxiii. 37 1. ch. vii. 28. Gen. xxi. 29. w = Luke i. 56 al. fr. Gen. i. 14.

Orig₁ Thl: txt ACD al cop Orig₁ Hil.—σαμαρία ADE al.—9. D has *καὶ τα* (sic) *εἰποντος αὐτου νεφέλῃ υπεβαλεν αυτον και απηρθη απο (των D²) οφθ. αυτ.,* and simply sah Aug₁ (but retaining *βλεπόντων αυτων*) al.—10. *παριστηκεισαν* CE al.—*εσθησειαν λευκαις* (a *hasty corr.*, from *two men being mentd*) ABC¹ 27. 29. 81 al v copt sah Syr arm Eus (εσθησι λ.): txt C³DE al Cosm Thl Aug.—11. *rec ειπον*, with C³E &c: txt ABC¹D.—*βλεποντες* BE (*aspicientes* e) all Eus Chr (mss) Thdrt Thl: *ατε- νιζοντες* Epiph: txt ACD (εμβ.) al Cosm.—*αναλημφ.* see ver 2.—*εις τον ουρ.* (2nd) om D 33¹. 34. 105 tol Aug₁ Vig Avit (13. 31¹. 69¹. 100 sah om from 1st *ουρ.* to 2nd).—for *ουτως*, *ουτος* all Thdrt.—12. *εις ιεροσολυμα* Ev: add *οι αποστολοι* (an eccle-

power. See Luke xxiv. 49. **μάρτυρες]** This was the peculiar work of the Apostles. See on vv. 21, 22, and Prolegg. vol. i. § iii. 5. **ἐν τε Ἱερ. . . .]** By the extension of their testimony, from Jerusalem to Samaria, and then indefinitely over the world, He reproves, by implication, their carnal anticipation of the restoration of the Kingdom to *Israel* thus understood. The Kingdom was to be one founded on *μαρτυρία*, and therefore reigning in the convictions of men's hearts; and not confined to Judæa, but coextensive with the world.—They understood this command only of *Jews* scattered through the world, see ch. xi. 19.—De Wette observes, that these words contain *the whole plan of the Acts*: *λήψεσθε δύναμιν*, κ.τ.λ., ch. ii. 1—end; *ἐν Ἱερουσαλὴμ*, ch. iii. 1—vi. 7; then the martyrdom of Stephen dispersed them *through Judæa*, vi. 8—viii. 3; they preach *in Samaria*, viii. 4—40; and, from that point, the conversion of the Apostle of the *Gentiles*, the vision of Peter, the preaching and journeys of Paul. In their former mission, Matt. x. 5, 6, they had been expressly forbidden from preaching either to Samaritans or Gentiles. 9.] This appears (see Prolegg. vol. I. ch. iv. 5. 2) to be an account of the Ascension given to Luke *subsequently to the publication of his Gospel*, more particular in detail than that found in it. He has not repeated here details found there; see Luke xxiv. 50—52. On the Ascension in general, see note on Luke, i. c. **ἐπὶ ἤρθη]** “was taken

up,”—we may understand of the com- mencing ascent . . . **ὑπέλαβεν** by a pregn. constr. involves the idea of *away* as well as *up*, and hence takes after it **ἀπό**. This verb describes the close of the scene, as far as it was visible to the spectators.” Hackett. **νεφέλῃ]** There was a manifest propriety in the last withdrawal of the Lord, while ascending, not consist- ing in a *disappearance* of His Body, as on former occasions since the Resurrection; for thus might His abiding Humanity have been called in question. As it was, He went up, past the visible boundary of Heaven, the cloud,—*in human form*, and so we think of and pray to Him. 10. **ἀτενίζ. ἦσαν]** “they were gazing,” *stood gazing*. **εἰς τ. οὐρ.** belongs to *ἀτενίζ.*, not to *πορευο- μ.*, see reff. **πορευομένου**, not *πορευ- θέντος*: implying that the cloud remained visible for some time, probably ascending with Him. **παρεστήκεισαν, imperf.** in sense, as the perf. is *present*: “were standing by them.” **ἄνδρες]** evi- dently angels. See Luke xxiv. 4. John xx. 12. 11. **οἱ καὶ εἶπαν]** “who (not only appeared but) also said.” There is a propriety in the address, *ἀνδρ. Γαλιλαῖοι*. It served to remind them of their origin, their call to be His disciples, and the duty of obedience to Him resting on them in consequence. **ὃν τρόπον]** “in the same manner as;”—to be taken in all cases literally, not as implying mere certainty: see reff. **οὕτως**, i. e. *ἐν νεφέλῃ*; Luke xxi. 27. His corporeal identity is

εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου ^x ἐλαιῶνος, ὃ ^x Luke xix. 29
 ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ^y ἔχον ^z ὁδόν. ¹³ καὶ
 ὅτε ^a εἰσῆλθον, εἰς τὸ ^b ὑπερῶν ἀνέβησαν οὗ ^c ἦσαν ^d κατα-
 μένοντες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ ^y
 Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματ-
 θαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτῆς, καὶ
 Ἰούδας Ἰακώβου. ¹⁴ οὗτοι πάντες ^c ἦσαν ^e προσκαρτε-

b ch. ix. 37, 39. xx. 8. 2 Kings xviii. 33. Ezek. xli. 7. c constr., Luke x. 20. Jer. xxxiii. 20. d here only. Num. xx. 1 al. e = ch. vi. 4 al. Rom. xii. 12 al. Luke and Paul only. See Mark iii. 9. Num. xiii. 21.

siastical portion beginning at νηστρεψαν) 13. 40. 78. 96. 117 al Thl.—for σαβ. εχ. οδ., *τοσούτων ον το διαστημα, οσον δυνατον ιουδαιω περιπατησαι εν σαββατω* 40: *et distat ab ea quasi septem stadia* Syr: *spatio cursus viri quod est iter primi sabbati* aeth.—13. *εισῆλθεν* D-gr.—rec *ανεβησαν εις τ. υπ.* (corr to avoid ambig of *εισῆλθ.* εις το υπ.), with DE al tol cop sah al: txt ABC¹C³ al v Chr Thl²-comm Bed-gr.—rec *ιακ. κ. ιωαν.*, with E al Bed-gr (but prefix *ανδρ. και*): txt ABCD (*ιωαννης*) al v all Aug (*πειτρ. κ. ιω. κ. ανδρ. κ. ιακ. Bed*).—*μαθηταις* B²D.—14. rec aft *προευνχη* add *και τη δεησει*, with C³ al

implied in *οὗτος ὁ Ἰησοῦς. ἐλεύ-
 σεται*] ‘Non ii, qui ascendentem viderunt, dicuntur venturum *visuri*. Inter ascensionem et inter adventum gloriosum nullus interponitur eventus eorum utrique par: ideo hi duo coniunguntur. Merito igitur Apostoli ante datam Apocalypsin diem Christi ut valde propinquum proposuerunt. Et congruit majestati Christi, ut toto inter ascensionem et inter adventum tempore sine intermissione expectetur.’ Bengel.

12.] In so careful a writer (see Luke i. 3) there must be some reason why this minute specification of distance should be here inserted, when no such appears in the Gospel. And I believe this will be found, by combining the hint dropped by Chrysostom,—δοκί δέ μοι καὶ σαββᾶτῳ γεγενῆσθαι ταῦτα οὐ γὰρ ἂν οὕτω τὸ διάστημα ἐδῆλωσεν εἰ μὴ ὥρισμένον τὸ μῆκος ἐβιάδιζον ἐν τῇ ἡμέρᾳ τοῦ σαββάτου,—with the declaration in the Gospel (xxiv. 50) that He led them out *as far as to Bethany*. This latter was (John xi. 18) *fifteen stadia* from Jerusalem, which is more than twice the Sabbath-day’s journey (2000 paces = about six furlongs). Now if the Ascension happened on the Sabbath, it is very possible that offence may have arisen at the statement in the Gospel; and that therefore the Evangelist gives here the more exact notice, that the spot, although forming part of the district of Bethany, was yet on that part of the Mount of Olives which fell within the limits of the Sabbath-day’s journey. This of course must be a mere conjecture; but it will not be impugned by the fact of the Ascension being kept by the Church in after-ages on a Thursday. This formed no hindrance to Chrysostom in making the above supposition: although the festival was certainly observed in his time (see Bingham, Orig. Eccl. xx. 6. 5. There is no mention of it

in the Fathers of the first three centuries). *Forty days* from the Resurrection is an expression which would suit as well the Saturday of the seventh week as the Thursday.—The distance of the Mount of Olives from Jerusalem is stated by Josephus at five stadia, Antt. xx. 8. 6,—at six stadia, B. J. v. 2, 3; different points being taken as the limit. The present church of the Ascension rather exceeds the distance of six stadia from the city.—The use of *ἐλαιών, -ῶνος*, here (and in ref.) only by Luke is remarkable, especially as the whole passage is so much in his own distinctive style as to preclude the idea of his having transferred a written document.—*ἔχον* is not for *ἀπέχον*, but as in *τριὰκ. ὅκτ. ἔτη ἔχων*, John v. 5, and in ref.; the space or time mentioned being regarded as an *attribute* of the subject.

13. *εἰσῆλθ.*] ‘into the city;’ see ref. *τὸ ὑπερῶν.*] The idea that this was a chamber in the Temple has originated in low literal-harmonistic views, Luke having stated (Luke xxiv. 53) that they were *διαπαντὸς ἐν τῷ ἱερῷ*. As if such an expression could be literally understood, or taken to mean more than that they were there at all appointed times (see ch. iii. 1). It is in the highest degree improbable that the disciples would be found assembled in any public place at this time. The upper chamber was *perhaps* that in which the last Supper had been taken; *probably* that in which they had been since then assembled (John xx. 19, 26), but *certainly* one in a private house. Lightf. shews that it was the practice of the Jews to retire into a large chamber under the flat roof for purposes of deliberation or prayer. See Neander, Pfl. u. Leit., p. 13, note.

οὐ ἦσαν. κατ.] not to be taken as in E. V. ‘where abode both Peter,’ &c.; which gives the idea that Peter, &c. were already in the chamber, and the rest joined

ρουντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξίν καὶ ἈΒCDE
 11 times in
 Acts. Rom.
 xv. 6. Luke
 and Paul
 only. Num.
 xxiv. 24 al.
 g abs., Matt
 xxi. 13 f. Ps.
 iv. 1 al.
 h ch. vi. 1. Luke
 i. 39. vi. 12 al.
 i — ch. xv. 7 al.
 k ch. vi. 7.
 Luke v. 29.
 vi. 17.
 l — Rev. iii. 4.
 xl. 13. Num. xxvi. 63. m ch. ii. 1. iii. 1. 1 Cor. xi. 20. Ps. xxxvi. 38. n ch. vii. 2 al. fr. o — Luke
 xxiv. 46. Dan. ii. 28. p — Matt. i. 22 and passim. q — Matt. xxii. 29. Luke iv. 21. r Gal. v. 21.
 1 Thess. iv. 6 only. προσέρ., Matt. xxiv. 25 al. s — Luke i. 70. ch. iii. 18, 21. iv. 25. xv. 7.

Thl (txt): txt ABC¹DE h 14¹. 81. 142. 177 al it v syrr ar-erp copt sah æth arm Chr¹
 Thl²-comm Cypr Aug Jer Bed.—ταῖς γυν. D¹: add καὶ τέκνοις D.—rec μαρία
 (corr), with ACD &c: txt BE 27. 29. 40. 81. 96. 142 al sah.—του om B.—for ἡσ.,
 κυρίου 117.—rec σὺν τοῖς ἀδ. αυτ. (corr), to distinguish off the ἀδελφοὶ αυτου from
 His mother) with B(e sil)C³E &c: txt AC¹D 25. 104. 106². 118 al v copt sah arm
 Cypr Aug.—15. εν δε DE sah syr-marg Aug¹: txt ABC &c copt &c Thl Aug¹: εν v.
 —ο πετρ. D.—εμεσω ACE.—rec for ἀδελφῶν, μαθητῶν (corr), to avoid the triple re-
 currence of ἀδελφ. in vv 14, 15, 16. Meyer and De W. take ad. to have been a corr to
 suit ανερ. ἀδελφοὶ in ver 16, but the other is much more prob), with C³DE &c Thl Cypr
 Aug²: txt ABC¹ 8. 13. 163 al v copt sah æth Arm Aug.—for τε, δε CD² d² (D¹ γαρ,
 d¹ prateret) 16 al v e syrr copt Cypr Aug: om Thl¹ sah: txt AB(e sil)E.gr &c Thl².
 —for ονοματων, ανδρων E: hominum v Syr æth Aug.—ωσι AC 40. 118 Thl².—rec
 εικοσιν (corr): txt ABC (ρκ D) E (-σι) &c.—16. δει D vd Ir-ms Aug: txt AB(e sil)
 CD²E &c most vss Orig al.—ταυτην om ABC¹ h al v Syr ar-erp copt sah æth arm
 Orig² Eus Ath Did Vig Gild (erased as unnecessary with ην, and perhaps, as Mey. and

them there:—but, ‘on entering the city, they went up into the upper chamber where they (usually) sojourned (not ‘dwelt’: they did not all dwell in one house; see John xix. 27, note), namely, Peter,’ &c.—On the catalogue of the Apostles, see Matt. x. 2, note. 14.]

σὺν γυναιξίν has been rendered ‘with their wives,’ to which sense Bp. Middleton inclines, justifying it by σὺν γυναιξὶ καὶ τέκνοις, ch. xxi. 5. But the omission of the articles there may be accounted for on the same principle as in Matt. xix. 22, viz. that which Bp. M. calls *enumeration*, ch. vi. § 2. Here I think we must take σὺν γυν. not as meaning ‘with women,’ as Hackett, but as = σὺν ταῖς γυν. (see Middl. ch. vi. § 1), but interpret ταῖς γυν., ‘the women,’ viz. those spoken of by Luke himself, Luke viii. 2, 3,—where, besides those named, he mentions ἑτεροὶ πολλοί. Many of these were certainly not wives of the Apostles; and that those women who were ‘last at the Cross and earliest at the tomb’ should not have been assembled with the company now, is very improbable.

καὶ Μαριάμ] The καὶ gives eminence to one among those previously mentioned. So τῶνδε εἵνεκα, καὶ γῆς ἱμερώ, Herod. i. 73. See Hartung, Partikellehre, i. 145.—This is the last mention of her in the N. T. The traditions, which describe her as (1) dying at the age of fifty-nine, in the fifth year of Claudius (Niceph. H. E. ii. 21), or (2) accompanying John to Ephe-

sus, and being buried there (see Winer, Realwörterb. art. Maria), are untrustworthy. Other accounts, with the authorities, may be seen in Butler’s Lives of the Saints, Aug. 15. The fable of the Assumption has no foundation even in tradition.

τοῖς ἀδελφ. αὐτ.] This clearly shews, as does John vii. 5 compared with vi. 67. 70, that none of the brethren of our Lord were of the number of the Twelve. When they were converted, is quite uncertain. See the whole subject discussed in note on Matt. xiii. 55, and in the Prolegomena to the Epistle of James.

15 — 26.] ELECTION OF A TWELFTH APOSTLE TO FILL THE ROOM OF JUDAS ISCARIOT.

15. ἐν τ. ἡμ. τ.] In the days between the Ascension and Pentecost: during which it appears that the number of the assembly had increased, not probably by fresh conversions, but by the gathering round the Apostles of those who had previously been disciples.

ἦν τε] The very frequent use of τε is a peculiarity of the Acts, and should have its weight in determining the reading, even where, as here, δε seems more appropriate. It occurs in the Gospel 5 times: in the Acts, 121.

ἐκατὸν εἴκοσι] De Wette asks, ‘where were the 500 brethren of 1 Cor. xv. 6?’ We surely may answer, ‘not in Jerusalem.’ See Neander, Pf. u. Leit., p. 72, note.

16.] We may enquire, by what change in mind and power Peter was able, before the descent of the Spirit,

^t ὁδηγοῦ τοῖς ^u συλλαβοῦσιν Ἰησοῦν, ¹⁷ ὅτι ^v κατηριθμη- ^t Matt. xv. 14.
^u μένος ἦν ἐν ἡμῖν καὶ ^w ἔλαχεν τὸν ^x κλῆρον τῆς ^y δια- ^{xxiii. 16, 24.}
^u κονίας ταύτης. ¹⁸ οὗτος μὲν οὖν ἐκτίσαστο ^z χωρίον ^a ἐκ ^u = Matt. xxvi.
^b μισθοῦ τῆς ^c ἀδικίας, καὶ ^d πρηνῆς ^e γενόμενος ^f ἐλάκησεν ^v here only.
^g μέσος καὶ ^h ἐξέχυθη πάντα τὰ σπλάγχχνα αὐτοῦ, ¹⁹ καὶ ^{Gen. i. 3 al.}
^w = 2 Pet. i. 1. 3 Macc. vi. 1. ^x ch. viii. 21. xxvi. 18. ^y = Rom. xi. 13 al. ch. xx. 24 al.†
^z = John iv. 5. ch. iv. 34. v. 3, 8. ^a = Matt. xx. 2. xxvii. 7. ^b = Matt. xx. 8. Luke x. 7. Rom.
^c = Luke xiii. 27. 1 Kings iii. 13, 14. ^d here only †. ^e = Matt. ix. 17. 2 Kings xx. 10.
^f here only †. ^g constr., Luke xxiii. 45. ^h = Matt. ix. 17. 2 Kings xx. 10.

De W., because no citation immediately follows): txt C³DE &c.—rec bef *ιησουν* ins *τον* (*corr*n), with C³DE &c Thl: txt ABC¹ Eus.—17. rec *συν ημιν* (*corr*n to better Greek; see ref 2 Chron), with most mss (Scholz): txt ABCDE hall v sah Eus.—for *και*, *ος* D¹ (not d).—18. rec *του μισθ*. (*corr*n in ignorance of the usage which omits the art aft a preposition; see Middleton, ch. vi. 1), with qu?: txt ABCD (D sah syr* Eus Aug add *αυτου*) E h all Eus Chrys Thl Oec., — for *πρηνης*, *πρηνη* (*common confusion* in MSS, see Luke xiv. 13, 21) AC 26. 33. 60. 98¹. 105 al: *pronus* d e; *suspensus* v Bed: *dejectus in faciem* Aug: *προσθεις* Papias in Thl (*in loc. but qu did P. read it in this place?*).—*ελακισε* al Thl.—*παντα* om A Thl¹ Gaud.—

thus authoritatively to speak of Scripture and the divine purposes? The answer will be found in the peculiar gift of the Spirit to the Apostles, John xx. 21, 23; where see note.—The pre-eminency of Peter here is the commencement of the fulfilment of Matt. xvi. 18, 19 (see note there).

17.] ὅτι, not 'although' (Kuinoel), but 'for.' There may be an ellipsis: . . . 'guide to them that took Jesus: but this was not his only character, for —;' or the ὅτι may have reference to the substance of the prophecy, already in Peter's mind, and serve to explain ἡ ἐπισκοπή αὐτοῦ.

ἔλαχεν τὸν κλῆρον] not literally, but inasmuch as the *lot* of every man is regarded as being cast and appointed by God.—*κλῆρος*, first, the *lot* itself; then, that apportioned by *lot*; then, any species of apportionment, whether possession, or office, as here.

18.] This verse cannot be regarded as inserted by Luke; for, 1. the place of its insertion would be most unnatural for a historical notice: 2. the μὲν οὖν forbids the supposition: 3. the whole style of the verse is rhetorical, and not narrative, e.g. οὗτος, μισθοῦ τῆς ἀδικίας.—The ἐκτίσαστο χωρίον does not appear to agree with the account in Matt. xxvii. 6—8; nor, consistently with common honesty, can they be reconciled, unless we knew more of the facts than we do. If we compare the two, that of Matthew is the more particular, and more likely to give rise to this one, as a general inference from the buying of the field, than vice versa. Whether Judas, as Bengel supposes, 'initio emtionis facto, occasionem dederit ut Sacerdotes eam consummarent,' we cannot say: such a thing is of course possible. At all events we hence clearly see that Luke could not have been ac-

quainted with the Gospel of Matthew at this time, or surely this apparent discrepancy would not have been found. The various attempts to reconcile the two narratives, which may be seen in most of our English commentaries, are among the saddest examples of the shifts to which otherwise high-minded men are driven by an unworthy system.

καὶ πρ. γεν.] The connexion of this with the former clause would seem to point to the death of Judas having taken place in the field which he bought. See also ver. 19.

πρηνῆς γενόμενος will hardly bear the meaning assigned to it by those who wish to harmonize the two accounts,—viz. that, having hanged himself, he fell by the breaking of the rope. *πρηνής*: ἐπὶ πρόσωπον πεπτωκώς, Hesych. ὅλον μὲν τὸ σῶμα κείσθαι πρηνῆς λέγομεν, ὅταν ἡ μὲν γαστήρ κάτωθεν, ἄνωθεν δὲ ᾗ τὸ νῶτον. Galen, cited by Wetstein. *πρηνής*, εἰς τοῦμπροσθεν, ἐπὶ στόματος, Etymol. Nor again is it at all probable that the Apostle would recount what was a mere accident accompanying his death, when that death itself was the accused one of hanging. What then are we to decide respecting the two accounts? That there should have been a double account actually current of the death of Judas at this early period is in the highest degree improbable, and will only be assumed by those (De Wette, &c.) who take a very low view of the accuracy of the Evangelists. Dismissing then this solution, let us compare the accounts themselves. In this case, that in Matt. xxvii. is general,—ours particular. That depends entirely on the exact sense to be assigned to ἀπήγαγο (ἀπήγαγον, 2 Sam. xvii. 23): whereas this distinctly assigns the manner of his death, without stating any cause for the falling on his face. It is obvious that, while tho

i John xviii. 15, 16, ch. ix. 42 al. f. lxxv. 1. j constr. Matt. xxiii. 21. Rev. xii. 12. xiv 6 v. r. xvii. 2 (besides Acts) only. ch. ii. 9 and passim. k ver. 18. o art., Matt. iv. 3 al. 1 ch. ii. 6, 8 al. Acts only. Esth. ix. 26. m ch. xix. 4 reff. n Psal. lxxviii. 25. here only.

ἰ γνωστὸν ἐγένετο πᾶσιν τοῖς ἰ κατοικοῦσιν Ἱερουσαλὴμ, ABCDE
 ὥστε κληθῆναι τὸ κ χωρίον ἐκείνῳ τῇ ἰδίᾳ ἰ διαλέκτῳ
 αὐτῶν Ἀκελδαμᾶχ, m τουτέστιν κ χωρίον αἵματος. 20 γέ-
 γραπται γὰρ ἐν βίβλῳ ψαλμῶν Γενηθῆτω ἡ ἰ ἔπανλις
 αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καὶ

19. ο καὶ D gral¹ Aug: καὶ τουτο sah.—πασι C.—ἰδία om D v sah arm Aug: ιουδαία 42².
 57.—αὐτῶν διαλ. E 163 Aug.—rec ακελδαμα, with C &c copt v &c: txt A (αχελδ. A 40)
 B (Birch and Bentl) D (ακελδαμαχ D tol Aug: acheldemac am lux Bed: acheldemach
 demid 96 lat) E (μακ. -mas e) verss (akyldamach sah).—20. for αὐτον (first), αὐτων
 al v (not am demid al) d¹ aeth arm.—for εστω, η D.—rec for λαβετω, λαβοι (corr'n to suit

general term used by Matthew points mainly at *self-murder*, the account given here does not preclude the catastrophe related having happened, in some way, as a divine judgment, *during the suicidal attempt*. Further than this, with our present knowledge, we cannot go. *An accurate acquaintance with the actual circumstances* would account for the discrepancy, but *nothing else*.—Another kind of death is assigned to Judas by Eumenius, quoting from Papias: ἱστορίῃ Παπίας ὁ τοῦ Ἰωάννου τοῦ ἀποστ. μαθητῆς, λέγων· μέγα τῆς ἀσεβείας ὑπόδειγμα ἐν τούτῳ τῷ κόσμῳ περιπάτησεν Ἰούδας· πηρσθεὶς γὰρ ἐπὶ τὴν σάρκα, ὥστε μὴ δύνασθαι διελθεῖν, ἀμάξης ῥαδίως διερχομένης, ὑπὸ τῆς ἀμάξης ἐπίεσθη, ὥστε τὰ ἔγκατα αὐτοῦ ἔκκινωθῆναι. Theophylact quotes the same on Matt. xxvii., but without the last words ὑπὸ τῆς ἀμ. κ.τ.λ., which De Wette supposes to have been inserted from Eumenius having misunderstood Papias. If so, the tradition is in accordance with, and has arisen from an exaggerated amplification of, our text. See the whole passage from Theophylact cited, and a discussion whether it is rightly ascribed to Papias, in Routh, Reliquiae Sacrae, vol. i. p. 9, and notes.

ἐλάκησεν] ‘cracked asunder:’ it implies bursting with a noise. It is quite possible that this catastrophe happening in the field, as our narrative implies, may have suggested its employment as a burial-place for strangers, as being defiled. So Stier, Reden der Apostel, i. 10.

19.] It is principally from this verse that it has been inferred that the two vv. 18, 19 are *inserted by Luke*. But it is impossible to separate it from ver. 18; and I am disposed to regard both as belonging to Peter’s speech, but freely Græcised by Luke, inserting *into the speech itself* the explanations τῇ ἰδίᾳ διαλ. αὐτ., and τουτέστιν χ. αἵμ., as if the speech had been spoken in Greek originally. This is much more natural, than to parenthesize these clauses; it is, in fact, what must be more or less done by all who report in a language different from that ac-

tually used by the speaker. The words and idioms of another tongue contain allusions and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised.

γνωστὸν . . .] See Luke xxiv. 18. ὥστε] in Matt. xxvii. 8, the name ‘the field of blood’ is referred to the fact of its having been *bought with the price of blood*: here, to the fact of Judas having there *met with a signal and bloody death*. On the whole, I believe the result to which I have above inclined will be found the best to suit the phenomena of the two passages,—viz. that, with regard to the *purchase of the field*, the more circumstantial account in Matthew is to be adopted; with regard to the *death of Judas*, the more circumstantial account of Luke. The *clue which joins these* has been lost to us: and in this, only those will find any stumbling-block, whose faith in the veracity of the Evangelists is very weak indeed.

Ἀκελδαμάχ] κρητήρ. The field originally belonged to a potter, and was probably a piece of land which had been exhausted of its clay fit for his purposes, and so was useless. Jerome relates that it was still shewn on the S. side of Mount Sion (ἐν βορείοις τοῦ Σιών ὄρους, but by mistake, Eusebius), in which neighbourhood there is even now a bed of white clay (see Winer, RWB, ‘Blutacker’).

20.] γὰρ, the connexion being, ‘all this happened and became known,’ &c., ‘in accordance with the prophecy,’ &c. Ps. lxix. is eminently a Messianic psalm,—spoken in the first place of David and his kingdom and its enemies, and, according to the universal canon of O. T. interpretation, of Him in whom that kingdom found its true fulfilment, and of His enemies. And Judas being the first and most notable of these, the Apostle applies eminently to him the words which in the Psalm are spoken in the plural of all such enemies. The same is true of Ps. cix., and there *one* adversary is even more pointedly marked

Τὴν ῥ ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος. ²¹ δεῖ οὖν τῶν ^p συναλθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ ῥ εἰς ἦλθεν ^q καὶ ῥ εἰς ἦλθεν ῥ ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ²² ἄρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ῥ ἦς ῥ ἀνελήμφθη ῥ ἀφ' ἡμῶν, ῥ μάρτυρα τῆς ῥ ἀναστάσεως αὐτοῦ σὺν ἡμῖν γενέσθαι ἕνα τούτων. ²³ καὶ ῥ ἔστησαν ^s δύο, Ἰωσὴφ τὸν καλούμενον Βαρσαββᾶν, ὃς ῥ ἔπεκλήθη ῥ Ἰούστος, καὶ Ματθίαν. ²⁴ καὶ προσευξάμενοι εἶπαν Σὺ

v = ver. 2 reff.
1 Pet. iii. 21 f.

w = ver. 9 reff.
z = ch. vi. 6.

x ver. 8 reff.
a Matt. x. 3 al.

y = ch. ii. 31 al. Rom. vi. 6. Phil. iii. 10.

LXX) with E &c: λαβη Thl: txt ABCD 8. 25 al Eus Chrys.—21. ἀνδρῶν om 100 Chr-comm;: ἀνδρ. τουτ. bef συναλθ. d v arm.—τω χρόνῳ D.—rec bef ω ins ἐν (corrū) with C¹ (and appy C²) E &c: txt ABC¹D² (ως D¹ quoniam d¹).—at end add χριστος D vss Aug.—22. rec ἀνελήμφθη with C &c: txt A(B²)DE &c.—rec γενέσθαι συν ἡμ. with qu? txt ABCD 5. 31. 40 v arm Chr₂ Aug.—23. aft και ins τούτων λεχθεντων E Bed-gr.—εστησεν D¹ d ar-pol Aug.—for ιωσηφ, ιωσην B (Bartol) 5 lect 1 syr sah.—rec βαρσαβαν with C &c Eus (or perhaps Papias: see note): txt ABE all am copt sah syr Eus ms: -ναβαν D tol æth.—μαθθιαν D (and ver 26).—24. rec ειπον:

out. See also Ps. lv. ἐπισκοπὴν = πρεσβ. office, or charge. The citations are freely from the LXX.

21.] οὖν, since all this has happened to Judas, and since it is the divine will that another should take the charge which was his.

ἐν παντὶ χρόνῳ] This definition of the necessary qualification of an apostle exactly agrees with our Lord's saying in John xv. 27: καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε. See Prolegg. vol. I. i. 3. 5.

εἰς ἦλθ. κ. ἐξ ἦλθ. ἐφ' ἡμᾶς] An abridged const. for εἰς ἦλθ. ἐφ' ἡμᾶς κ. ἐξ ἦλθ' ἀφ' ἡμῶν. 22. βαπτ. Ἰωάν.] Not 'His being baptized by John' (as Wolf, Kuin., &c.); but 'the baptism of John,' as a well-known date, including of course the opening event of our Lord's ministry, His own baptism. That John continued to baptize for some time after that, can be no possible objection to the assignment of 'John's baptism' generally, as the date of the commencement of the apostolic testimony (agst De Wette).

μάρτ. τῆς ἀναστ.] This one event was the passage-point between the Lord's life of humiliation and His life of glory,—the completion of His work below and beginning of His work above. And to 'give witness with power' of the Resurrection (ch. iv. 33), would be to discourse of it as being all this; in order to which, the whole ministry of Jesus must be within the cycle of the Apostle's experience.—It is remarkable that Peter here lays down experience of matters of fact, not eminence in any subjective grace or quality, as the condition of Apostleship. But the testimony was not to be mere allegation of matters of fact—any who had seen the Lord since His

resurrection were equal to this;—but a distinct office, requiring the especial selection and grace of God.

23.] ἔστησαν, viz. the whole company, to whom the words had been spoken; not the eleven Apostles.

Ἰωσὴφ . . .] The names Ἰωσὴφ and Ἰωσήφ, different forms of the same, are confused in the MSS., both here and in ch. iv. 36. But Barsabbas (or Barsabas) and Barnabas are not to be confounded: they are different names (Barsabbas = son of Sabba or Saba: Barnabas, see iv. 36, note); and Barnabas is evidently introduced in iv. 36 as a person who had not been mentioned before.—Nothing is known of him. Eseb., iii. 39, states, on the authority of Papias, that he drank a cup of poison without being hurt.—In all probability both these (see Eus. i. 12) belonged to the number of the Seventy, as it would be natural that the candidates for Apostleship should be chosen from among those who had been already distinguished by Christ Himself among the brethren.—Justus is a Roman cognomen, assumed according to a custom then prevalent. The name Justus seems to have been common: Schöttgen, Hor. Hebr., on this place, gives two instances of Jews bearing it.

Ματθίαν] Nothing historical is known of him. Traditionally, according to Nicephorus (H. E. ii. 40, Winer), he suffered martyrdom in Æthiopia; according to others, in Colchis (Menolog. Græc. iii. 198, Winer): another account (Perionii Vitæ Apost. p. 178 sqq., Winer) makes him preach in Judea and stoned by the Jews. Clem. Alex., Strom. ii. p. 163. vii. p. 318, mentions the παραδόσεις of Matthias, which perhaps were the same as an apocryphal gospel

b ch. xv. 8. ^{only t.} κύριε ^b καρδιογενῶστα πάντων, ^c ἀνάδειξον ὃν ἐξελέξω ἐκ ABCDE
 c Luke x. 1only. τούτων τῶν δύο ἓνα ²⁵ λαβεῖν τὸν τόπον τῆς ^e διακονίας
 Hab. iii. 2. ταύτης καὶ ^f ἀποστολῆς, ἀφ' ἧς ^g παρέβη Ἰούδας πο-
 = 2 Macc. ix. 23. see Luke
 i. 80. ρευθῆναι εἰς τὸν ^h τόπον τὸν ἴδιον. ²⁶ καὶ ⁱ ἔδωκαν ^k κλή-
 e ver. 17. ρους αὐτοῖς, καὶ ^l ἔπεσεν ὁ κληρὸς ἐπὶ Ματθίαν, καὶ
 f Rom. i. 5. ἱεροῦ αὐτοῖς, καὶ ¹ ἔπεσεν ὁ κληρὸς ἐπὶ Ματθίαν, καὶ
 i Cor. ix. 2. συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.
 Gal ii. 8only. Exod. xxxiii.
 Deut. xxii. 7. ^m 8. see Sir. xxiii 18. h — Matt. xxvi. 52. Joh xviii. 21 al. Prov. xxvii. 8. i — here only. see Luke xv. 22.
 g — here only. k — Matt. xxvii. 35 only. Neh. x. 34. l constr., Jonah i. 7. m here only t.

txt ABCD.—rec εκ τ. τ. δυο, ενα ον εξελ. with many mss: txt ABCDE h many mss v
 copt syr slav Eus Bas Dion-areop Chr₂ Thl Oec Procop: ενα ον εξ. εκ τ. τ. δυο Syr
 ar-erp arm.—25. rec for τοπον, κληρον with mss: txt ABC'D (τοπον τον) v copt sah
 Procop-expr Aug.—rec εξ ης, with qu?: txt ABCD 5. 18. 33. 66². 173 marg al (de v: a d
 Aug) Bas Aug: in sah.—ιδιον τοπ. C, τοπ. τ. δικαιον Δ, τοπ. αυτου 101.—26. rec for
 αυτοις, αυτων (corrū, see note), with D'E & c Chr₁: txt ABCD² 5. 7. 13. 25. 81.
 100. 173 marg al v copt sah slav æth Chr₁: om Syr ar-erp Aug.—ο om D.—
 συνεψηφισθη D² (συνψφ. D¹).—for ενδεκα, ιβ D: xii d.

once current under his name, mentioned by
 Eus., H. E. iii. 25. See Winer, RWB.

24.] It is a question, *to Whom this prayer was directed*. I think all probability is in favour of the Apostle (for Peter certainly was the spokesman) having addressed *his glorified Lord*. And with this the language of the prayer agrees. No stress can, it is true, be laid on κύριε: see ch. iv. 29, where unquestionably *the Father* is addressed: but the ἐξελέξω, compared with οὐκ ἔγω ἡμᾶς τοὺς δώδεκα ἐξελέξα-
 μην, John vi. 70, seems to me almost decisive. The instance cited on the other side by Meyer, ὁ θεὸς . . . ἐξελέξατο διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνην, κ.τ.λ., is not to the point, as not relating to the matter here in hand; nor are the passages cited by De Wette, 2 Cor. i. 1. Eph. i. 1. 2 Tim. i. 1, where Paul refers his apostleship to God, since obviously all such appointment must be referred ultimately to God:—but the question for us is,—In these words, *did the disciples pray as they would have prayed before the Ascension, or had they Christ in their view?* The expression καρδιογενῶστα (used by Peter himself of God, ch. xv. 8) forms no objection: see John xxi. 17, also in the mouth of Peter himself. We are sure, from the προσκυνήσαντες αὐτόν of Luke xxiv. 52, that even at this time, before the descent of the Spirit, the *highest kind of worship was paid to the ascended Redeemer*. Still, I do not regard it as by any means certain that they addressed Christ, nor can the passage be alleged as convincing in controversy with the Socinian. ἀνάδειξ.

κ.τ.λ.] Not, as in E. V., 'shew whether of these two Thou hast chosen,' but 'appoint (see reff.) one of these two [him] whom Thou hast chosen.' The difference is of some import: they did not pray for a sign merely, to shew whether of the two was

chosen, but that the Lord would, by means of their lot, *Himself appoint* the one of His choice.

25.] τόπον is from internal evidence, as well as MS. authority, the preferable reading. It has been altered to κληρον to suit ver. 17.

διακονίας, ἀποστολῆς, the official dignity of the office:—no figure of ἔν διὰ δυοῖν.

τὸν τόπον τὸν ἴδιον] With the reading τόπον before, I think these words may be interpreted two ways: 1. that Judas *deserted this our τόπος*, our office and ministry, *to go to his own τόπος*, that part which he had chosen for himself, viz. the office and character of a traitor and enemy of God; 2. regarding the former word τόπος as being selected to correspond to the more proper and dreadful use of the word here, that Judas *deserted his τόπος*, his appointed place, here among us, that he might go to *his own appointed τόπος elsewhere*, viz. among the dead in the place of torment. Of these two interpretations, I very much prefer the second, on all accounts; as being more according to the likely usage of the word, and as more befitting the solemnity of such a prayer. At the same time, no *absolute sentence* is pronounced on the traitor, but that dark surmise expressed by the euphemism τὸν τόπον τ. ἴδ., which none can help feeling with regard to him. To refer the words πορ. εἰς τ. τόπ. τ. ἴδ., to the successor of Judas (Knatchbull, Hammond, al.), 'ut occupet locum ipsi a Deo destinatum,' (1) is contrary to the form of the sentence, which would require καὶ πορευθῆναι; (2) is inconsistent with the words πορ., κ.τ.λ., which are unexampled in this sense; (3) would divest a sentence, evidently solemn and pregnant, of all point and meaning, and reduce it to a mere tautology. It appears to have been very early understood as above; for Clement of Rome says of

II. ¹ Καὶ ἐν τῷ ² συμπληροῦσθαι τὴν ἡμέραν τῆς ³ πεν- ^{n = Luke ix. 51 (Luke viii. 23 only). see Dan. ix. 23†.} ⁴ τηκοσθῆς ἦσαν ἅπαντες ⁵ ὁμοθυμαδὸν ⁶ ἐπὶ τὸ αὐτό. ⁷ καὶ ⁸ ^{o ch. xx. q ch. i. 15 ref.}

16. 1 Cor. xvi. 8 only†. Tobit ii. 1. 2 Macc. xii. 32.

p ch. i. 14 ref.

q ch. i. 15 ref.

CHAP. II. 1. for και εν τω και εγενετο εν ταις ημεραις εκειναις του . . D.—τας ημερας d e v Syr ar-erp æth arm slav-mod Aug, Vig.—απαντες om E 163 Chr: add οι αποστολοι h all slav Thl²: παντες (apparently error from negligence) ABC¹ (οντων αυτων παντων D-gr) all Ath.—for ομοθυμ., ομου (corn, or perhaps gloss to explain ομοθ., the true meaning being overlooked) ABC¹ 18 slav-ms Ath: om D copt (inter se for ομ.

Peter (1 Cor. v.), οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, an expression evidently borrowed from our text. Lightf., Hor. Hebr. in loc., quotes from the Rabbinical work Baal turim on Num. xxiv. 25,—‘Balaam ivit in locum suum, i. e. in Gehennam.’ 26. ἔδωκ. κλήρους αὐτοῖς] ‘They cast lots for them;’ the ordinary reading would require τοὺς κλήρους. Αὐτῶν has been an alteration, to avoid the rendering ‘they gave lots to them.’ These lots were probably tablets, with the names of the persons written on them, and shaken in a vessel, or in the lap of a robe (Prov. xvi. 33); he whose lot first leaped out being the person designated. συγκατ.] The lot being regarded as the divine choice, the suffrages of the assembly were unanimously given (not in form, but by cheerful acquiescence) to the candidate thus chosen, and he was ‘voted in’ among the eleven Apostles, i. e. as a twelfth. That Luke does not absolutely say so, and never afterwards speaks of the twelve Apostles, is surely no safe ground on which to doubt this.—Stier seems disposed to question (in his Reden der Apostel, i. 18 ff., which however was a work of his youth) whether this step of electing a twelfth Apostle was altogether suitable to the then waiting position of the Church, and whether Paul was not in reality the twelfth, chosen by the Lord Himself. But I do not see that any of his seven queries touch the matter. We have the precedent, of all others most applicable, of the twelve tribes, to shew that the number, though ever nominally kept, was really exceeded. And this incident would not occupy a prominent place in a book where Paul himself has so conspicuous a part, unless it were by himself considered as being what it professed to be, the filling up of the vacant Apostleship.

CHAP. II. 1—4. THE OUTPOURING OF THE HOLY SPIRIT ON THE DISCIPLES.]

1. ἐν τῷ συμπληροῦσθαι . . .] ‘While the day of P. was being fulfilled:’ ‘during the progress of that particular day:’ this is necessitated by the pres. tense. In sense, it amounts to ‘when the d. of P. was fully come,’ as E. V.: but not in grammar. Professor Hitzig, in a letter to Ide-

ler, “Ostern und Pfingsten, u.s.w.,” maintains that the meaning is, ‘As the day of P. drew on,’—‘was approaching its fulfilment:’ but this view is refuted by Neander, “Pflanzung u. Leitung, u.s.w.,” p. 10, note. Hitzig supports his view by ver. 5, taking κατοικοῦντες to imply constant residence, not merely sojourning on account of the feast, which latter he says would have been specified if it were so. Neander replies, 1. that ἐν τ. συμπλ. τ. η. τ. π. must necessarily mean that the day itself had arrived; comp. πλήρωμα τοῦ χρόνου or τῶν καιρῶν, Eph. i. 10, and Gal. iv. 4. In Luke ix. 51, it is not said of the day, but of the days of His being received up, including the whole period introductory to that event: and, by the very same interpretation, the day of P. must in this case have arrived, [and was being accomplished, i. e. in process of passing.] And again, if only the approach of that day were indicated, why should the day itself have been mentioned, seeing that it would then be no way concerned in the narrative? On the propriety of the day itself as belonging to the narrative, see below. 2. It is true that in ver. 5, if we had that ver. only before us, we should interpret κατοικ. of dwelling, permanently; but if we compare it with ver. 9, we shall see, that the same persons would thus be κατοικοῦντες in Jerusalem and several other localities,—which necessarily restricts the meaning, in ver. 5, to a temporary sojourn. And, granting that there may have been some residents in Jerus. among these foreign Jews, the ἐπιδημοῦντες Ῥωμαῖοι certainly point to persons who were for some especial reason at Jerus. at the time, as also the proselytes. And in ver. 14 Peter distinguishes the ἄνδρες Ἰουδαῖοι,—the residents, from πάντες οἱ κατοικοῦντες Ἱερουσ.—the sojourners.

τ. ημ. τῆς π.] The fiftieth day (inclusive) after the sixteenth of Nisan, the second day of the Passover (Levit. xxiii. 16),—called in Exodus xxiii. 17, ‘the feast of harvest,’—in Deut. xvi. 10, ‘the feast of weeks;’—one of the three great feasts, when all the males were required to appear at Jerusalem, Deut. xvi. 16. No supplying of ἡμέρας, or ἑορτῆς, is required after πεντηκοστῆς: the word had passed into a proper name, see ref. Tobit, where it is in

rch. xvi. 26. ἐγένετο ἁφνω ἐκ τοῦ οὐρανοῦ ἡχος ὥσπερ ἑφερομένης ABCDE
 xxviii. 6. only. Josh. u πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ
 x. 9. ἦσαν καθεζόμενοι, καὶ ὥφθησαν αὐτοῖς διαμεριζόμενοι
 s Luke iv. 37. t = here only. Isa. xxii. 2. u = here only (ch. xvii. 25 only). Job xxxvii.
 25. Heb. xii. v here only. = Exod. xiv. 21. Isa. lix. 19. w = John xii. 3. see Isa. vi. 4.
 19 only. Ps. cl. 3. y ch. i. 3. Matt. xvii. 3. Luke i. 11 al. Exod. iii. 2, 16.
 x = Matt. iv. 16. Luke xxi. 35. Rev. xiv. 6. xvii. 15. z here only. see v. 45.

εις τ. αυτ. sah) Syr: txt C³E &c (*simul e, pariter v*) Thl.—2. for εκ, απο E.—βιαί. πνο. D al.—ολον om al Cyr: παντα D (*totam d*) e Vig₂.—rec καθημενοι, with AB (e sil) E &c Thl: txt (*adopted as more accordant with diction of the Acts, and therefore prob the original; see ch. i. 10, 13, 14 &c*) CD.—3. for εκαθισεν τε, και εκαθισεν

appos. with ἐορτῇ, and ref. 2 Macc.—At this time, it was simply regarded as the feast of harvest: among the later Jews, it was considered as the anniversary of the giving of the law from Sinai. This inference was apparently grounded on a comparison of Exod. xii. 2 and xix. 1. Josephus and Philo know nothing of it, and it is at the best very uncertain. Chrysostom's reason for the event happening when it did is probably the true one: ἔδει γὰρ ἐορτῆς οὐσης πάλιν ταῦτα γενέσθαι ἵνα οἱ παρόντες τῷ σταυρῷ τοῦ χριστοῦ, οὗτοι καὶ ταῦτα ἴδωσιν (in Catena).—The question, *on what day of the week* this day of P. was, is beset with the difficulties attending the question of our Lord's last passover; see note on Matt. xxvi. 17. It appears probable however that it was on the Sabbath,—i. e. if we reckon from *Saturday, the 16th of Nisan*. Wieseler (Chron. des Apostol. Zeitalters, p. 20) supposes that the Western Church altered the celebration of it to the first day of the week in conformity with her observance of Easter on that day. If we take the second day of the Passover as *Sunday, the 17th of Nisan*, which some have inferred from John xviii. 28, the day of Pentecost will fall on the *first day* of the week. The custom of the Karaites was, to keep Pentecost always on the *first day* of the week, reckoning not from the day after the great Passover-Sabbath, but from that *following the Sabbath* in Passover week—understanding ἡμέρῃ in Levit. xxiii. 15 of the *ordinary* Sabbath;—but this cannot be brought to bear on our enquiry, as it probably arose later.

ἅπαντες] Not the Apostles only, nor the hundred and twenty mentioned ch. i. 15; but *all the believers in Christ*, then congregated at the time of the feast in Jerusalem. The former is manifest from ver. 14, when Peter and the eleven stand forward and allude to the rest as οἱλοι: and the latter follows on the former being granted. Both are confirmed by the universality of the promise cited by Peter, ver. 17 ff.

ὁμοθ.] Not merely (see var. readd.) *together*, but as E. V., '*with one accord*;' implying that their *purpose*, as well

as their locality, was the same.

ἐπὶ τὸ αὐτό] *Where?* evidently *not in the temple, or any part of it*. The improbability of such an assemblage, separate and yet so great, in any of the rooms attached to the temple,—the words ὅλον τὸν οἶκον in ver. 2 (where see note),—the συνῆλθεν τὸ πλῆθος, ver. 6,—the absence of any mention of the temple,—all these are against such a supposition. Obviously no *a priori* consideration such as Olshausen alleges (in loc.), that "thus the solemn inauguration of the Church of Christ becomes more imposing by happening in the holy place of the Old Covenant," can apply to the enquiry. Nor can the statement that they were διαπαντὸς ἐν τῷ ἱερῷ, Luke xxiv. 53, apply here (see above on ch. i. 13); for even if it be assumed that the hour of prayer was come (which it hardly could have been, seeing that some time must have elapsed between the event and Peter's speech), the disciples would not have been assembled separately, but would, as Peter and John, in ch. iii. 1, have gone up, mingled with the people. See more below.

2. ἡχ. ὥσπ. φερ. πνοῆς βιαίας] could not be better rendered than in E. V., '*a sound as of a rushing mighty wind*.' The distinction between πνοῆς and πνεύματος, on which De Wette insists, can hardly be expressed in our language. It is possible that Luke may have used πνοῆς to avoid the concurrence of πνεύματος βιαίου and πνεύματος ἁγίου. It doubtless has its especial propriety;—it is the *breathing or blowing* which we hear: it was the sound as of a violent blowing, borne onward, which accompanied the descent of the Holy Spirit. To treat this as a natural phenomenon,—even supposing that phenomenon miraculously produced, as the earthquake at the crucifixion,—is contrary to the text, which does not describe it as ἡχος φερομένης πν. βι., but ἡχος ὥσπερ φ. πν. βι. It was the *chosen vehicle* by which the Holy Spirit was manifested to their sense of hearing, as by the tongues of fire to their sense of seeing.

ἑφεροσθαι ad violentum quo venti moventur impetum notandum adhiberi solet. Ael. Hist. An. vii. 24, ἐπειδὴν τὸ

γλῶσσαι ὥς ἐι πυρός, ἑκάθισεν τε ἐφ' ἓνα ἕκαστον αὐτῶν, ^{a = Luke xxii. 44. Rev. i. 14.}
⁴ καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο ^{b constr., Mark xi. 2.}
 λαλεῖν ^{cc} ἑτέροις ^d γλώσσαις ^e καθὼς τὸ πνεῦμα ^{c = Luke i. 15 al.} ἰδίῳ ^{e = Mark xv. 8.}

cc = 1 Cor. xiv. 21. Exod. xxx. 9. d = ch. x. 46. xix. 6. 1 Cor. xii. 10 al. fr. e = Mark xv. 8.
 cf = Matt. xiii. 11. Luke i. 73. John v. 26 al.

B 15. 18 Ath₂ Chr Cyr Cyr-jer: καὶ ἐκαθίσαν τε D¹-gr: κ. ἐκαθίσαν D²-gr syrr arr copt Ath₁ Cyr₁: ἐκαθίσαν δὲ C¹ e Aug: txt AC³D²E &c Thl (-σαν has been a corrū to suit γλῶσσαι). — 4. παντες (negligence?) ABDE al: txt C &c Cosm Thl.—το πν. το αγιον E.—rec αυτοις αποβηγγ. (corrū for the sake of perspicuous

πνεῦμα βίαιον ἐκφέρηται: Diog. Laërt. x. 25. 104, διὰ τοῦ πνεύματος πολλοῦ φερομένου.' Kypke.

οἶκον] Certainly Luke would not have used this word of a *chamber in the Temple*, or of the *Temple itself*, without further explanation. Our Lord, it is true, calls the Temple ὁ οἶκος ἡμῶν, Matt. xxiii. 39,—and Josephus informs us that Solomon's Temple was furnished τριάκοντα βραχέσιν οἴκοις, and again ἐπικουδόμητο δὲ τοῦτοις ἀνωθεν ἑτεροὶ οἶκοι: but to suppose either usage here, seems to me very far-fetched and unnatural.

3. ὥφθ. αὐτοῖς]—not, 'there were seen on them,' as Luther; but as E. V., 'there appeared to them.'

διαμεριζόμεναι] not, 'distributed,' as μερισμοῖς in Heb. ii. 4: from the construction, διαμ. must refer to something characteristic, not of the *manner of apportionment*, but of the *appearance itself*.

ὥς ἐι πυρός] see ref. They were not πυρός, as not possessing the burning power of fire, but only ὥς ἐι πυρός, in appearance like that element.

ἐκάθισεν] viz. τὸ φαινόμενον: not τὸ πνεῦμα, nor ἡ γλῶσσα, but the appearance described in the preceding clause. I understand ἐκάθ. as usually interpreted, 'lighted on their heads.' This also was no effect of natural cause, either ordinarily or extraordinarily employed: see on ver. 2.

4. ἤρξαντο λαλεῖν ἑτέροις γλώσσαις] There can be no question in any unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to *speak in various languages*, viz. the languages of the nations below enumerated, and perhaps others. All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis. This then being laid down, several important questions arise, and we are surrounded by various difficulties. (1) Was this speaking in various languages a *gift bestowed on the disciples for their use afterwards*, or was it a *mere sign*, their utterance being only as they were mouth-pieces of the Holy Spirit? *The latter seems certainly to have been the case.* It appears on our narrative, καθὼς τὸ πνεῦμα ἰδίῳ αὐτοῖς ἀποβέγγισθαι, 'as the Spirit gave them utterance.' But, it may

be objected, in that case they would not themselves understand what they said. I answer, that we infer *this very fact* from 1 Cor. xiv.; that the speaking with tongues was often found, *where none could interpret what was said.* And besides, it would appear from Peter's speech, that such, or something approaching to it, was the case in this instance. He makes no allusion to the *things said* by those who spoke with tongues; *the hearers alone* speak of their declaring τὰ μεγαλεῖα τοῦ θεοῦ. So that it would seem that here, as on other occasions (1 Cor. xiv. 22), tongues were for a sign, not to those that believe, but to those that believe not. If the first supposition be made, that the gift of speaking in various languages was bestowed on the disciples *for their after use in preaching the Gospel*, we are, I think, running counter to the whole course of Scripture and early patristic evidence on the subject. There is *no trace whatever* of such a power being possessed or exercised by the Apostles, or by those who followed them. (Compare ch. xiv. 11. 14; Euseb. iii. 39; Iren. iii. 1.) I believe, therefore, the event related in our text to have been a *sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them.* (2) How is this ἑτέροις γλώσσαις λαλεῖν related to the γλώσση λαλεῖν afterwards spoken of by St. Paul? I answer, that they are *one and the same thing.* γλώσση λαλ. is to speak in a language, as above explained; γλώσσαις (ἑτέροις, or καιναῖς, Mark xvi. 17) λαλ., to speak in languages, under the same circumstances. See this further proved in notes on 1 Cor. xiv. Meantime I may remark, that the two are inseparably connected by the following links,—ch. x. 46, xi. 15,—xix. 6,—in which last we have the same juxta-position of γλώσσαις λαλεῖν and προφητεύειν, as afterwards in 1 Cor. xiv. 1—5 ff. (3) *Who were those that partook of this gift?* I answer, the *whole assembly* of believers, from Peter's application of the prophecy, vv. 16 ff. It was

g ver. 14. ch. ^g ἀποφθέγγεσθαι αὐτοῖς. ⁵ ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικ- ABCDE
 xvi. 25 only. 1 Chron. xxxv. ^g εὐλαβεῖς ^h ἀπὸ παντὸς ἔθνους
 1. κοῦντες Ἰουδαῖοι ἄνδρες
 g Luke ii. 25. h = Luke ii. 3. xxiii. 51. ch. xxiii. 34 al.
 ch. viii. 2. xxii. 12 only. Micah vii. 2 alex.

order; but these trajections and insertions between a governing and a governed word are characteristic of Luke, and esp in Acts) with C³E &c: txt ABC¹D 130 al v arm Ath Cyr₁ Did Ambr Vig: αποφθ. συν αυτοις sah.—5. εις ιερουσ. A: εν ιερ. ησαν D: κατοικ. εν ιερ. C copt Aug₁: ιουδαιοι κατοικ. E: ανδρ. ιουδ. C¹: ευλ.

precisely the case supposed in 1 Cor. xiv. 23, ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ λαλῶσιν γλώσσαις πάντες, εἰςέθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; These ἰδιῶται and ἄπιστοι were represented by the ἔτεροι of our ver. 13, who pronounced them to be drunken. (4) I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with the power of speaking, *ordinarily and consciously*, a language which he has never learned. I believe that difficulty to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore impossible. But there is *no such contradiction*, and to my mind *no such difficulty*, in conceiving a man to be moved to utterance of sounds *dictated by the Holy Spirit*. And the fact is clearly laid down by Paul, that the gift of *speaking* in tongues, and that of *interpreting*, were *wholly distinct*. So that the above difficulty finds no place here, nor even in the case of a person *both speaking and interpreting*: see 1 Cor. xiv. 13.—On the question whether the speaking was necessarily *always* in a foreign tongue, we have no data to guide us: it would seem that it *was*; but the conditions would not *absolutely* exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages *were spoken* on this occasion,—and we have no reason to believe that there were two distinct kinds of the gift. (5) It would be quite beyond the limits of a note to give any adequate history of the exegesis of the passage. A very short summary must suffice. (a) The idea of a gift of *speaking in various languages* having been conferred *for the dissemination of the Gospel*, appears not to have originated until the *gift of tongues* itself had some time disappeared from the Church. Chrysostom adopts it, and the great majority of the Fathers and expositors. (β) Gregory Nyss. (see Suicer. Thes. γλώσσα), Cyprian, and in modern times Erasmus and Schneckenburger, suppose that the miracle consisted in the multitude *hearing in various languages* that which the believers spoke in their native tongue: *μὴν μὲν ἐξηχεῖσθαι φωνήν, πολ-*

λὰς δὲ ἀκούεσθαι. This view Greg. Naz. mentions, but not as his own, and refutes it (Orat. xlv.), saying, ἐκείνως δὲ τῶν ἀκούοντων ἂν εἴη μάλλον, ἢ τῶν λεγόντων, τὸ θαῦμα. This view, besides, would make a distinction between this instance of the gift and those subsequently related, which we have seen does not exist. (γ) The course of the *modern German expositors* has been, (1) to *explain the facts related, by some assumption inconsistent with the text*, as e. g. Olshausen, by a magnetic 'rapport' between the speakers and hearers, —whereas the speaking took place *first*, independently of the hearers; —Eichhorn, Wieseler, and others, by supposing γλώσση λαλεῖν to mean speaking *with the tongue only*, i. e. inarticulately in ejaculations of praise, which will not suit γλώσσαις λαλ.; —Bleek, by interpreting γλώσσα = glossēma, and supposing that they spoke in unusual, enthusiastic, or poetical phraseology, —which will not suit γλώσση λαλ.; —Meyer (and De Wette nearly the same), by supposing that they spoke in an entirely new spiritual language (of which the γλώσσαι were merely the individual varieties), as was the case during the Irvingite delusion in this country,—*contrary to the plain assertion of vv. 6—8, that they spoke, and the hearers heard, in the dialects or tongues of the various peoples* specified; —Paulus, Schulthess, Kuinoel, &c. by supposing that the assembly of believers was composed of Jews of various nations, who spoke as moved by the Spirit, but *in their own mother tongues*,—which is clearly inconsistent with ver. 4 and the other passages, ch. x. and xix., and 1 Cor. xiv., above cited:—(2) to take the whole of this narrative in its literal sense, but *cast doubts on its historical accuracy*, and on Luke's proper understanding of what really did take place. This is more or less done by several of the above mentioned, as a means of escape from the inconsistency of their hypotheses with Luke's narrative. But, to set aside, argumenti gratiā, *higher considerations*,—is it at all probable that Luke, who must have conversed with many eye and ear-witnesses of this day's events, would have been misinformed about them in so vital a point as the very nature of the gift by which the descent of the Spirit

τῶν ἑνὸς τὸν οὐρανόν. ⁶ ^k γενομένης δὲ τῆς φωνῆς ταύτης ¹ συνῆλθεν τὸ πλῆθος καὶ ^m συνεχύθη ὅτι ἤκουον ⁿ εἰς ἕκαστος τῇ ἰδίᾳ ὁ διαλέκτῳ λαλούντων αὐτῶν. ⁷ ^p ῥέζ-
ίσταντο δὲ καὶ ἐθαύμαζον λέγοντες Οὐκ ἴδου ἅπαντες
οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς

n ch. xx. 31. Eph. iv. 16. Col. iv. 6. o ch. i. 19 al. Acts only. Esth. ix. 26.
p Matt. xii. 23 refl. q = Matt. xxiii. 34. Luke xiii. 16. ch. xiii. 11, 46. xx. 22, 25.

ανδρ. D: txt throughout, B (e sil) &c v copt &c Hil Jer.—6. for *οτι, και* D-gr.—
ηκουσεν B al²: ηκουεν C: ηκουσαν 96 al: txt ADE &c Thl.—εις om E 36. 99. 100 al.
—for τη ιδ. διαλ. λαλ. αυτ., λαλουντας ταις γλωσσαις D Syr: ταις γλωσσαις αυτων
syr-marg Aug¹: *lingua sua* dev; *linguam suam* Bed.—7. rec aft εξιστ. ins παντες
(corrⁿ from ver 12), with ACE &c v copt sah &c: απαντες 27. 29. 69: txt BD h all
æth arr slav-mss Chr Aug³,—rec aft λεγοντες ins προς αλληλους (*explanatory*
gloss; and hence became a var read also in ver 12: not, as Mey., genuine here, and
thence insd in ver 12), with DE &c: txt ABC 26 v copt sah æth.—ουχ B: ουχ DE: txt
AC &c.—rec παντες (*negligence*?), with B(e sil)E &c: txt ACD 130. 163 al²—οι λαλ.
εισιν C¹ lect 12: γαλ. εισιν 96 v: for γαλ., ιουδαιοι 3 copt.—8. εκαστ. ακου. E.—την

was accompanied? There is every mark, as I shall abundantly shew in this commentary, of the Acts having been written in the company and with the co-operation of *St. Paul*: can we suppose that he, who treats so largely of *this very gift* elsewhere, would have allowed such an inaccuracy to remain uncorrected, if it had existed? On the contrary, I believe this narrative to furnish the key to the right understanding of 1 Cor. xiv. and other such passages, as I there hope more fully to prove.

καθ-
ὡς κ.τ.λ.] ‘according as (i. e. ‘in such measure and manner in each case as’) the Spirit granted to them to speak’ (bestowed on them utterance). Their utterance was none of their own, but the simple gift and inspiration of the Holy Spirit: see above.

5.] De Wette maintains that these κατοικοῦντες cannot have been persons sojourning for the sake of the feast, but residents: but see above on ver. 1. I see no objection, with Meyer, including both residents and sojourners in the term, which only specifies their then residence.

εὐλαβεῖς] Not in reference to their having come up to the feast, nor to their dwelling from religious motives at Jerusalem (τὸ κατοικεῖν εὐλαβίας ἢν σημείον, ἀπὸ τοσοῦτων ἔθνων πατριδας ἀφέντας καὶ οἰκίαν καὶ συγγενεῖς, ἐκτὶ οἰκεῖν, Chrys.), but stated as imparting a character and interest to what follows. They were not merely vain and curious listeners, but men of piety and weight.

ἀπὸ παντὸς ἔθν. . . .] Not perhaps used so much hyperbolically, as with reference to the significance of the whole event. As they were samples each of their different people, so collectively they represented all the nations of the world, who should hear afterwards in their own tongues the wonderful works of God.

6.] Whatever τῆς φωνῆς ταύτης may mean, one thing is

clear,—that it cannot mean, ‘this rumour’ (‘when this was noised abroad,’ E. V.: so also Erasmus, Calv., Beza, Grotius, &c.), which would be unexampled (the two passages cited for this sense from the LXX are no examples; Gen. xlv. 16. Jer. xxvii. [L.] 46). We have then to choose between two things to which φωνῇ might refer:—(1) the ἦχος of ver. 2, to which it seems bound by the past part. γενομένης (comp. ver. 2, ἐγένετο . . . ἦχος), which would hardly be used of a speaking which was still going on when the multitude assembled: comp. also John iii. 8;—and (2) the speaking with tongues of ver. 4. To this reference, besides the objection just stated, there is also another, that the voices of a number of men, especially when diverse as in this case, would not be indicated by φωνῇ, but by φωναί: comp. Luke’s own usage, even when the voices cried out the same thing, Luke xxiii. 23, οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτοῦμενοι αὐτὸν στανρωθῆναι καὶ κατίσχυνον αἱ φωναὶ αὐτῶν κ. τῶν ἀρχιερέων. And when he uses the sing., he explains it, as in ch. xix. 34, φωνῇ ἐγένετο μία ἐκ πάντων. So that we may safely decide for the former reference. The noise of the rushing mighty wind was heard over all the neighbourhood, probably over all Jerusalem.

τὸ πλῆθος] including the scoffers of ver. 13, as well as the pious strangers: but these latter only are here regarded in the συνεχύθη (see refl.) and the ἡκ. εἰς ἕκαστος. On these latter words see above on ver. 4. Each one heard αὐτῶν λαλούντων,—i. e. either various disciples speaking various tongues, each in some one only: or the same persons speaking now one now another tongue. The former is more probable, although the latter seems to agree with some expressions in 1 Cor. xiv., e. g. ver. 18. 7.] They were not, lite-

ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθη- ABCDE
 r constr., ch. i. 19 refl. μιν, ⁹ Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ ἱκατο-
 κοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-
 δοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰ Φρυγίαν τε καὶ

διαλεκτον D¹-gr v (not am) Syr ar-erp Aug₂ (once τ. ιδίαν δ.) Jer.—ημ. διαλ. E.—
 εν om 38.—εγεννηθημεν AC¹(C²)E¹ 1. 13 Thl²: εγεννηθη sah.—9. ελαμεται AC¹ (εμα-
 λειται: ελαμηται C²) D: αλαμεται B (alamitæ d, halamitæ e, alani Syr).—bef
 oi, om και D¹-gr.—for ιουδαίαν, Syriam Jer: Armeniam Tert Aug₁: Judæi Aug₁: om
 Thl¹.—aft καππαδ., ins και γαλατιαν 96 gr-lat.—τε om D¹ v (not am¹).—10. τε om

rally, all Galileans; but certainly the greater part were so, and all the Apostles and leading persons, who would probably be the prominent speakers.

8—11.] This question is broken, in construction, by the enumeration of vv. 9, 10, and then ver. 11 takes up the constr. again from ver. 8. As regards the *catalogue itself*,—of course it cannot have been thus delivered as *part of a speech by any hearer on the occasion*, but is inserted into a speech expressing the general sense of what was said, and put, according to the usage of all narrative, into the mouths of all. The words τῇ ἰδίᾳ διαλ. ἡμ. ἐν ᾗ ἐγεννήθημεν are very decisive as to the nature of the miracle. The hearers could not have thus spoken, had they been *spiritually uplifted* into the comprehension of some *ecstatic language* spoken by the disciples. They were not spiritually acted on at all, but *spoke the matter of fact*: they were surprised at each recognizing, so far from his country, and in the mouths of Galileans, his own native tongue.

9. Πάρθοι] The catalogue proceeds from the N. E. to the W. and S. 'Habet (Parthia) ab ortu Arios, a meridie Carmaniam et Arianos, ab occasu Protitas Medos, a septentrione Hyrcanos, —undique desertis cincta.' Plin. vi. 29. See also Strabo, xi. 9, and Winer, RWB.

Μῆδοι] Media, W. of Parthia and Hyrcania, S. of the Caspian sea, E. of Armenia, N. of Persia.

Ἑλαμίται] in pure Greek Ἑλνυμαῖοι, inhabitants of Elam or Elymais, a Semitic people (Gen. x. 22). Elam is mentioned in connexion with Babylon, Gen. xiv. 1; with Media, Is. xxi. 2. Jer. xxv. (xxxii. in LXX) 25; with, or as part of, Assyria, Ezek. xxxii. 24. Isa. xxii. 6; as a province of Persia, Ezr. iv. 9; as the province in which Susan was situated, Dan. viii. 2 (but then Susiana must be taken in the wide sense, Ἑλνυμαῖοι προσεχέεις ἦσαν Σουσίους, Strabo, xi. 13; xvi. 1). According to Josephus, Ant. i. 6, 4, the Elamæans were the progenitors of the Persians. We find scattered hordes under this name far to the north, and even on the Orontes near the Caspian (Strabo, xi. 13; xv. 3; xvi. 1). Pliny's

description, the most applicable to the times of our text, is, 'Infra Eulæum (Susianen ab Elymaide determinat amnis Euleus, paulo supra) Elymais est, in ora juncta Persidi, a flumine Oronti ad Characem cccxl m. pass. Oppida ejus Seleucia et Sosirate, apposita monti Casyro,' vi. 27.

Μεσοποταμίαν] the well-known district between the Euphrates and Tigris, so called merely as distinguishing its geographical position (Strabo, xvi. 1): it never formed a state. The name does not appear to be older than the Macedonian conquests. The word is used by the LXX and E. V. in Gen. xxiv. 10 to express מִדְּבָרִים אֲרָם, Aram of the two rivers. Similarly the Peschito renders it here, and ch. vii. 2. See Winer, RWB.

Ἰουδαίαν] I can see no difficulty in Judæa being here mentioned. The catalogue does not proceed by *languages*, but by territorial division; and Judæa lies immediately S. of its path from Mesopotamia to Cappadocia. It is not Ἰουδαῖοι by birth and domicile, but οἱ κατοικοῦντες τὴν Ἰουδαίαν who are spoken of: the ἄνδρες εὐλαβεῖς settled in Judæa. And even if born Jews were meant, doubtless they also would find a place among those who heard in their mother-tongue the wonderful works of God.

Καππαδοκίαν] At this time (since u.c. 770) a Roman province (see Tacit. Ann. ii. 42), embracing Cappadocia proper and Armenia minor. On the language of Cappadocia, see note, ch. xiv. 11.

Πόντον] the former kingdom of Mithridates, lying along the S. coast of the Euxine (whence its name) from the river Halys to Colchis and Armenia, and separated by mountains from Cappadocia on the S. It was at this time divided into petty principalities under Roman protection, but subsequently (Suet. Ner. 18) became a province under Nero.

τὴν Ἀσίαν] i. e. here *Asia propria*, or rather the W. division of it, as described by Pliny, v. 27, as bounded on the E. by Phrygia and Lycaonia, on the W. by the Ægean, on the S. by the Egyptian sea, on the N. by Paphlagonia. Winer, RWB., cites from Solinus, 43: 'Sequitur Asia, sed non eam Asiam loquor quæ in tertio orbis di-

Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς
κατὰ Κυρήνην, καὶ οἱ ^s ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι
τε καὶ ^a προσήλυτοι, ¹¹ Κρήτες καὶ Ἀραβες, ἀκούομεν
λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ ^b μεγαλεῖα
τοῦ Θεοῦ; ¹² ^c ἐξίσταντο δὲ πάντες καὶ ^d διηπόρουν
ἄλλος πρὸς ἄλλον λέγοντες Τί ἂν ^e θέλοι τοῦτο εἶναι;
¹³ ἕτεροι δὲ ^f διαχλευάζοντες ἔλεγον ὅτι ^g γλεύκους
^h μεμεστωμένοι εἰσίν. ¹⁴ σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκα
ⁱ ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ^k ἀπεφθέγγετο αὐτοῖς
Ἀνδρες Ἰουδαῖοι καὶ οἱ ^l κατοικοῦντες Ἱερουσαλὴμ ἀπαν-
τες, τοῦτο ὑμῖν ^m γνωστὸν ἔστω, καὶ ⁿ ἐνωτίσασθε τὰ
only t. g here only. Job xxxii. 19. h here only t. 3 Macc. v. 10. i Luke xi. 27 al. Judg. ix. 7.
k ver. 4 reff. l constr., ch. i. 19 reff. m ch. i. 19 reff. n here only. Gen. iv. 23 al.

D v.—αιγ. τε D-gr.—11. for ακουομεν, *audivimus* d e v.—μεγαλια CE &c: txt AD (and B?).—12. παντες om 95¹ al.—rec διηπορουν (*corrū to more usual form; but see Luke* xxiv. 4), with (A, Lachm) CDE: txt (A, Tisch) B.—for αλλ. πρ. αλλ., *προς αλληλους* (*gloss from mary at ver 7*), 4. 14 al v æth Thl: αλληλοις 13: -ους al: om al Chr₁ Aug₁ (*sign of genuine reading in ver 7*): add επι τω γεγονοτι (και λεγοντες D) αν θελοι D syr-marg Aug.—τι θελει (*corrū to suit the direct form of speech after λεγοντες*) A (τι τουτο θ. A 113) BCD al (θελη 34. 45) Chr (and vss): txt E &c Thl.—13. rec χλευαζ. (*corrū for simplicity*) with E many mss: txt ABCD² all v e (διεχλευαζον λεγοντες D).—aft γλ. add οντοι D: also, variously placed, v copt sah al.—14. ο πετρο. ABD al Thl²: txt CE al Thl¹.—for ενδεκα, δεκα D¹ d¹, and add αποστολοις D, lect 12 Syr Aug.—επηρ. πρωτος D¹ d: τ. φων. αυτου προτερον E.—απεφθ. λεγων C Aug: ειπεν (omg αυτοις) D vss: απεκριθη sah: επεφθεγγε. 38. 95 al.—παντες (*negligence?*) ABC (D bef οι) lect 12: txt E v Thl &c.—και aft εστω om D.—του

vortio terminos omnes habet, . . . verum eam quæ a Telmesso Lyciæ incipit. Eam igitur Asiam ab Oriente Lycia includit et Phrygia, ab occid. Ægeæ littora, a meridie mare Ægyptium, Paphlagonia a septentrione. Ephesus in ea urbs clarissima est. See ch. xvi. 6, where the same appears to be intended. 10. Φρυγιαν] ἡ μεγάλη Φρυγία of Strabo, xii. 8. Jos. Antt. xvi. 2. 2. It was at this time part of the Roman province of Asia. Παμφυλίαν] a small district, extending along the coast from Olbia (Strabo, xiv. 4), or Phaselis (Plin. v. 27), to Ptolemais (Strabo; l. c.). It was a separate tributary district (χωρίς ὅπλων φορολογεῖται, Jos. B. J. ii. 16. 4): we find it classed with Galatia and ruled by the same person, Tac. Hist. ii. 9.

Αἴγυπτον] Having enumerated the principal districts of Asia Minor, the catalogue passes to Egypt, a well-known habitation of Jews. Two-fifths of the population of Alexandria consisted of them, see Philo. in Flacc. p. 973, and they had an Ethnarch of their own, Jos. Antt. xiv. 7. 2; xix. 5. 2.

τὰ μ. τ. Λιβύης τ. κ. Κυρήνην] By this expression is probably meant Pentapolis, where Josephus (Antt. xiv. 7. 2), quoting from Strabo, testifies to the existence of very many Jews,—amounting in Cyrene to

a fourth part of the whole population. The Cyrenian Jews were so numerous in Jerusalem, that they had a special synagogue (see ch. vi. 9). Several were Christian converts: see ch. xi. 20; xiii. 1.

οἱ ἐπιδημοῦντες Ῥωμαῖοι] ‘The Roman Jews dwelling (or then being) in Jerusalem,’ see ref. Ἰουδ. τ. κ. προσήλ. This refers to the whole of the past catalogue, not merely to the Roman Jews.

11. Κρήτες κ. Ἀραβες] These words would seem more naturally to precede the last.

μεγαλεῖα] ἡγῆ, Ps. lxxi. 19, see ref.

13. ἕτεροι] Probably native Jews, who did not understand the foreign languages. Meyer supposes, — persons previously hostile to Jesus and his disciples, and thus judging as in Luke vii. 34 they judged of Himself.

γλεύκους] יין, Job xxxii. 19, see ref. — *Sweet wine*, not necessarily *new wine*: perhaps made of a remarkably sweet small grape, which is understood by the Jewish expositors to be meant by רִיז or רִיזָה, Gen. xlix. 11. Isa. v. 2. Jer. ii. 21,—and still found in Syria and Arabia (Winer, RWB.). Suidas interprets it, τὸ ἀπὸ στάλαγμα τῆς σταφυλῆς πρὶν πατηθῆναι.

14.—36.] THE SPEECH OF PETER. “Luko gives us here the first sample of the preach-

δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις
ἐκείναις ἑκχέω^ς ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύ-
σουσιν. ¹⁹ καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ
σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἄτμιδα
καπνοῦ. ²⁰ ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ
σελήνη εἰς αἷμα, πρὶν ἢ ἔλθειν ἡμέραν κυρίου τὴν
μεγάλην καὶ ἐπιφανῆ. ²¹ καὶ ἔσται, πᾶς ὃς ἐάν
ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται. ²² ἄνδρες
Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους. Ἰησοῦν
τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον

ch. vii. 2. Isa. vii. 15. g 1 Thess. v. 2 (comp. 2 Thess. ii. 2). 2 Pet. iii. 10 only. Isa. ii. 12.
h = John vii. 37. xix. 31. Jude ver. 6. Rev. vi. 17. i here only. Joel i. c. Mal. i. 14.
k constr., ver. 17. ch. iii. 23. Joel i. c. see Luke i. 34. l ch. ix. 14. Rom. x. 13.
m = Matt. x. 22 al. fr. n = 2 Cor. vii. 13. Matt. xi. 19. Rom. xiii. 1.
o = ch. xxv. 7. 1 Cor. iv. 9. 2 Thess. ii. 4 only. Xen. Hell. iv. 4, 8†. 1 Macc. x. 34.

τοι edd.—εν τ. ημ. εκ. om D Rebatp Jer,—and καὶ προφητεύουσ.—19. for δώσω, dabunt
tol.—ανω om A 31. 37¹ sah Syr ar-erp (κατω also om Syr ar-erp).—αιμα το καπνον om
D.—20. μεταστρεφεται D¹.—η om (as unnecessary) ACDE 13 al: ins B.—rec την
ημεραν (grammatical corrtn), with ACE al: txt BD al.—και επιφ. om D.—21. rec ος αν,
with ACD al: txt BE al.—του κυρ. D¹.—22. αποδιδ. απο τ. θ. (corrtn to avoid ambiguity
of ανδρ. απο τ. θ.) BCD² (δεδοκιμασμενον D¹) 31. 69. 104. 118. 163 v arr arm Ath Epiph
Chr al Iren Fulg (but -δγμενον AB²CD²E): txt AE d e and (order) D¹: qui videre fecit eos

not occur in the verse of Joel, but at the beginning of the whole passage, ver. 12, and is supplied by Peter here.

ἐκχέω] Alex.: καὶ ἐκχ., Vat. It is a later form of the future; see Winer, § 13. 3. ἀπὸ τοῦ πν.] In the Heb. simply “My Spirit,”—יְהוָה.—The two clauses, κ. οἱ νεαν., and κ. οἱ πρεσβ. are transposed in the LXX.—The Vat. reads ἐνύπνια, as the rec.

18. καὶ γε] Alex.: καὶ, Vat.—Ἀφ’ δούλας, om μου Vat. The Hebrew does not express it either time, but has, as in E. V., ‘the servants and handmaids.’—καὶ προφητεύουσιν is not in LXX nor Heb.

19.] καὶ δώσωσι τέρατα ἐν οὐρανῷ, Vat. txt Alex.—ἄνω, σημεῖα, and κάτω are not in LXX nor Heb.: but καὶ ἐπὶ τῆς γῆς αἷμα, &c., are joined together.

αἷμα κ. πῦρ . . .] Not, ‘bloodshed and wasting by fire,’ as commonly interpreted:—not devastations, but ‘prodigies,’ are foretold:—bloody and fiery appearances:—pillars of smoke, Heb.

20.] See Matt. xxiv.

29. ἡμ. κυρ.] Not the first coming of Christ,—which interpretation would run counter to the whole tenor of the apostle’s application of the prophecy:—but clearly, His second coming,—regarded in prophetic language as following close upon the outpouring of the Spirit, because it is the next great event in the divine arrangements.—The apostles probably expected this coming very soon (see note on Rom. xiii. 11); but this did not at all affect the accuracy of their expressions respecting it. Their days witnessed the Pentecostal effusion, which

was the beginning of the signs of the end: then follows the period, ΚΝΩΝ ΤΟ ΤΗΕ FATHER ONLY, of waiting—the Church for her Lord,—the Lord Himself till all things shall have been put under His feet,—and then the signs shall be renewed, and the day of the Lord shall come. Meantime, and in the midst of these signs, the covenant of the spiritual dispensation is, ver. 21—‘Whosoever shall call on the name of the Lord, shall be saved.’ The gates of God’s mercy are thrown open in Christ to all people:—no barrier is placed,—no union with any external association or succession required: the promise is to individuals, as individuals: πᾶς ὃς ἐάν.

22.] ἄνδρ. Ἰσρ. binds all the hearers in one term, and that one reminds them of their covenant relation with God: comp. πᾶς οἶκος Ἰσραὴλ, ver. 36.

τὸν Ναζωραῖον] Not emphatically used by way of contrast to what follows, as Beza, Wetst., &c.; but only as the ordinary appellation of Jesus by the Jews, see John xviii. 5. 7. ch. xxii. 8; xxvi. 9. ἀπό, not for ὑπό, here or any where else: but signifying the source whence, not merely the agency by which, the deed has place. See reff., and esp. James i. 13.

ἀποδεδειγμένον] ‘demonstratum,’ more than ‘approved’ (E. V.):—shewn to be that which He claimed to be. ἀποδιδ. must be taken with ἀπὸ τ. θεοῦ: not, as some have divided the words, ἄνδρ. ἀπὸ τ. θεοῦ, ἀποδ. κ.τ.λ.: Gal. i. 1 is no justification of this, for there ἀπό refers to ἀπόστολος,—

ρ = Luke ix. 13. ch. xxiv. 17 al.
 q = Matt. vii. 22 al.
 r = ver. 19.
 s = ver. 19.
 t attr., ch. i. 1 reil.
 u Luke ii. 46. ch. i. 15 al.
 v Luke xxii. 22. ch. xvii. 26. Prov. xvi. 30.
 w = Luke vii. 30. ch. iv. 28 al. abs., Luke only. ἡ β. τοῦ θελήματος αὐτ. Eph. i. 11. x 1 Pet. i. 2 only t.
 Judith xl. 19. y here only f. = Herod. vi. 85. z = ch. vii. 25. xi. 30 al. 2 Chron. xxxiv. 14.
 a = Wisd. xvii. 2. 1 Cor. ix. 21. b here only t. c = Matt. ii. 16 al. ch. x. 39 al. d = Matt. xx.
 19 al. Isa. xxvi. 19. e = Mark vii. 35. λύ. ὠδ. Job xxxix. 2. τῶν ὠδ. λύσαι δεσμούς, ΞΙ. H. An.
 xii. 5. f = here only. See Matt. xxiv. 8. Ps. xvii. 5. g Luke i. 7. xix. 9. Luke only.
 h = here only. Xen. Mem. iii. 2. 1.

a Deo ar-pol: qui a Deo videri factus est apud vos Syr ar-erp.—εις ημας D¹ 100. 127 d slav (ms).—for οἱς, οσα D¹.—ο θ. δι' αὐτου E v (not am demid) al Thl: o om C.—εμμεσω ACE.—for νμ., ημων 24. 100. 127.—rec aft καθως ins και (καθως και being a very common expr), with qu? txt ABC'DE all v-ms Syr ar-erp sah æth Ath Iren Victorin Fulg.—for αντοι, υμεις παντες E, υμεις 117 sah arm.—23. rec aft εκδ. ins λαβοντες (corrū to fill up the constr), with DE al Cosm Thl: txt ABC¹ 25. 27. 29. 40 al v Syr ar-erp sah copt æth arm Ath Iren Victorin Fulg.—rec χειρων (corrū), with E al vss (appy) ff: txt ABC'D 13. 15. 18. 100. 127. 130 Ath Cyr.—rec ανειλετε, with many mss: txt ABCDE all Ath Thl¹.—24. λυσας δι αυτου E Bed-gr.—for θανατου, αυου (corrū from vv 27, 31: see also Ps. xvii. 5) D e v Syr ar-erp copt Polyc Epiph¹ Pseud-ath Iren Fulg Cassiod: txt ABCE mss Bed-gr æth ar-pol sah al Epiph¹

and certainly Peter would never have barely thus named our Lord 'a man from God.' The whole connexion of the passage would besides be broken by this rendering: that connexion being, that the Man Jesus of Nazareth was *by God* demonstrated, *by God* wrought in among you, *by God's counsel* delivered to death, *by God* raised up (which raising up is argued on till ver. 32, then taken up again), *by God* (ver. 36), finally, made Lord and Christ. This was the process of argument then with the Jews, —proceeding on the identity of a man whom they had seen and known,—and then mounting up from His works and His death and His resurrection, to *His glorification*,—all the PURPOSE and DOING OF GOD. But if His *divine origin*, or even His *divine mission*, be stated at the outset, we *break this climacterical sequence*, and lose the power of the argument. The ἀποδεικνύμενον (εἶναι) ἀπὸ θεοῦ of Dr. Bloomfield is of course worse still.

οἱς (â) ἐποίησεν δι' αὐτ. ὁ θ.] not, as De Wette, a low view of the miracles wrought by Jesus, nor inconsistent with John ii. 11; but in strict accordance with the progress of our Lord through humiliation to glory, and with His own words in that very Gospel (v. 19), which is devoted to the great subject, *the manifestation, by the Father, of the glory of the Son*. This side of the subject is here especially dwelt on in argument with these Jews, to exhibit (see above) the whole course of Jesus of Nazareth, as the ordinance and doing of THE GOD OF ISRAEL.

23.] βουλή

and πρόγνωσις are not the same: the former designates the 'counsel' of God—His Eternal Plan, by which He has arranged (cf. ὠρισμένη) all things,—the latter, the 'omniscience,' by which every part of this plan is foreseen and forgotten by Him.

ἐκδοτον] *by whom*, is not said, but was supplied by the hearers. τῇ ὠρισμ. &c. are not to be joined to ἐκδοτον as agents—the dative is that of *accordance and appointment*, not of agency:—see Winer, § 31. 3. b, and ch. xv. 1. 2 Pet. i. 21.

δ. χειρὸς ἀνόμων] viz. of the Roman soldiers, see reff.

προσπῆξαντες] The harshness and unworthiness of the deed are strongly set forth by a word expressing the mechanical act merely, 'having nailed up,' as in contrast with the former clause, from Ἰησοῦν to ὑμῶν.—Peter lays the charge on the multitude, because they *abetted their rulers*,—see ch. iii. 17, where this is fully expressed: not for the far-fetched reason given by Olshausen, that 'all mankind were in fact guilty of the death of Jesus:' in which case, as Meyer well observes (and the note in Olsh.'s last edn. ii. p. 666, does not answer this), Peter must have said '*we*,' not '*you*.'

24.] There is some difficulty in explaining the expression ὠδίνας in the connexion in which it is here found. The difficulty lies, not in the connexion of λύειν with ὠδίνας, which is amply justified, see reff., but in the interpretation of ὠδίνας *here*. For ὠδίνας θαν. must mean *the pains of death*, i. e. the pains which precede and end in death; a meaning here inapplicable. (The expl. of Chrys., Theophyl., Oec., ὁ θάνατος

ὕπ' αὐτοῦ. ²⁵ Δαυὶδ γὰρ λέγει ⁱ εἰς αὐτὸν ^k Προορῶμιν ⁱ = Eph. v. 32. τὸν κύριον ^l ἐνώπιόν μου ^m διὰ παντός, ὅτι ⁿ ἐκ δεξιῶν μου ^{only.} ἔστιν, ἵνα μὴ ^o σαλευθῶ. ²⁶ διὰ τοῦτο ^p εὐφράνθη μου ^k = Eph. v. 32. ἡ καρδία καὶ ^q ἡγαλλίασατο ἡ γλῶσσά μου, ^r ἔτι δὲ καὶ ἡ ^l = Luke i. 19. σὰρξ μου ^s κατασκηνώσει ^t ἐπ' ἐλπίδι, ²⁷ ὅτι οὐκ ^u ἔγκατα- ^{Gen. xxiv. 51.} λείψεις τὴν ^v ψυχὴν μου ^w εἰς ^x ἄδου οὐδὲ ^y δώσεις τὸν ^{10 al. ch. x.} ^{2.} ὅσιόν σου ^a ἰδεῖν ^b διαφθοράν. ²⁸ ^c ἐγνώρισάς μοι ^d ὁδὸν ^{10 al. ch. x.} ζῶης, ^e πληρώσεις με ^f εὐφροσύνης ^g μετὰ τοῦ προσώπου ^{2.} σου. ²⁹ ἄνδρες ἀδελφοί, ^h ἐξὸν εἶπῃν ⁱ μετὰ ^j παρρησίας ^{33.} πρὸς ὑμᾶς περὶ τοῦ ^k πατριάρχου Δαυὶδ, ὅτι καὶ ^l ἔτε- ^{11. ch. vii. 55,} ^{56.} ^{1 Kings} ^{xxiii. 9.} ^o = 2 Thess. ii. 2. see Heb. xii. 26, 27. ^p ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ 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ο = Luke viii. 41 al. ch. vii. 55 al. see Ps. liv. 194.
 p constr., here only. see 1 Macc. vi. 62.
 q Psa. cxxxi. 11. = Luke i. 42. Gen. xxx. 2.
 r = Heb. vii. 10. xii. 5 only. Gen. xxxv. 11.
 t trans. Luke xxii. 30. 1 Cor. vi. 4. inf. aor. after verbs of promising, &c., Mark iv. 11. ch. iii. 8 only 1. see Gen. xxxvii. 18. = Wisd. xix. 1.
 y = Matt. xx. 19 al. Isa. xxvi. 19.
 30 προφήτης οὖν ὁ ὑπάρχων καὶ εἰδὼς ὅτι ὁ ῥῶκ' ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, ἰδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ χριστοῦ, ὅτι οὔτε κατελείφθη εἰς ἄδου οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, 31 πρὸς

εἰδὼν D-gr.—αὐτω om 127.—for οσφύος, καρδίας D¹ (*præcordia* d) *ventris* am Syr æth Iren Victorin.—rec aft σοφ. αὐτου ins το κατὰ σαρκα ἀναστήσιν τον χριστον (*explanatory gloss, taken into the text from margin: its spuriousness is shown by the many variations in the mss which read it*), with, more or less, (DE) &c 1. 13. 113. 126 d ar-pol Thrdt Thl (Chr): but το κ. σαρ. om E 4. 27. 29 Bed-gr: ἀναστήσαι D¹ E al: aft τον χρ. ins και D-gr E 69. 96. 105 al Bed-gr slav-ed-ms., and τε aft καθίσαι 15. 18. 98. 118. 130: Ath Vig ins aft καθίσαι, τον χρ. κατὰ σαρκα: txt AB (Bentl) CD² h 95. 142 al v copt sah Syr æth arm (Ath) Cyr Iren Victorin Fulg (Vig).—rec τον θρονου, with E &c: txt ABCD 15. 36. 130 Orig (LXX has -νον Vat and -νον Alex: Meyer thinks -νον a grammal alteration to suit better the transitive καθίσαι: but qu?).—31. προειδὼν ACE: προειδως D² (προ. ελ. περ. της om D¹ d) al Thdr. —της om B.—rec for ουτε, ου (*corr'n from ver 27*) with E-gr (οικ) &c copt sah Syr &c Thdor-mops Thl Oec: txt ABCD al Bed-gr e v Eus Nyss Chr Cyr Iren Victorin Fulg.—εγκατελ. ABC (-λημφθη C¹) DE all Eus Thaum Nyss Chr Thdr Thdor-mops Thl Oec (*corr'n from ver 27*): txt 1. lect 1 al.—rec aft κατελείφθη, ins η ψυχη αὐτου (*from ver 27*), with E 1. 13 &c ar-pol Bed-gr Thdor-mops Fulg Philast (Chr bef εγκατ.): om ABC¹ D 76. 81 al v copt sah Syr æth ar-erp Did Iren Victorin.—αδην B 15. 18. 27. 29. 36 all Eus Thaum Nyss Thl² (*corr'n to suit LXX: see ver 27*): txt ACDE &c.—rec ουδε (*see above*), with E &c: txt ABCD 5. 13. 15. 18. 33 all Eus Nyss Cyr Chr.—for εἶδεν, εἰς 43: εἶδον 78.—32. aft τουτον, ουν D¹ (omg τον) E Ambr.—ο θεος om 163.—παντες om 29 Ambr.—μαρτ. ισμεν D vss.—33. for

σαλευθῶ] Heb. 'I shall not be moved.'

26. ἡ γλῶσσά μου] Heb. יָדָדִי, 'my glory.' 27. διαφθοράν] Heb. רִחַץ, 'corruption,' from רִחַץ, corruptit,—or 'the pit,' from רִחַץ, subsidere. De Wette maintains the last to be the only right rendering; but the Lexicons give both, as above, and Meyer and Stier defend the other.

28.] ἐγνώρισας κ.τ.λ.: Heb. 'Thou wilt make known.' πληρώσεις κ.τ.λ.:

Heb. 'Fulness of joys (is) with thy presence.'—These two last clauses refer to the Resurrection and the Ascension respectively.

29. ἄνδρες ἀδελφοί] q. d., 'I am your brother, an Israelite, and therefore would not speak with disrespect of David.' He prepares the way for the apologetic sentence which follows.

ἐξόν] supply, not ἔστω, but ἔστιν, 'I may,' &c.—The title 'Patriarch' is only here applied to David, as the progenitor of the kingly race:—Abraham and the sons of Jacob are so called in reff.

ὅτι] not, because: but 'that,'—contains the subject of εἰπεῖν, and is that for which the apology is made.—We learn from 1 Kings ii. 10, and Neh. iii. 16, that David was buried at Jerusalem, in the city of David, i. e. the stronghold of Zion, 2 Sam. v. 7.—Josephus, Antt.

vii. 15. 3, gives an account of the high priest Hyrcanus, when besieged by Antiochus Eusebes, and afterwards King Herod, opening the tomb and taking treasure from it. See also xiii. 8. 4. B. J. i. 2. 5. Antt. xvi. 7. 1. Dio Cassius (lxi. 14) mentions, among the prodigies which preceded Hadrian's war, that the tomb of Solomon (the same with that of David, see Jos. Antt. xvi. 1) fell down. Jerome mentions (Epist. xvi.) that the tomb of David was visited in his time (the end of the fourth century).

30.] προφήτης, in the stricter sense, a foreteller of future events by the inspiration of the Holy Spirit.

εἰδώς] See 2 Sam. vii. 12, and reff. The words are not cited from the LXX, but rendered from the Hebrew. On the principle of interpretation of this prophecy, see above on ver. 25.

31.] The word προειδὼν distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort that prophetic consciousness was, may be gathered from this same Apostle, 1 Pet. i. 10—12: that it was not a distinct knowledge of the events which they foretold, but only a conscious reference in their minds to the great promises of the covenant, in the expression of which they were guided by the Holy Spirit of prophecy to

οὗ πάντες ἡμεῖς ἐσμέν ^z μάρτυρες. ³³ τῇ δεξιᾷ οὖν τοῦ ^z ch. i. 22 reff.
 θεοῦ ^a ὑψωθεὶς τὴν τε ^b ἐπαγγελίαν τοῦ ἁγίου πνεύματος ^a ch. v. 31.
^c λαβὼν παρὰ τοῦ πατρὸς ^d ἐξέχεεν τοῦτο ὃ ὑμεῖς καὶ ^b = ch. i. 4 reff.
 βλέπετε καὶ ἀκούετε. ³⁴ οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς ^c constr., ch. iii.
 οὐρανοὺς, λέγει δὲ αὐτὸς Εἶπεν ὁ κύριος τῷ κυρίῳ ^d = ch. i. 7.
 μου Κάθου ^e ἐκ δεξιῶν μου ³⁵ ἕως ἂν θῶ τοὺς ἐχθρούς ^e ver. 25 reff.
 σου ^f ὑποπόδιον τῶν ποδῶν σου. ³⁶ ^g ἀσφαλῶς οὖν ^f Mark xii. 36.
 γνωσκέτω πᾶς ^h οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν ^g = here only.
 καὶ χριστὸν ὁ θεὸς ⁱ ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ^h = Matt. x. 6.
 ὑμεῖς ἐσταυρώσατε. ⁱ Jer. xxxviii. (xxxix.) 31.

i = Matt. iv. 19. John vi. 15. Rev. i. 6 al. Gen. xiv. 9.

την τε, και την D.—του πν. του αγ. (corrū) ABCE 5. 130 (spiritus sancti vss appy, and lat ff): txt D & Cosm Thl.—for τουτο, υμιν D¹ d: aft τουτο (τουτον ον 40. 133 v e d lux Bed) ins το δωρον E Bed-gr vss Iren Cyp̄r Ambr al.—rec bef υμιν ins rrv (gloss) with C²E & ar-pol Cosm Thl: txt ABC¹D all v lux Syr copt sah arm Cyr Did Ambr Philast.—rec bef βλέπ., om και (as unnecessary), with ACE al: txt BD 81.—B4 for λεγει δε, ειρηκεν γαρ D (dixit v, not am).—for ειπεν, λεγει D am lat mss in Bede.—o om D.—35. αν om D.—36. πας ο οικ. CD.—rec αυτον aft χριστον (corrū for perspicuity), with E & c (4. 31. 100 Oec Tert, all place it aft θεος): txt ABCD² all v arm Ath Bas Nyss Chr al Iren al: D¹ 142 d om αυτον.—εποιησ. ο θεος (corrū) B v (not am) aeth Syr copt Leont Tert Amb: txt ACDE d e v Iren.—o θ. om lect 12.—37. for δε, ον E-

say things pregnant with meaning not patent to themselves but to us. 32.]

From ver. 25 has been employed in substantiating the Resurrection as the *act of God announced by prophecy* in old time: now the *historical fact* of its accomplishment is affirmed, and the vouchers for it produced. οὗ either masc., see ch. i. 8; xiii. 31,—or neut. The former seems most probable as including the latter.—

‘We are His witnesses,’ would imply, ‘We testify to this His work,’ which work implied the Resurrection. πάντες, first and most properly the *Twelve*: but, secondarily, the whole body of believers, all of whom, at this time, had probably seen the Lord since His Resurrection. 33.]

Peter now comes to the *Ascension*—the exaltation of Jesus to be, in the fullest sense, Lord and Christ. τῇ δεξιᾷ ‘by the right hand,’ not ‘to the right hand.’ The great end of this speech is to shew forth (see above) the GOD OF ISRAEL as the *doer* of all these things. However well the sense ‘to’ might seem to agree with the ἐκ δεξιῶν of ver. 34, we must not set aside a very suitable sense, nor violate syntax (for the construction is entirely unexampled in Hellenistic as well as prose classical Greek) in order to suit an apparent adaptation. The reference is carried on by the word δεξιᾶ, though it be not in exactly the same position in the two cases. And the ἀνέβη εἰς τοὺς οὐρ. of ver. 34 prepares the way for the ἐκ δεξιῶν following without any harshness.

—On the *poetic* dative after verbs of approach, see Musgr., *Phœnissæ*, 310 (303, Matth.), and Hermann, *Antig.* 234. See also ch. v. 31, and Winer (who defends the construction), § 31. 2. b. ἐπαγγελίαν] Christ is said to have received from the Father the promise above-cited from Joel, which is spoken of *His days*. This, and not of course the declarations made by Himself to the same effect, is here *referred to*, though doubtless those were in Peter’s mind. The very word, ἐξέχεεν, refers to ἐκχεῶ above, ver. 17. τοῦτο, ‘this influence,’ ‘this’ merely; leaving to his hearers the inference, that *this*, which they saw and heard, must be none other than the effusion of the Spirit. βλέπετε need not imply, as Dr. Burton thinks, that

“there was some visible appearance, which the people saw as well as the apostles:”—very much of the *effect* of the descent of the Spirit would be *visible*,—the enthusiasm and gestures of the speakers for instance; not, however, the tongues of flame,—for then none could have spoken as in ver. 13.

34.] This *exaltation* of Christ is also proved from prophecy—and from the same passage with which Jesus Himself had silenced His enemies. On it, and its perversion by the Rationalists, see notes, Matt. xxii. 41 ff.—δέ is not ‘for,’ which would destroy the whole force of the sentence: the Ap. says, ‘For David himself is not ascended into the heavens,’—as he would be if the former prophecy applied to him:

J here only. Gen. xxiv. 7. Ps. cxiii. 16. k dat., Rom. iv. 20. 1 Cor. xiv. 20. l Mark i. 15 al. Isa. xlii. 8. Jer. xiii. 6. m constr., here only. n Luke iii. 3. o = ch. viii. 20. x. 45. John iv. 10. p ch. i. 4 refl.

37 Ἀκούσαντες δὲ ἰκατενήγησαν^k τῇ καρδίᾳ, εἰπόν τε^{ABCDE} πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους τί ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ πρὸς αὐτοὺς ἰ Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν^m ἐπὶ τῷ ὀνόματι Ἰησοῦ χριστοῦⁿ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψετε τὴν^o ἑωρεὰν τοῦ ἁγίου πνεύματος. 39 ὑμῖν γὰρ ἐστὶν ἡ^p ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς

gr Aug: τότε πάντες οἱ συνελθόντες κ. ακουσαντες D Syr-marg.—κατηνυγησαν E.—την καρδιαν ABC 36. 118. 130 Chr (corr): txt DE (corde d e v).—for ειπον τε, και ειπ. E, ειπ. δε 19, ειποντες 18. 73. 103 Aug₁: και τινες εξ αυτων ειπαν D (ειποντες D²).—λοιπους om D al Aug₁ (elsw om τ. πετρ. κ.).—rec ποιησωμεν (corr), with B(e sil)D (D Iren Aug₂ add ουν): txt ACE all Bas.—at end, add επιδειξατε (Tisch, but υποδ-, Scholz, Lachm) ημιν DE Bed-gr tol syr-marg Aug₂ Promiss.—38. rec aft δε, ins εφη, with E al: AC 15. 18 al add φησιν aft μεταν.; D Iren aft αυτους; 38. 67. 113. lect 12 Syr ar pol æth arm ins ειπεν δε bef πετρος (all these varr shew that originally the verb was not expressed): om B 65. 127. 163 al demid.—for αυτους, τον λαον lect 12.—εν τω ον. BCD Epiph (corr): txt AE mss appy Bas Cyr Thdrt Thl &c.—του κυριου ιησ. χρ. DE 60. 69. 100. 163 it syrr ar-erp sah arm Bas Epiph Cyr Thdrt Cyr Hil Lucif Ambr Aug Vig: Syr ar-erp copt Oec Iren om χριστον.—των αμαρτ. ημων AB (Bentl, but ημων Birch, and so C) C 96 al v copt sah æth Vig Fulg Aug (sometimes) (appy corr for the sense): txt DE mss (nrly) Syr ar-pol &c Iren Cyr Lucif Ambr Aug₂.—λημψ. see ch. i. 2.—for δωρ., δυναμιν (see ch. i. 8) 103: επαγγελιαν (see ch. i. 4) 119 Bas Thdrt: gratiam Ambr: gratiam, sanctum spiritum d.—39. for υμιν and ημων, ημειν and ημων D Aug₁.—for οσους, ος (mistake in copying?) AC al sah: οσοις αν

BUT he himself says, removing all doubt on the subject," &c. The rendering δέ, for, makes it appear as if the ἀνέβη εἰς τ. οὐρ. were a mistaken inference from Psalm cx. 1, whereas that passage is adduced to preclude its being made from the other. 36.]

THE CONCLUSION FROM ALL THAT HAS BEEN SAID.

πᾶς οἶκος Ἰσρ. = πᾶς ὁ οἶκ. Ἰσρ., οἶκος being a familiar noun used anathorously: see Eph. ii. 21 note: 'the whole house of Israel,'—for all hitherto said has gone upon proofs and sayings belonging to Israel, and to all Israel.

ὁ θεὸς ἐποίησεν, as before, is the ground-tone of the discourse.

κύριον, from ver. 34.

χριστόν, in the full and glorious sense in which that term was prophetically known. The same is expressed ch. v. 31 by ἀρχηγὸν κ. σωτήρα ὕψωσεν.—The final clause sets in the strongest and plainest light the fact to which the discourse testifies—ending with δὲ ὑμεῖς ἐσταυρώσατε, —the remembrance most likely to carry compunction to their hearts. 'In clausula orationis iterum illis exprobrat quod Eum crucifixerint, ut majori conscientiae dolore tacti ad remedium aspirant.' Calvin in loc. 'Aculeus in fine.' Bengel. 37—41.]

EFFECT OF THE DISCOURSE. 37. κατενύγ.]

κατανύσσω is exactly 'compungo.' The compunction arose from the thought that they had rejected and crucified Him who was now so powerful, and under whose feet they, as enemies, would be crushed.—'Con-

cionis fructum Lucas refert, ut sciamus non modo in linguarum varietate exsertam fuisse Spiritus Sancti virtutem, sed in eorum etiam cordibus qui audiebant.' Calvin.

ποιήσωμεν, the deliberative subjunctive, —or more properly, 1st pers. plur. imperative, 'What must we do?'

38.] μετανοήσατε, not, as in Matt. iii. 2; iv. 17, μετανοείτε. The aorist denotes speed, a definite, sudden, act: the present, a habit, more gradual, as that first moral and legal change would necessarily be.—The word imports change of mind: here, change from thinking Jesus an impostor, and scorning Him as one crucified, to being baptized in His name, and looking to Him for remission of sins, and the gift of the Spirit.—The miserable absurdity of rendering μεταν., or 'penitential agite,' by 'do penance,' or understanding it as referring to a course of external rites, is well exposed by this passage—in which the internal change of heart and purpose is insisted on, to be testified by admission into the number of Christ's followers. See Calvin's note.

βαπτισθήτω] Here, on the day of Pentecost, we have the first mention and administration of CHRISTIAN BAPTISM. Before, there had been the baptism of repentance for the remission of sins, by John, Luke iii. 3; but now we have the important addition ἐπὶ τῷ ὀνόμ. Ἰησοῦ χριστοῦ, —'on the Name'—i. e. on the confession of that which the Name implies, and into the

^q εἰς μακρὰν, ὅσους ἂν ^r προσκαλέσεται κύριος ὁ θεὸς ^q ἡμῶν. ⁴⁰ Ἐτέροις τε λόγοις ^{rr} πλείοσιν ^s διεμαρτύρατο καὶ ^t παρεκάλει λέγων ^u Σώθητε ἀπὸ τῆς ^v γενεᾶς τῆς ^w σκο-
 λιᾶς ταύτης. ⁴¹ Οἱ μὲν οὖν ^y ἀποδεξάμενοι τὸν λόγον ^r αὐτοῦ ἐβαπτίσθησαν, καὶ ^z προσετίθησαν τῇ ^{aa} ἡμέρᾳ ἐκείνῃ ^{rr}
^a ψυχαὶ ὡσεὶ τρισχίλιαι. ⁴² ἦσαν δὲ ^b προσκαρτεροῦντες ^{ss}
 τῇ ^c διδαχῇ τῶν ἀποστόλων καὶ τῇ ^d κοινωνίᾳ, τῇ ^e κλάσει

21. Luke and Paul only. Exod. xix. 21.

v = Matt. xxiv. 34 al.

u = Luke only. ἀποδεκτός, 1 Tim. ii. 3. v. 4 only.

a = ch. vii. 14. xxvii. 37. 1 Pet. iii. 20. Gen. xlii. 15 al.

d = Gal. ii. 9. Levit. vi. 2.

t = Luke iii. 18 al.

w = Phil. ii. 15. Deut. xxxii. 5.

y Luke viii. 40. ch. xv. 4 al.†

z ver. 47. ch. v. 14. xi. 24.

b ch. i. 14 refl.

q = ch. vii. 3.

viii. 20.

μακρὰν,

Luke xv. 20

al. Eph. ii.

13. Isa. lvii.

19.

rr = ch. xiii. 2.

xvi. 10. Joel

ii. 32.

rr = Luke xi.

53. Heb. vii.

23 al.

ss = Luke xvi. 28

al. 2 Tim. ii.

14. iv. 1.

1 Tim. v.

180: txt B(e sil)DE &c.—40. *ετερ. δε D-gr.*—rec *διεμαρτυρητο*: txt ABCDE all Chr Thl.—aft *παρεκαλει* ins *αυτους* (*corr*n) ABCD all v Syr ar æth arm Lucif: om E 1 &c.—aft *ley.* ins *αυτοις* 127.—*ταυτ. της σκολιας* D al v al Lucif: *της σκ.* om 73 (*similarity of endings*).—41. rec bef *αποδεξ.* ins *ασμενω* (*explanatory gloss on αποδεξ. from margin: or from ch xxi. 17*), with E al Syr ar-pol &c: txt ABCD (but for απ., πιστευσαν-τες D: *αποδεξ. κ. πιστ.* syr-marg Aug) al v copt sah æth Clem Chrj (αρηγ) Augj: *υποδεξ.* 42 Thl: *κατεδεξ.* 46: *δεξ.* 36.—*αυτου* om 4. 104 copt Aug: add *και πιστευσαντες* syr-marg-Aug.—bef *τη ημ. εκ.* ins *εν* (*corr*n to avoid the apparent connexion of *τη ημ. εκ. with προσετιθησαν*) ABCD (v εκ. τ. ημ.) al v æth ar-pol: txt E.—42. *και ησαν πρ. D.*—*εν τη διδ.* A 98 d v Syr ar-erp.—aft *αποστ.*, add *εν ιερουσαλημ* D, as also toft aft *προερχ.*—rec *και τη κλασει* (*corr*n), with D²E: txt ABCD¹ al, also (*communicatione*

benefits and blessings which the Name implies.—The Apostles and first believers were *not thus baptized*, because, ch. i. 5, they had received the BAPTISM BY THE HOLY GHOST, the *thing signified*, which superseded that by water, the *outward and visible sign*.—The result of the baptism to which he here exhorts them, preceded by repentance and accompanied by faith in the forgiveness of sins in Christ, would be, the receiving the gift of the Holy Spirit.

39.] τοῖς τέκνοις ὑμ., viz. as included in the prophecy cited ver. 17, ‘your little ones’: not, as in ch. xiii. 32, ‘your descendants,’ which would be understood by any Jew to be necessarily implied. πᾶσιν τοῖς εἰς μακρὰν, ‘the Gentiles;’ see ref. Eph. There is no difficulty whatever in this interpretation. The Apostles always expected the conversion of the Gentiles, as did every pious Jew who believed in the Scriptures. It was their conversion as *Gentiles*, which was yet to be revealed to Peter. It is surprising to see such commentators as Dr. Burton and Meyer finding a difficulty where all is so plain. The very expression, ὅσους ἂν προσκαλέσεται ὁ θεὸς ἡμ., shews in what sense Peter understood τοῖς εἰς μακρ.; not *all*, but as many as the Lord our God προσκαλ., shall summon to approach to Him,—bring near,—which, in his present understanding of the words, must import—by becoming one of the chosen people, and conforming to their legal observances.

40.] The words cited appear to be the concluding and inclusive summary of Peter’s many exhortations, not only their

general sense: just as if ver. 36 had been given as the representative of his whole speech above.

σώθητε is improperly rendered in E. V. ‘save yourselves;’ it is not (see Stier, R. A. i. 62) σώζετε ἑαυτούς, as in Luke xxiii. 35. 37. 39: ‘be saved,’ ἔσται εὐδ) retten, is the true sense.

σκολιᾶς—see ref. Peter alludes to ref. Deut.

41.] This first baptism of regeneration is important on many accounts in the history of the Christian Church. It presents us with two remarkable features: (1) It was conferred, on the profession of repentance, and faith in Jesus as the Christ. There was no instruction in doctrine as yet. The infancy of the Church in this respect corresponded to the infancy of the individual mind; the simplicity of faith came first,—the ripeness of knowledge followed. Neander well observes (Leit. u. Pflanz. p. 34) that among such a multitude, admitted by a confession which allowed of so wide an interpretation, were probably many persons who brought into the church the seeds of that Judaizing form of Christianity which afterwards proved so hostile to the true faith; while others, more deeply touched by the Holy Spirit, followed humbly the unfolding of that teaching by which He perfected the apostolic age in the doctrine of Christ. (2) Almost without doubt, this first baptism must have been administered, as that of the first Gentile converts was (see ch. x. 47, and note), by affusion or sprinkling, not by immersion. The immersion of 3000 persons, in a city so sparingly furnished with water as Jeru-

† = Luke i. 65. ch. v. 5, but w. ἐπι.
 g = ch. iii. 23. Rom. xiii. 1. Gen. xvii. 14. h John iv. 28. ver. 22.
 τῷ ἄρτου καὶ ταῖς προσευχαῖς. 43 ἑγίνετο δὲ πᾶση ABCDE
 ψυχῇ φόβος, πολλά τε ἑτάρατα καὶ σημεῖα ἰδιὰ τῶν
 ἀποστόλων ἐγίνετο. 44 πάντες δὲ οἱ πιστεύοντες ἦσαν
 i = ch. iv. 10, 30 al.

fractionis panis) v copt sah Syr æth.—43. rec *εγενετο* (*corrū as more usual*), with E &c sah ar-pol &c: txt A (BCD *εγεν.*) 96² v copt Syr.—for *του αρτου*, *eucharistiae* Syr ar-erp.—for τε, δε B copt: om D 133 lect 12: txt ACD²E &c.—σημ. ου μικρα E 25.—δια των χειρων των αποστ. E al Syr ar-erp æth.—aft φοβ., ins και τρομος arm.—for *εγινετο* (-γειν- CD) *εγεν.* all Thl² Oec (ed): *εγινοντο* E 25. 64: *εγιν.* δια τ. απ. AC Syr copt sah æth ar-pol: add aft αποστ., εν (εις al) ιερουσαλημ ACE all v Syr copt ar-erp Thl², and besides, AC al v copt add φοβος τε ην μεγας επι παντας (*cf ch v. 5 al*), and (and al) proceed, και παντες δε.—44. for δε, τε D.—πιστευσαντες (*corrū*) B h all Orig Thl²: txt ACDE &c Thl¹.—ησαν and και om B 57 al Orig Salv

salem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose.

42—47.] DESCRIPTION OF THE LIFE AND HABITS OF THE FIRST BELIEVERS. This description *anticipates*; embracing a period extending beyond the next chapter. This is plain from ver. 43: for the miracle related in the next chapter was evidently the first which attracted any public attention: vv. 44, 45, again, are taken up anew at the end of chap. iv., where we have a very similar description, evidently applying to the same period.

42.] τῇ διδασκῇ τῶν ἀποστ., comp. Matt. xxviii. 20. τῇ κοινωνίᾳ] ‘community’: the living together as one family and having things in common. It is no objection to this meaning, that the fact is *repeated* below, in ver. 45: for so is the κλάσις τοῦ ἄρτου in ver. 46, and the προσκ. ταῖς προσευχ.—The Vulg. interpretation of τῇ κοινωνίᾳ (καὶ) τῇ κλάσει τ. ἄρτ. by ‘communicatione fractionis panis,’ *per Hendiadyon*, is curious enough. If suggested by 1 Cor. x. 16, it should have been ‘communicatione et fractione panis.’ The adoption of the right reading renders this interpretation untenable. The supplying τῶν ἀποστ. aft. κοινωνίᾳ, as in E. V., is better than the last, but still I conceive bears no meaning defensible in construction. Very different is the κοινωνία τ. ἀγ. πνεύματος of 2 Cor. xiii. 13, because there the Holy Ghost is *imparted*, is that of which all partake, are κοινωνοί: whereas the κοινων. τῶν ἀποστ. must signify fellowship with the App., or fell. with that Society of which the App. were the chief; neither of which meanings I conceive κοινων. will bear.—The special sense in which κοινωνία occurs, Rom. xv. 26, could not be here meant, or the word would have been qualified in some way, τῇ κοινων. (τῇ) εἰς τοὺς πτωχοὺς, or the like. τῇ κλάσει τ. ἄρτου] This has been very variously explained. Chrysostom (Homil. in Act. vii.) says, τὸν ἄρτον μοι δοκεῖ λέγων, καὶ τὴν νηστείαν ἐνταῦθα σημαίνειν, καὶ τὸν

σκληρὸν βίον· τροφῆς γάρ, οὐ τροφῆς μετελαμβάνον. And simly Œcumenius, and of the moderns Bengel: ‘fractione panis, id est, victu frugali, communi inter ipsos.’ But on ver. 46 he recognizes a covert allusion to the Eucharist.—The interpretation of ἡ κλ. τ. ἄρτ. as *the celebration of the Lord’s supper* has been, both in ancient and modern times, the prevalent one. Chrysostom himself, in his 27th Hom. on 1 Cor., p. 422, interprets it, or at all events τῇ κοινωνίᾳ and it together, of the Holy Communion. And the Romanist interpreters have gone so far as to ground an argument on the passage for the administration in *one kind only*. But,—referring for a fuller discussion of the whole matter to the notes on 1 Cor. x. xi.,—barely to render ἡ κλάσις τοῦ ἄρτου the breaking of bread in the Eucharist, as now understood, would be to violate historical truth. The Holy Communion was at first, and for some time, till abuses put an end to the practice, inseparably connected with the ἀγάπαι or love-feasts, of the Christians, and unknown as a separate ordinance. To these ἀγάπαι, accompanied as they were at this time by the celebration of the Lord’s supper, the κλάσις τοῦ ἄρτου refers,—from the custom of the master of the feast breaking bread in asking a blessing; see ch. xxvii. 35, where the Eucharist is out of the question.—No stress must be laid, for any doctrinal purpose, upon the article before ἄρτου: the construction here requires it, and below, ver. 46, where not required by the construction, it is omitted.—I need hardly add that the sense inferred by Kypke and Heinrichs from Isa. lviii. 7, διὰθρυπτε πεινῶντι τὸν ἄρτον σου,—that of giving bread to the poor, is in the highest degree improbable here, and inconsistent with the Christian use of ἡ κλάσις τοῦ ἄρτου elsewhere. ταῖς προσευχ.] ‘The appointed times of prayer:’ see ver. 46. But it need not altogether exclude *prayer among themselves* as well, provided we do not assume any set times or forms of Christian

κ' ἐπὶ τὸ αὐτὸ καὶ ¹ εἶχον ἅπαντα ^m κοινὰ, ⁴⁵ καὶ τὰ ^k κτήματα καὶ τὰς ^o ὑπάρξεις ἐπίπρασκον καὶ ^p διμερίζον αὐτὰ πᾶσιν ^q καθότι ἂν τις ^r χρεῖαν εἶχεν, ⁴⁶ καθ' ἡμέραν ¹ προσκαρτεροῦντες ^t ὁμοθυμαδὸν ἐν τῷ ἱερῷ, ^u κλῶντές τε ^{uv} κατ' οἶκον ἄρτον, ^v μετελάμβανον τροφῆς ἐν ^w ἀγαλλίασει καὶ ^x ἀφελότητι καρδίας, ⁴⁷ αἰνούντες τὸν θεὸν καὶ

only. 2 Chron. xxxv. 7 al. p Luke xxii. 17 reff. q = ch. iv. 35 only. Exod. i. 12, 17. Thucyd. iv. 118 fin. r Matt. vi. 8 al. Prov. xviii. 2. s Mark xiv. 49. Luke ix. 23. Num. iv. 16. t ch. i. 14 reff. u Matt. xiv. 19. xxv. 20 | al. ch. xx. 7, 11 al. Isa. lviii. 7. Heb. un ch. v. 42. viii. 3. xxi. 20. v = ch. xxviii. 33. 2 Tim. ii. 6 f. Wisd. xviii. 9. w Luke i. 14, 44. Jude ver. 24 only. Ps. xiv. 7, 15. x here only t.

(this seems to point to the genuine text, but is too weakly supported) : txt ACDE v.—παντα D.—45. κ. σοι κτήματα εἶχον η υπαρξεις D (Syr omg η υπαρξ.)—aft επιπρ. ins δε 962.—μεριζον A : διμερίζοντο 177.—καθ ημεραν πασι D.—46. for καθ ημεραν, παντες D¹, καθ ημ., παντες τε D².—προσεκαρτερουν D.—ομοθ. om D 3. 103 : ins aft ιερω Cal.—και κατ οικους αν (om D²) επι το αυτο κλωντες τε αρτον D.—47. αυτα

worship, which certainly did not exist as yet. See notes on Rom. xiv. 5. Gal. iv. 10.

43.] πάση ψυχῇ, designating generally the multitude,—those who were not joined to the infant church. This is evident by the πάντες δὲ οἱ πιστεύοντες when the church is again the subject, ver. 44.

φόβος, 'dread,' reverential astonishment, at the effect produced by the outpouring of the Spirit. On the latter part of the ver. see general remarks at the beg. of this section.

44.] If it surprise us that so large a number should be continually assembled together (for such is certainly the sense, not 'fraternal amore conjunctos,' as Calvin)—we must remember that a large portion of the three thousand were persons who had come up to Jerusalem for the feast, and would by this time have returned to their homes.

εἶχον ἅπαντα κοινὰ 'they had all things (in) common,' i. e. no individual property, but one common stock : see ch. iv. 32. That this was literally the case with the infant church at Jerusalem, is too plainly asserted in these passages to admit of a doubt. Some have supposed the expressions to indicate merely a partial community of goods : 'non omnia vendiderunt, sed partem bonorum, quæ sine magno incommodo carere poterant,' Wetstein ; contrary to the express assertion of ch. iv. 32. In order, however, rightly to understand this community, we may remark : (1) It is only found in the church at Jerusalem. No trace of its existence is discoverable any where else : on the contrary, Paul speaks constantly of the rich and the poor, see 1 Tim. vi. 17. Gal. ii. 10. 2 Cor. viii. 13, 15 ; ix. 6, 7. 1 Cor. xvi. 2 : also James, ii. 1—5 ; iv. 13.—And from the practice having at first prevailed at Jerusalem, we may perhaps explain the great and constant poverty of that church, Rom. xv. 25, 26. 1 Cor. xvi. 1—3. 2 Cor. viii. ix. : also ch. xi. 30 ; xxiv. 17.—The

non-establishment of this community elsewhere may have arisen from the inconveniences which were found to attend it in Jerusalem : see ch. vi. 1. (2) This community of goods was not, even in Jerusalem, enforced by rule, as is evident from ch. v. 4 (xii. 12), but, originating in free-will, became perhaps an understood custom, still however in the power of any individual not to comply with. (3) It was not (as Grotius and Heinrichs thought) borrowed from the Essenes (see Jos. B. J. ii. 8. 3), with whom the Apostles, who certainly must have sanctioned this community, do not appear historically to have had any connexion. But (4) it is much more probable that it arose from a continuation, and application to the now increased number of disciples, of the community in which our Lord and His Apostles had lived (see John xii. 6 ; xiii. 29) before. (The substance of this note is derived from Meyer, in loc.)—The practice probably did not long continue even at Jerusalem : see Rom. xv. 27, note.

45.] κτήματα, landed property, ch. v. 1—see reff. : ὑπάρξεις, any other possession ; moveables, as distinguished from land.—αὐτά, 'their price ;' see a similar constr. Matt. xxvi. 9 ; and Winer, § 22. 3.

καθότι ἂν . . . The ἂν with imperf. indic. in this connexion implies 'accidisse aliquid non certo quodam tempore, sed quotiescunque occasio ita ferret,' Herm. ad Viger., p. 818. See ch. iv. 35. Mark vi. 56 ; xi. 24. Soph. Philoct. 290 ff. Aristoph. Lys. 510 ff.

46.] καθ' ἡμ., . . . ἐν τῷ ἱερῷ—see Luke xxiv. 53. The words need not mean, though they may mean, that they were assembled in Solomon's porch, as in ch. v. 12—but most probably, that they regularly kept the hours of prayer, ch. iii. 1.—See on κοινῶν, ver. 42.

κατ' οἶκον] domi, 'privatim' (Beng.), as contrasted with ἐν τῷ ἱερῷ. So also Wolf., Scal., Heinr., Olsh., Meyer, De Wette :—not, domatim, 'from house to house,' as

γ = Luke ii. 52. ch. iv. 33?
vii. 10. Prov. iii. 4.
z = Rom. v. 1. ch. xxiv. 16.
a ver. 41.
b 1 Cor. i. 18.
2 Cor. ii. 15.
Isa. xiv. 20.
c ver. 46.
d = ch. i. 15.
ii. 1. Ps. xxxvi. 38.
e Luke xviii. 10. Isa. ii. 3.
f = Mark xv. 1 reff.
g Luke i. 15 reff.
h = Luke xvi. 14. xxiii. 50 al.
i = Luke xiv. 27 al.
m constr., Luke xxii. 6. 1 Cor. ix. 6.
n = Matt. vi. 1 reff.

ἔχοντες ^γ χάριν ^z πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος ABCDE
προσετίθει τοὺς ^b σωζομένους ^c καθ' ἡμέραν ^d * ἐπὶ τὸ
αὐτό.

III. ¹ Πέτρος δὲ καὶ Ἰωάννης ^e ἀνέβαινον εἰς τὸ ἱερόν
^f ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. ² καὶ τις
ἀνὴρ χωλὸς ^g ἐκ κοιτίας μητρὸς αὐτοῦ ^h ὑπάρχων ⁱ ἔβα-
στάζετο, ὃν ἐτίθουν ^k καθ' ἡμέραν πρὸς τὴν θύραν τοῦ
ἱεροῦ τὴν λεγομένην ^l ὠραίαν, ^m τοῦ αἰτεῖν ⁿ ἐλεημοσύνην
παρὰ τῶν ^o εἰσπορευομένων εἰς τὸ ἱερόν. ³ ὃς ἰδὼν

1 Matt. xxiii. 27. Rom. x. 15 only. 3 Kings i. 6.
o Mark i. 21 al.

om 117.—καθως 13: καθο 180.—for λαον, κοσμον D.—ολον om 105. 180 al.—rec aft καθ ημεραν ins τη εκκλησια (explanatory gloss, see note), with E (also D al Syr arr εν τ. εκκλ.) most mss Bed-gr Thdr̄t Thl: om ABC (τοις σωζομενοις above 13. 36 lect 1) v copt sah æth arm Cyr.—ο δε κυρ. το καθ ημ. om 180.

CHAR. III. 1. rec bef πετρο., επι το αυτο δε, with E most mss Bed-gr Thl, and aft ανεβ. Syr arr (see above. This variety of posn confirms the view taken in the note): txt ABC (D al attach επ. τ. αυτ. το καθ ημ. ch ii. 47, and begin ch iii. εν δε ταις ημεραις ταυταις) 38. 69. 163 al lect 1 v copt sah æth arm Cyr (Lucif appy): επ. τ. αυτ. om 65.—ιωαννης D, and so usually.—αναιβεινον A, ανεβειν. C.—aft ιερον add το δειλεινον D: ad vesperum d.—for της προς. τ. εν., ενατη τη προσευχη D¹: την ενατην της προσευχης D² d arm: νεατην B.—2. και ιδων τις D¹ Syr ar-erp arm.—υπαρχων om D Syr ar-erp arm Lucif: constitutus e.—portabant homines illi qui consueverant adferre et ponere illum Syr ar-erp: bef επιθ., ins οι βασταζοντες arm.—for θυρ., πυλην E al Bas-sel.—παρ αυτων εισπορ. αυτων D¹.—3. for ος ιδων, ουτος ατεινισας τοις οφθαλμοις αυτου

Erasm., Salmasius, Kuinoel, al.:—the words may bear that meaning (see Luke viii. 1), but we have no trace of such a practice, of holding the ἀγάπαι successively at different houses.—The κλάσις τ. ἄρτου took place at their house of meeting, wherever that was: cf. ch. xii. 12. μετ. τροφ.] ‘they partook of food’:—see reff.;—viz. in these agapæ or breakings of bread. ἀφελότητι] in good Greek, ἀφέλεια: ἀπλότης (De W.): but see on Rom. xii. 8. 2 Cor. viii. 2.

47.] αἰνούντες τ. θ. does not seem only to refer to giving thanks at their partaking of food, but to their general manner of conversation, including the recurrence of special ejaculations and songs of praise by the influence of the Spirit. τοὺς σωζομένους]

‘Those who were in the way of salvation’: compare σώθηκε, ver. 40: ‘those who were being saved.’ Nothing is implied by this word, to answer one way or the other the question, whether all these were finally saved. It is only asserted, that they were in the way of salvation when they were added to the Christian assembly. Doubtless, some of them might have been of the class alluded to Heb. x. 26—29: at least there is nothing in this word to preclude it.—Correct criticism, as well as external evidence, requires that the words ἐν τῇ ἐκκλησίᾳ or τῇ ἐκκλησίᾳ should be rejected, as having been an explanatory

gloss, (‘est hæc Chrysostomi, ut videtur, glossa, per Syrum et alios propagata,’ Bengel,) and ἐπὶ τὸ αὐτό brought back to its place and the meaning which it bears in this passage (see ver. 43), viz. ‘together,’ in the sense of making up one sum, one body assembled in one place. Meyer attributes the separation of ἐπὶ τὸ αὐτό from Πέτρος to an ecclesiastical portion having begun ἐν ταῖς ἡμέραις ταύταις Π. κ. Ἰω. as D. But why, as De Wette asks, should those words have been inserted at the beginning of a portion? Possibly, I would suggest, as a mistaken interpretation of ἐπὶ τὸ αὐτό, which was not understood. Then when ἐπ. τ. αὐ. became joined to Πέτρος, τῇ ἐκκλ. would naturally be supplied after προσετίθει.

CHAR. III. 1—10.] HEALING OF A LAME MAN BY PETER AT THE GATE OF THE TEMPLE.

1.] ἀνέβαινον, ‘were going up.’ τὴν ἐνάτην] See ch. x. 3. 30. τὴν ὥραν τῆς πρ. generic;—τὴν ἐν., specific. There were three hours of prayer; those of the morning and evening sacrifice, i. e. the third and ninth hours,—and noon. See Lightfoot and Wetst. in loc. 2.] ἔβαστ., ‘was being carried.’ They took him at the hours of prayer, and carried him back between times. τὴν θύραν τ. λ. ὠραίαν] The arrangement of the gates of the Temple is, from the notices which we now possess, very uncertain. Three ne-

Πέτρον καὶ Ἰωάννην μέλλοντας ^{oo} εἰσεῖναι εἰς τὸ ἱερόν ^{oo ch. xxi. 18}
^r ἡρώτα ἐλεημοσύνην λαβεῖν. ⁴ ἁτενίσας δὲ Πέτρος εἰς ^{p = Mark vii. 26. constr.,}
αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν Ἐλθέμεν εἰς ἡμᾶς. ⁵ ὁ δὲ ^{Luke v. 3. viii. 37. ch. xxi. 18.}
ἐπεῖχεν αὐτοῖς ^t προσδοκῶν τι παρ' αὐτῶν ^u λαβεῖν. ^{q ch. i. 10. Luke iv. 20}
⁶ εἶπεν δὲ Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ^v ὑπάρχει ^{8 alex. r Luke ix. 62. John xiii. 22.}
μοι· ὁ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ ^{s = 1 Tim iv. 1. Luke xiv. 7. see ch. xix. 22.}
χριστοῦ τοῦ Ναζωραίου [ἐγχεῖν καὶ] περιπάτει. ⁷ καὶ ^{u = ch. ii. 33.}

t constr. here only. 2 Macc. xii. 44. absol., Matt. xxiv. 50 al.
v ch. iv. 37. xxviii. 7. 2 Pet. i. 8. Sir. xx. 16.

και ιδων D al.—for εἰσιναι, ειναι D-gr.—ηρ. αυτους D.—λαβειν om D h all ar-poll
slav Thl Lucif: *ut darent* Syr sah zeth ar-erp: ins ABCE (adds παρ αυτων) al v copt.
—4. εμβλεψας δε ο π. D.—συν ιωαννην κ. ειπεν D¹: συν τω ιωαν. om 26: ins aft πετρ.
163.—ατενισον εις D.—5. for επειχεν, ατενισας D-gr.—επ αυτους 46.—τι λαβ. (λαβ. τι
E) παρ αυτ. DE 42. 103 al v Lucif: αυτου C, τι λαβ. απ αυτων D (Lachm).—6. πετρο.
δε ειπ. AC v copt sah: txt B (e sil) D (ο πετρ.) E &c Syr &c Thl Lucif al.—η χρ. 32. 99
copt.—ουκ C.—rec bef περιπ., ins εγειραι και (addn from such passages as Luke v. 23,
vi. 8 al?) with C &c Thdrt₂: εγειρει και AE al Thl²: εγειρει Syr: αναστα Epirh:
om BD sah (the authorities being so nearly divided, εγειρει and -ραι being no real va-
riation, I have left it as doubtful: esp as περιπατει seems hardly likely to have stood

frances have been fixed on for the *θύρα*
ώραία: (1) The gate mentioned Jos. B. J.
v. 5: τῶν δὲ πυλῶν αἱ μὲν ἐννία χρυσῷ
καὶ ἀργύρῳ κεκαλυμμένοι πανταχόθεν
ἦσαν, ὁμοίως τε παραστάδες καὶ τὰ ὑπέρ-
θυρα· μία δὲ ἐξέωθεν τοῦ νεῷ Κορινθίου
χαλκοῦ, πολὺ τῇ τιμῇ τὰς καταγύρους
καὶ τὰς περιχρύσους ὑπεράγουσα. This
gate was also called *Nicanor's gate* (see the
Rabbinical citations in Wetstein),—and lay
on the eastern side of the Temple, towards
the valley of Kedron. Jos. mentions it
again, as ἡ ἀνατολικὴ πύλη τοῦ ἐνδοτέρου,
χαλκὴ οὖσα, and gives a remarkable account
of its size and weight: adding, that when,
before the siege, it was discovered super-
naturally opened in the night, τοῦτο τοῖς
ιδιώταις καλλιστον ἐδόκει τέρας· ἀνοῖξαι
γάρ τὸν θεὸν αὐτοῖς τὴν τῶν ἀγαθῶν
πύλην. But some find a difficulty in this.
The lame man, they say, would not be likely
to have been admitted so far into the Temple
(see Wetst. as above, where it appears
that lepers used to stand at Nicanor's gate):
and besides, he would have taken up his
station naturally at an *outer* gate, where he
might ask alms of *all* who entered. These
conditions suit better (2) the gate *Susan*;
as does also the circumstance mentioned
ver. 11, that the people ran together to
Solomon's porch; for this gate was on the
east side of the court of the Gentiles, and
close to Sol.'s porch. Only the name
ώραία cannot be derived from the town
Susan (from which the gate was named,
having a picture of the town over it), that
word signifying 'a lily'; the town being
named, it is true, διὰ τὴν ὀραϊότητα τοῦ
τόπου (Athen. xii. 1, p. 573): but the de-

rivation being too far-fetched to be at all
probable. Another suitable circumstance
was, that by this gate the market was held
for sheep and cattle and other offerings,
and therefore a greater crowd would be at-
tracted. (3) Others again (Lightf. favours
this) attempt to derive *ώραία* from ἡγῆ,
'tempus', and refer the epithet to two gates
opening towards the city on the western
side. But it is very unlikely that Luke
should have used *ὥρ.* in so unusual a mean-
ing:—not to say (see Lightf. Descr. Templi)
that the meaning of ἡγῆ itself is very
doubtful. So that the matter must remain
in uncertainty.

3.] ἡρώτα
λαβεῖν,—so Sophocl. Aj. 836, αἰτήσομαι
δὲ σ' οὐ μακρὸν γέρας λαβεῖν, and Aristoph.
Plut. 240, αἰτῶν λαβεῖν τι μικρὸν ἀργυ-
ρίδιον.

ἐλεημ., as Matt. vi. 2.—The
Jewish forms of asking alms are given in
Vajicra Rabb. f. 20. 3. 4 (cited by Meyer),
—'Merere in me:' 'In me benefac tibi,'
and the like.

4. ἐλθέμεν εἰς ἡμᾶς] Calvin's note is important: 'Non ita lo-
quitur Petrus quin de consilio Dei certus sit: et certe his verbis singulare aliquod et insolitum beneficium sperare jubet. Quæri tamen potest, an facultatem habuerint edendi miracula quoties liberet. Respon-
deo, sic ministros fuisse divinæ virtutis, ut nihil suo arbitrio vel proprio motu tentarint, sed Dominus per ipsos egerit quum ita expedire noverat. Hinc factum est ut unum sanarint, non autem promiscue omnes. Ergo, quemadmodum in aliis rebus ducem et directorem habebant Dei Spiritum, ita etiam in hac parte. Ideo priusquam claudum surgere jubeat Petrus, coniecit in eum et defixit oculos. Talis intuitus non carebat

w = here only. ^w πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν· ^x παραχρῆμα ABCDE
 see John vii. 30 and freq. ^y δὲ ἑστειρώθησαν αὐτοῦ αἱ ^z βάσεις καὶ τὰ ^a σφυρά, ^b καὶ
^x Matt. xxi. 19. 20. Luke i. 64. Num. vi. 9 al. ^b ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς
^y = ver. 16 only. Ps. xxxii. 6. ^c εἰς τὸ ἱερὸν περιπατῶν καὶ ^d ἀλλόμενος ^d αἰνῶν τὸν θεόν.
^z here only. ^g καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ ^d αἰνοῦντα
^g Exod. xxvi. 14, &c. ^f τὸν θεόν· ¹⁰ ^e ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ
^a here only. ^f πρὸς τὴν ἐλεημοσύνην καθήμενος ^{ff} ἐπὶ τῇ ὥραίᾳ πύλῃ
^b here only. ^h τοῦ ἱεροῦ· καὶ ^e ἐπλήσθησαν ^h θάμβους καὶ ⁱ ἐκστάσεως
^c John iv. 14. ^k ἐπὶ τῷ ¹ συμβεβηκότι αὐτῷ. ¹¹ ^m κρατοῦντος δὲ αὐτοῦ
^{ch. xiv. 10 only. Isa. xxxv. 6.} τὸν Πέτρον καὶ Ἰωάννην, συνέδραμεν πᾶς ὁ λαὸς πρὸς
^d Luke ii. 13. ^{xxiv. 63.} αὐτοὺς ⁿ ἐπὶ τῇ ^o στοᾷ τῇ καλουμένῃ Σολομῶντος ^p ἔκ-
^{Job xxxviii. 7.} ^e = Matt. xiv. 35. Luke xxiv. 16, 31. 1 Kings xxvi. 17. ^f = 1 Tim. i. 16 al. see Matt. xix. 8. ^{ff} so John v. 2.
^g = Luke iv. 28. v. 26. Gen. vi. 11, 13. ^h Luke iv. 36. v. 9 only. Cant. iii. 8. ⁱ = Mark xvi. 8 al.
^{Deut. xxxviii. 28.} ^k = Matt. vii. 28 al. ^l Luke xxiv. 14. Gen. xlii. 4. ^m = 2 Kings
^{Ezek. xlii. 3.} ^{11. 6?} see Matt. ix. 25 al. ⁿ = ch. v. 9. John iv. 6. v. 2. ^o John v. 2. x. 23. ch. v. 12 only.
^p here only. ^t objectively, Dan. vii. 7. plur., ch. v. 16.

alone).—7. aft ηγ. add αυτον ABC 15. 18. 36 v Syr ar-pol copt sah æth arm Bas Bas-sel Cyp Lucif (*insertion to fill up the sense*): txt DE most mss Thl.—και παραχρ. εσταθη και εστ. D.—αι βασ. αυτου ABC (*corr*n).—σφυδρα A, φυδρα C, σφυρια I, crura d.—8. ανστη 36. 100. 103. 127 al.—aft περιεπ., add χειρων E, χαίρομενος D.—rec bef αιωνων ins και, with BCE v Iren (*addition to suit ver 9*): om AD (om also περιπ. κ. αλλ.).—9. om (*owing to θεον . . . θεον*) 27. 29.—ιδεν Cal.—rec αυτον πας ο λ. (*corr*n), with E: C: txt ABCD v (sah).—for θεον, κυριον C.—10. for τε, δε ABC 15. 18. 19 e v copt Bas-sel (*corr*n for the usual τε of the Acts): txt DE-gr most mss syrr æth ar-pol al Thl Lucif.—for ουτος, αυτος (*corr*n as more usual) AC 15. 18. 36. 40 al v Syr copt æth ar-pol Bas-sel Lucif: txt B(e sil)DE al Thl.—for ην, εστιν 40. 101 Chr.—καθεζομενος D: add καθ ημεραν Syr ar-erp.—θαμβου C.—for συμβ., γεγενημενω D.—11. rec for αυτου, του ιαθεντος χωλου (*beginning of an ecclesiastical lection*): txt ABC(D see below)E all v syrr ar-erp copt arm æth (κρατουντων δε αυτων: so also v-mss).—τον ιωαν. AB 127. 130.—rec προς αυτους πας ο λαος (*corr*n), with E &c copt syr ar-pol &c: txt ABC 130 v Syr æth arm sah: om lect 17 Chr₂: προ. αυτον 4. 163.—σολομωνος DE &c: txt A(σαλ.)B?C.—D reads: εκπορευομενου δε του πετρου και ιωανου συνεξεπορευετο κρατων αυτους· οι δε θαμβηθιντες εστησαν εν τη στ. τ. κ. σ.

peculiari Spiritus motu. Hinc fit ut tam secure de miraculo pronuntiet. Porro, excitare hoc verbo claudum voluit ad recipiendam Dei gratiam: ille tamen nihil quam eleemosynam expectat.

5. ἐπέιχεν] not τοὺς ὀφθαλμούς (as Bos and Kuinoel), which is implied:—but (see reff.) τὸν νοῦν, ‘fixed his attention on them.’

6.] ‘Non dubium est, quin etiam iis qui non erant de communitate fidelium, datæ fuerint eleemosynæ: sed Petrus tum vel nil habebat secum, in via ad templum, vel non tantum dare poterat quantum ad sublevandum pauperem opus esset. Vide abstinentiam Apostoli in tanta administratione, cf. ii. 45, coll. iv. 35.’ Bengel. But perhaps it is more simple to conclude that Peter spoke here of *his own station and means* in life—‘I am no rich man, nor have I silver or gold to give thee.’

ἐν τῷ ὀνόμ.] There is no ellipsis (as Heinar. and Kuinoel) of λέγω σοι, which weakens the force of the sentence: the Name of Jesus is that in which, *by the power of which*, the “rise up and walk” is to be accomplished.

7. πιάσας . . . ἤγειρεν] οὕτω καὶ ὁ χριστὸς ἐποίησε· πολλάκις λόγῳ ἐθεράπυνσε, πολλάκις ἔργῳ, πολλάκις καὶ τὴν χεῖρα προήγαγεν, ὅπου ἦσαν ἀσθενέστεροι κατὰ τὴν πίστιν· ἵνα μὴ δόξῃ ἀπὸ ταυτομάτου γενέσθαι. Chrys. See Mark ix. 27.

βάσεις are the ‘soles’ of the feet,—σφυρά, the ‘ankles.’ Luke, the physician, had made himself acquainted with the peculiar kind of weakness, and described it accordingly.

8.] ἐξαλλ. describes his first joyous liberation from his weakness: as soon as he felt himself strengthened, he leapt up, for joy. No suppositions need be made, such as πειράζων ἴσως ἑαυτὸν (Chrys.): or that it was from ignorance how to walk (Bloomf.). His joy is quite sufficient to explain the gesture, and it is better to leave the narrative in its simplicity.

11.—26.] THE DISCOURSE OF PETER THEREUPON.

11. κρατοῦντος] holding, physically: not spoken of mental adhesion, but of actual holding by the hand or arm, that he might not be separated from them in

a constr., Luke xxi. 23. b Luke xxiv. 19. Judg. vi. 8. c = 1 Cor. ii. 12. Phil. i. 29. d ch. v. 31. Heb. ii. 10. xii. 2. Isa. xxx. 4. e = John ii. 22 al. f ch. i. 8 reff. g = Luke v. 5 al. h so Mark xi. 22. Rom. iii. 2. James ii. 1. i ver. 7 reff. j Rom. vii. 5. 1 Pet. i. 21. k = here only. χρόνος μάθῃσιν διδῶσι, Eurip. Suppl. 419. l here only. Isa. i. 6. m = Matt. xxvii. 24. Deut. xxvi. 10 al. n = Matt. xix. 3. Phil. ii. 3. iv. 11. Rom. x. 2.

καὶ ἡγήσασθε ἄνδρα φονέα ἡχαρισθῆναι ὑμῖν, 15 τὸν ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ θεὸς ἡγείρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16 καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἶδατε ἑστερέωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. 18 ὁ δὲ θεὸς ἂ

εβαρ. xxvii. also Iren (*aggravatis*) μαλλον ηγησασθαι E.—ζην κα χαρισθηναι νμ. E Aug.—15. ο θεος om 13.—16. επι om B 4. 60. 103: εν 119 d e v copt sah aeth Iren.—τοντον θεωρειτε κ. οιδατε οτι εστερεωσεν D1-gr: θεωρεται CE, quem vidistis d v.—17. ανδρες αδελφοι DE.—επισταμεθα οτι υμεις μεν D: οιδατε 11. 24. 117. 133 al; scite aeth.—aft επραξ. add πονηρον D1, το πονηρον D2 34 syr-marg Iren Ambrst al.—και om 18 Syr

lent to υἱός τ. θ.' κατὰ πρόσωπον Π. as E. V., 'in the presence of P.,' or better perhaps, 'to the face of Pilate.' The expression is no Hebraism: Polybius often uses it: κατὰ πρόσωπον λεγομένων τῶν λόγων, xxv. 5. 2: κ. πρ. ἀπαντᾷν τοῖς πολεμίοις, xvii. 3. 3, &c. See Schweigh., *Lexicon Polybianum*. κρίναντος ἐκ. ἀπολ. see Luke xxiii. 20. John xix. 4. 12. 14. ἅγιον κ. δίκαιον] not only in the higher and divine sense present to Peter's mind, but also by Pilate's own verdict, and the testimony of the Jews' consciences. The sentence is full of antitheses: ἅγιον κ. δίκ. contrasts with the moral impurity of ἄνδρα φονέα, ἀρχηγ. τ. ζωῆς, with the destruction of life implied in φονία,—while ἀπεκτείνετε again stands in remarkable opposition to ἀρχ. τ. ζ.—This last title given to our Lord implies (as Vulg.) 'Auctorem vitæ': see reff. so ἀρχηγὸν κ. καθηγεμόνα τῆς ὁλης ἐπιβολῆς Ἀρατον, Polyb. ii. 40. 2: ὅπερ (scil. want of occupation in mercenary soldiers) σχεδόν, ὡς εἰπεῖν, ἀρχηγὸν κ. μόνον αἷτιον γίνεσθαι στάσιως, i. 66. 10 al.—It is possible, that the words ἀρχ. τ. ζ. may contain an allusion to the great miracle which was the immediate cause of the enmity of their rulers to Jesus. But of course Peter had a higher view in the title than merely this. 16.] ἐπὶ τ. πίστει . . .—The E. V. is right; 'through,' or better, 'on account of faith in His name.' The meaning, *for the sake of* (i. e. of awakening, in you, and in the lame man himself) *faith in his name* (Rosenm., Heinrichs, Olsh., Stier), though grammatically justified, seems against the connexion with the μάρτυρές ἐσμεν just before. It is evident to my mind that the πίστις τοῦ ὄν. αὐτ. is the faith of these μάρτυρες. 'His name' (the efficient cause), 'by means of,' or on account of (our) 'faith in his Name' (the medium operandi), &c. ἔστερ. and

ἔδωκ. again are historic aorists,—'confirmed,' and 'gave,' better than 'hath conf.' and 'hath given.' κ. ἡ πίστις ἡ δι' αὐτοῦ—'and that faith which is wrought by Him'—not 'faith in Him,' which is an inadmissible rendering. Peter's own words (1 Pet. i. 21) are remarkably parallel with, and the best interpreters of, this expression: ὑμᾶς τοὺς δι' αὐτοῦ πεπιστευκότας εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.—Some of the comm. are anxious to bring in *the faith of the lame man himself* in this verse. Certainly it is according to analogy to suppose that *he had such faith*, from and after the words of Peter:—but, as certainly, there is *no allusion to it in this verse*, and the thread of Peter's discourse would be broken by any such. It is the firm belief in His name *on the part of us His witnesses*, of which he is here speaking, as the medium whereby His name (= the Power of the great dignity to which He has been exalted, the ἀρχηγία τῆς ζωῆς) had in this case worked. 17.] νῦν, introducing a new consideration: see 2 Thess. ii. 6. Here it softens the severer charge of ver. 14: sometimes it intensifies, as ch. xxii. 16. 1 John ii. 28:—especially with ἰδοῦ, ch. xiii. 11; xx. 22. No meaning such as 'now that the real Messiahship of Him whom ye have slain is come to light' (Meyer) is admissible. ἀδελφοί, still softening his tone, and reminding them of their oneness of blood and covenant with the speaker.

κατὰ ἄγνοιαν] There need be no difficulty in the application of the ἄγνοια to even the rulers of the Jews. It admits of all degrees—from the unlearned, who were implicitly led by others, and hated Him because others did,—up to the most learned of the scribes, who knew and rightly interpreted the Messianic prophecies, but

° προκατήγγειλεν διὰ ^p στόματος πάντων τῶν προφητῶν ^o παθεῖν τὸν χριστὸν αὐτοῦ ^q ἐπλήρωσεν οὕτως. ¹⁹ ^r μετα-
νοήσατε οὖν καὶ ^s ἐπιστρέψατε ^t εἰς τὸ ^u ἑξαλειφθῆναι
ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσιν ^v καιροὶ ^w ἀνα-

Luke xxii. 32. t ch. vii. 19. Rom. i. 11, 20 al. u = Col. ii. 14. Ps. i. 10. Isa. xliii. 25. 2 Macc.
xii. 42. v and constr., Luke xix. 44. Heb. ix. 10. w here only. Exod. viii. 15. see 2 Tim. i. 16.

arr æth.—18. for α, -o D-gr: *qui* demid v-sixt Iren-ms Vig: ως Syr æth arm.—rec places
αυτου betw προφητων and παθειν (*alteration to suit αυτου προφ. ver 21*), with (not A,
for A om παθ. τ. χρ.) al copt æth ar-pol &c: 69. 163 sah Chr₁ om it in both
places: 66² Vig ins it in both: txt (A see above) BCDE 3. 15. 18. 25. 27. 36. 43. 65 v
syrr ar-erp arm Iren.—παθειν om 180.—19. for ις, προς B.—τας αρ. υμων D many
vss.—επελθωσιν D Tert: *ut quum venerint* v.—aft αναψυξ. add υμιν E tol (lat mss in
Bed), and aft ελθ. Bed-gr Syr syr* copt ar-pol Chr-comm Iren Tert.—του om E all.—

from moral blindness, or perverted expectations, did not recognize them in our Lord. Even Caiaphas himself, of whom apparently this could least be said, may be brought under it in some measure: *even he* could hardly have delivered over Jesus to Pilate with the *full* consciousness that He was the Messiah, and that he himself was accomplishing prophecy by so doing. *Some degree of ἀγνοια* there must have been in them all.—The interpretation (Wolf) '*ye did, as your rulers (did)*,' is of course inadmissible, being contrary to the usage of the words: *πράσσειν ὥστερ καὶ* can never mean to imitate, but *ἐπράξατε* must refer to a definite act (understood), and *ὥστερ καὶ* must take up another subject of *ἐπράξατε*.

18.] πάντων, see Luke xxiv. 27 and note. There is no hyperbole (Kuinol) nor adaptation (Meyer) to Jewish exegetical views. 'Omnes prophætæ in universum non prophetarunt nisi de diebus Messia' (Sanhedr. 99. 1), was *not merely a Jewish view, but the real truth*.—The prophets are here regarded as *one body*, actuated by *one Spirit*: and the sum of God's purpose, shewn by their testimony, is, *that HIS CHRIST should suffer*.—Notice the inf. aor. παθεῖν, as in ch. ii. 30, of a *definite single act*.

19.] οὖν, *quæ cum ita sint*. εἰς τὸ ἑξαλ.] The faith implied in *ἐπιστρέψατε* has for its aim, is necessarily (by God's covenant, see John iii. 15. 18) accompanied by, the wiping out of sin.

ὅπως ἂν ἐλθ. κ.τ.λ.] This passage has been variously rendered and explained. To deal first with the *rendering*:—ὅπως ἂν cannot mean '*when*,' as in E. V.—ὅπως never occurs in that sense in the N. T., nor indeed with an indic. at all;—and if it did,—the addition of ἂν, and the use of a subjunctive, would preclude it here. It can have but one sense,—'*in order that*.' This being so, *what are καιροὶ ἀναψύξεως*? From the omission of the article, some have insisted (e. g. Stier, R. d. Apost. i. 29) on rendering it '*times, seasons*, of ἀναψυξ.' But this cannot be maintained. *καιρός* and

καιροὶ are occasionally anarthrous when they manifestly must have the article in English. Cf. esp. Luke xxi. 24, *καιροὶ ἔθνων*, where none would think of rendering, 'seasons of (the) Gentiles.' See for *καιρός* Matt. viii. 29. Mark xi. 13. 1 Pet. ii. 5. And, since philologically we have to choose between 'seasons' and 'the seasons,' *ἐλθωσιν* must I think determine in favour of the latter. For by that word we must understand a definite *arrival*, one and the same for all, not a mere *occurrence*, as the other sense of *καιροὶ* would render necessary. This is also implied by the *aorist*, used, in a conditional sentence, of a *single fact*, whereas a recurrence or enduring of a state is expressed by the *present*.—'*In order that the times of ἀναψυξίς may come*.' *What is ἀνάψυξ*? Clearly, from the above rendering, *some refreshment, future*, and which *their conversion was to bring about*. But hardly, from what has been said, *refreshment in their own hearts*, arising from their conversion: besides the above objections, the following words, ἀπὸ προσώπου τοῦ κυρίου are not likely to have been used in that case. No other meaning, it seems to me, will suit the words, but that of '*the times of refreshment*,' the great season of joy and rest, which it was understood the coming of the Messiah in His glory was to bring with it. That this should be connected by the Apostle with the conversion of the Jewish people, was not only according to the plain inference from prophecy, but doubtless was one of those *things concerning the kingdom of God* which he had been taught by his risen Master. The same connexion holds *even now*. If it be objected to this, that thus we have the conversion of the Jews regarded as *bringing about* the great times of refreshment, and those times consequently as *delayed by their non-conversion* ('*neque enim est: mutare vos in melius, ut Deus mittat Christum: non esse potest: hoc non pendet a nostra μετανοία*.' Morus in Stier R. A. i. 91), I answer, that, however true

x = here only. see Rev. xx.
 11. Ps. xcvi. 5.
 2 Thess. i. 9.
 y ch. xxii. 14.
 xxvi. 16 only.
 Exod. iv. 13.
 z = Luke xxiv.
 46. Dan. ii.
 28.
 a = here only. Xen. Anab. v. 6, 20. b and constr. ch. xvii. 30. Luke i. 57. c here only †.
 d attr., ch. i. 1 refl. e = Luke xxiv. 25. ch. xxviii. 25. 2 Pet. i. 21. f ch. i. 16 refl.

20. rec προκηρυγμενον (either a mistake, or a gloss agreeable to the sense of vv 18. 21), with many mss Orig (iii. 143 c, Lachm): txt A(-χιρ-)BCDE mss (nrly), vss Chr Euthal al: *praparatum* Iren: *destinatum* and *praedesignatum* Tert: *praedestinatum* d e copt sah: *praedicalum* v: προκηρισμενον æth: προκηρυγμενον 133.—rec ιησ. χρ. (corr to more usual *appelln*, the connexion of χρ. not being perceived, see note), with AC &c vss (nrly) Cosm Iren: txt BD-gr E 46. 80. 95. 96. 126. 177 al Thl.—21. for αποκατ., *dispositionis* Iren: *exhibitionis* Tert.—rec for των αγ., παντων αγ., with a few mss Cosm: παντων των αγ. E all Chr₁ Chron-alex Thl (corr to suit ver 24, and των om d in rec by mistake, owing to -των preceding): txt ABCD h 27. 81. 105. 127. 142. 163 al vss Orig Chr₁ Iren Tert: αυτων των 13: om both 29. 100 sah.—rec places

this may be in fact, the other is fully borne out by the manner of speaking in Scripture: the same objection might lie against the efficacy of prayer. See Gen. xix. 22; xxxii. 26. Mark vi. 5. 2 Thess. ii. 3. 2 Pet. iii. 12.

ἀπὸ προσώπ. τ. κυρ.] 'From the presence of God' (the Father), who has reserved these καιροί in His own power. When they arrive, it is by His decree, which goes forth from His presence. Cf. ἐξῆλθεν δόγμα παρὰ Καίσ. Αὐγ., Luke ii. 1.

20.] ἀποστείλῃ (see above), literally,—not figuratively, by the Spirit:—even if the word 'send' be no where else applied to the second coming of the Lord, there is no reason why it should not be here: the whole ground and standing-point of these two orations of Peter are peculiar, and the very mention of the 'times of refreshment' proceeding forth from the presence of the Father would naturally lead to the position here assigned to the Son, as one sent by the Father. See below, on ver. 26. [Besides which, the aor. will not allow of the figurative interpn, confining, as it does, the 'sending' to one definite event. April, 1856.]

προκηρυγμενον] See refl. 'before appointed': ὑμῖν 'to you,'—as your Messiah. According to the right reading, χριστ. Ἰησοῦν, χριστόν may be connected with τὸν προκεχ. ὑμ., 'Him who was predestined your Messiah, namely, Jesus.'

21. ὃν δεῖ οὐρ. μ. δεῖσθαι] These words admit of a double rendering: (1) 'Whom the heaven must receive.' (2) 'Who must possess (capessere) the heaven.' Of these the former is in my view decidedly preferable, both as best suiting the sense, and as being the natural rendering, whereas the other is forced. Only two or three instances of δεχομαι used in this sense are produced, and in these it gets the meaning by signifying 'to take to one's self,' as property or inheritance: which would surely never be said of οὐρανόν, thus barely ex-

pressed. Besides, the emphatic position of οὐρανόν, with μέν attached to it, is almost decisive against this rendering. I apprehend that this particle in a sentence of the present form is always found appended to the subject, never to the object; and that, if οὐρ. had been the object, the form of the sentence would necessarily have been ὃν μέν δεῖ κ.τ.λ.—The reason given by Bengel for rejecting the right rendering, 'Caelo capi, i. e. cohiberi, concludi, violenta est interpretatio, quasi cœlum Christo majus sit; et inimica celsitudini Christi super omnes celos,' is best answered by himself, 'Non tamen nullo sensu dici potuit, cœlum suscipit Christum: admittit scil. ut thronus Regem legitimum;' only I would rather understand it locally, and recognize a parallel expression with that in ch. i., also local, νεφέλῃ ὑπέλαβεν αὐτόν. And so far from seeing in it any derogation from the Majesty of Christ, it seems to me admirably to set it forth: it behoves the heaven (which is his, obeying his will) to receive Him till the time appointed. The omission of the article cannot be adduced either way here: for οὐρανός 'the heaven,' is frequently anarthrous, as ἥλιος and other similar nouns: see (besides very numerous instances of οὐρ. after a preposition, which are hardly to the point) 2 Pet. iii. 12, and τὰν πρὸς ἔσπερον κέλευθον οὐρανοῦ, Eur. Orest. 1003. Ζεὺς ἐστὶν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός, Æsch. Frag. i. 96. The tragedians never prefix the article to οὐρανός, γῆ (meaning 'the earth'), αἰθήρ, or ἥλιος, except when qualified by an adjective, as ὦ τὸν αἰπὺν οὐρ. διφρηλατῶν, Soph. Aj. 485, and even then very seldom. Middleton has but very slightly noticed this, ch. iii. 1, § 5, note.

ἄχρι] Not during, as the advocates of the present spiritual sense of the passage wish to render it, but 'until;' see below.

χρόνων ἀποκαταστ. πάντων κ.τ.λ.]

Ἐ ἀπ' αἰῶνος αὐτοῦ προφητῶν. ²² Μωσῆς μὲν εἶπεν ὅτι
 προφήτην ὑμῖν ἡ ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν
 ἀδελφῶν ὑμῶν ἵ ὡς ἐμέ· αὐτοῦ ἀκούσεσθε ἡ κατὰ πάντα
 ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ²³ ἔσται δέ, πᾶσα ἡ ψυχὴ
 ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἡ ἐξολεθρευθή-
 σεται ἐκ τοῦ λαοῦ. ²⁴ καὶ πάντες ὁ δὲ οἱ προφήται ἀπὸ
 Σαμουὴλ καὶ τῶν ῥ καθεξῆς ὅσοι ἐλάλησαν καὶ ἡ κατήγ-
 γοντες αὐτῶν.

Deut. vii. 10 al. Jos. Antt. viii. 11, 1. o Matt. x. 18. John vi. 67. viii. 16, 17 al.
 viii. 1. ch. i. 4. xviii. 23 only ῥ. q = here only. see ch. xiii. 38. 1 Cor. xi. 26.
 g = Luke i. 70. John ix. 32 al.
 h = Matt. xxii. 21. ch. i. 30 (var. read.).
 Deut. xviii. 15, 18.
 i = Matt. vii. 21 al.
 k = ch. xvii. 21 al.
 l = Rom. iiii. 1 al.
 m = and constr., ch. ii. 17, 21.
 n = ch. ii. 43.
 p Luke i. 3.

απ αἰωνος aft προφ.: bef προφ. al Orig v: om D (αυτου των πρ.) 19 arm Cosm Iren Tert: alii aliter (prob the expr was found difficult, as Mey suggests, because strictly απ' αιωνος there were no prophets. Hence it was ejected to the marg and found its place variously when reinserted): txt (not an avoidance of the diffic as Meyer thinks, but a very usual collocation in the Acts) ABCE (των απ. αιων.) al Chron-alex &c.—22. rec aft μιν ins γαρ (to connect the prophecy of Moses, as an example, with ver 21), with qu?: txt ABCDE all v copt sah æth al Chr, Iren.—rec bef ειπεν ins προς τους πατερας, with a few mss (appy) Thl: also aft ειπεν DE (add ημων D al sah æth Iren, —υμων E al Bed-gr) all Bed-gr sah æth arm ar-pol Chr, Iren (appy one of the free additions to the text so common in D al in the Acts: see also ver 25): om ABC 15. 13. 36. 130 al v copt Syr.—υμων (1st) om B 60 copt Syr (om o θ. υμ.) Chr, ημων CE all syr sah æth Justin Thl Oec: txt AD &c v ar-pol &c Chr Iren.—εκ τ. αδ. υμ. om 38 (similar endings).—for υμων (2nd), ημων D-gr al Thl¹.—λαλησει C al.—23. rec an, with B(e sil)DE &c: txt AC al Thl.—rec εξολοθρ. with E &c: txt A(B?)CD &c.—24. δε om D.—κατεξῆς D.—for οσοι, οι C2D2 v: o D1: txt AB(e sil)C(appy)C2E &c.—for ελαλησαν, επροφητευσαν C2 æth arm.—rec προκατηγγειλαν (more accurate

The key both to the construction and meaning here, is our Lord's saying, Matt. xvii. 11, Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα. From this we see that ἀποκατ. πάντα stands alone, as the ἀποκατ. of all things: and that ὧν does not belong to πάντων. Next, what is ἀποκατάστασις? We must be guided by the usage of the kindred verb ἀποκαθίστημι (or -άνω). Certainly, 'to restore' is its usual import, and most strikingly so, accompanied however with the notion of a glorious and complete restoration, in ch. i. 6. To render our word fulfilment, and apply it to πάντων ὧν ἐλάλ. κ.τ.λ., is against all precedent.—And, in the sense of 'restoration,' I cannot see how it can be applied to the work of the Spirit, as proceeding, during this the interim-state, in the hearts of men. This would be contrary to all Scripture analogy. I understand it then of the glorious restoration of all things, the παλιγγενεσία, which, as Peter here says, is the theme of all the prophets from the beginning.—No objection can be raised to this from the meaning of χρόνοι: see ch. vii. 17, and Peter's own language, 1 Pet. i. 20, ἐπ' ἐσχάτῳ τῶν χρόνων. If the distinction be true between χρόνοι and καιροί, as denoting a longer and a shorter period respectively, which I much doubt,—it does not affect this passage:—for, either way, the χρόνοι ἀποκατ. will imply the time or period of the ἀποκατ., not the moment only when it begins or is

completed, as καιρός (not καιροί) ἀποκατ. might. De Wette is hardly right in saying that the unexpressed δε is to answer to μὲν is contained in the sense of ἀποκατάστασις: it is rather contained in the previous clause, καὶ ἀποστείλῃ κ.τ.λ. In order to fill up the ellipsis, this clause would have to be repeated after προφητῶν—τότε δὲ αὐτὸν ἀποστείλει. ὧν, i. e. οὗς, agreeing with χρόνους, or perhaps περὶ ὧν, i. e. χρόνων. It does not refer to πάντων,—see above.—On the testimony of the prophets, see ver. 18, note. 22.] This citation is a free but faithful paraphrase of the text in Deut. See LXX.—That the words, as spoken by Moses, seem to point to the whole line of prophets sent by God, is not any objection to their being applied to Christ, but rather necessitates, and entirely harmonizes with, that application. See the parable Matt. xxi. 33—41. And none of the whole prophetic body entirely answered to the ὡς ἐμέ, but Christ. The Jews therefore rightly understood it (though not always consistent in this, comp. John i. 21 with vi. 14) of the Messiah. 23. ἐξολοθρ.] LXX ἐγὼ ἐκδικήσω ἐξ αὐτοῦ. This word, only known to later Greek, is often found in the LXX. See besides reff., Gen. xvii. 14. Deut. ix. 3. Ps. xvii. 40; lxxii. 27. In most places where it occurs, the readings vary between -ολοθρ., and -ολεθρ.; see var. readd. 24.] See ver. 18, note.—The construction of the Vulg., defended by

^r=Matt. vii. 12. ^Luke xvi. 8. ² Thess. ii. 3. ^s= Luke i. 72. ^Rom. xi. 27. ^{Ps.} xxiv. 14. ^tatrr., ch. i. 1. ^u= Luke xxii. 29. ^{Heb.} viii. 10. ^{Gen.} xv. 18. ^v= Heb. x. 16. ^{Exod.} xxiv. 8. ^w= John vii. 42. ^Gen. xii. 32. ^xxii. 18. ^{xxvi.} 4. ^z= ver. 22 reff. ^{Eph.} i. 3 al. ^e Rom. i. 29. ^{Isa.} i. 16.

γειλαν τὰς ἡμέρας ταύτας. ²⁵ ὑμεῖς ἐστε οἱ υἱοὶ τῶν ABCDE
 προφητῶν καὶ τῆς ^s διαθήκης ^{ἥς} ^u διέθετο ὁ θεὸς ^v πρὸς
 τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραὰμ Καὶ ἐν τῷ
^w σπέρματί σου ^x ἐνυλογηθήσονται ^y πᾶσαι αἱ ^v πατριαὶ τῆς
 γῆς. ²⁶ ὑμῖν ^z πρῶτον ^a ἀναστήσας ὁ θεὸς τὸν ^a παῖδα αὐτοῦ
 ἀπέστειλεν αὐτὸν ^b εὐλογοῦντα ὑμᾶς ^c ἐν τῷ ^d ἀποστρέφειν
 ἑκάστον ἀπὸ τῶν ^e πονηριῶν ὑμῶν. IV. ¹ Λαλούντων δὲ

^x Gal. iii. 8 only. ^{Gen.} ut supra. ^y Luke ii. 4. ^{Eph.} iii. 15 only. ^{Nam.} i. 18.
^a = ver. 13. ^{ch.} iv. 27, 30. ^{Matt.} xii. 18. ^{Isa.} xlii. 1 al. ^b = Gal. iii. 9.
^c = ch. iv. 30. ^{Rom.} xiv. 13. ^d 2 Tim. iv. 4. ^{Luke} xxiii. 14. ^{Job} xxxiii. 17.

gloss, with C² a few mss Cosm: txt AB(C¹?)DE most mss v syrr arr copt aeth arm Chr Thl Oec Iren: ins *ἡμιν* lect 12.—25. rec bef *υιοι* om oi (as unnecessary, or perhaps in the way, as according to the common notion an art with the predicate distributes it), with D &c: txt ABCE all copt.—o θ. διέθ. BD copt sah: txt (some have *εθετο*) ACE mss (appy) v Syr aeth ar-pol &c Chr Cosm al.—rec aft *πατρ.* *ἡμιν* (*corrtn*, as oi πατρ. ἡμιν is the more usual, see ver 13, ch vii. 12, 15), with B(e sil)CD &c: txt AE 25. 38. 69 al sah arm slav Chr Chron-alex Thl Iren-ms.—και om 11 tol denid arm.—rec om *εν* (as unnecessary) with many mss e (al²): ins ABCDE &c.—επευλογηθ. A: ευλογηθ. A¹ (appy) al Chr Thl² Oec.—φυλαι 3. 18.—26. rec o *θεος* *αναστ.*, with ADE v Iren (iii. 12. 3: p. 478 Stieren) (*rearrangement for perspicuity*): txt BC lect 12 Syr ar-pol.—αυτου om 121.—rec aft τ. παιδ. αυτ. ins *ιησουν* (*marginal gloss*. All such additions, if at all the subject of variations, are spurious), with AB (e sil) mss (nrly) ar-pol al Cosm al: om CDE it v Syr ar-erp sah copt aeth arm Chr Chron-alex Thl³ Iren.—εξαπισταειν D Chron-alex.—αυτον om D Chr₁ Thl Iren.—ευλογουντας D-gr: add και αγιαζοντα 43. 81.—επιστρεφειν 96.—εκαστ. υμων 13 sah.—for απο, εκ D.—for υμων, αυτων C¹ 13. 61¹. 68² al, αυτου 5. 27. 29. 69. 100. 104. 127. 163 al, and one or the other d v sah copt Iren: om B Chr₂ Thl³ (*corrections and omission to suit εκαστον which did not seem to tally with υμων*): txt ADE all (some vss omg εκαστ.) cosm al.

Casaubon and adopted by Valcknaer and Kuinoel, τῶν καθεξῆς ὅσοι ἐλάλ., 'et omnes prophetæ a Samuel, et deinceps qui locuti sunt,' is not so good as the ordinary one in E. V. Cf. ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφ., Luke xxiv. 27.—Still less admissible is the rendering given in Dr. Burton's note, as perhaps the literal one, 'And (to the same effect spoke) all the prophets from S. downwards, as many as spoke and predicted these days.' *To what effect?* And would not the sentence thus amount to little more than saying, 'As many prophets as predicted these days, predicted these days?' Peter's aim is to shew the unanimity of all the prophets in speaking of these times.—Samuel is named, more as being the first great prophet after Moses, than as bearing any part in this testimony. The prophetic period of which David was the chief prophet, began in Samuel. See 1 Sam. ii. 10. 35 (Stier). τὰς ἡμ. ταύτ.] 'These days' now present, not the times of restoration, as De Wette and others understand: which would require ἐκείνας. 'These days' are, in fact, connected with the times of restoration, as belonging to the same dispensation and leading on to them; and thus the apostle identifies the then time with this preparation for (ὅπως ἂν ἔλθ.) and expectation of (ἄχρι) those glories:

but to make τὰς ἡμ. ταύτ. identical with the καιροὶ ἀναψ. and the χρόν. ἀποκατ., is to make him contradict himself. 25.]

He applies this to them as being inheritors of the promises. They were descendants, according to the flesh, and fellow-partakers, according to the spirit.—For a full comment on this promise made to Abraham, see Gal. iii. 16.—This is cited freely from the LXX, which for αἱ πατριαὶ has τὰ ἔθνην. 26.] πρῶτον, 'first,' implying

the offer to the Gentiles (but as yet, in Peter's mind, only by embracing Judaism) afterwards: see ch. xiii. 46. Rom. i. 16.—It is strange how Olshausen can suppose that the Spirit in Peter overleapt the bounds of his subsequent prejudice with regard to the admission of the Gentiles:—he never had any such prejudice, but only against their admission uncircumcised, and as Gentiles.—It is still stranger how a scholar like Dr. Burton can propose the ungrammatical and unmeaning rendering, "πρῶτον is perhaps used with reference to Christ's first coming, as opposed to his second." This would require τὸ πρῶτον,—and would certainly imply in the mind of the speaker an absolute exclusion of all but Jews till the second coming. ἀναστήσας, not 'from the dead:' but as in ver. 22.

παῖδα, 'His Servant:' see note, ver. 13.

αὐτῶν πρὸς τὸν λαὸν ^f ἐπίστησαν αὐτοῖς οἱ ἱερεῖς καὶ ^f ὁ ^g στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, ² ^h διαπονού-
μενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ ⁱ καταγγέλλειν
^k ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν ³ καὶ ^l ἐπ-
έβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς ^m τήρησιν ⁿ εἰς
τὴν αὔριον, ἣν γὰρ ^o ἐσπέρα ἦδη. ⁴ πολλοὶ δὲ τῶν ἀκου-
σάντων τὸν λόγον ἐπίστευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν
ἀνδρῶν [ὡσεὶ] χιλιάδες πέντε. ⁵ ^p ἐγένετο δὲ ^q ἐπὶ τὴν

Thucyd. vii. 86. 1 Macc. v. 18. n Matt. vi. 34. Jos. iii. 5. o Luke xxiv. 29. ch. xxviii.
23. Dan. vi. 14. p constr., Matt. xviii. 13 al. q Mark xv. 1 reff.

CHAP. IV. 1. for αὐτων, των αποστολων (beginning of an ecclesiastical portion) 163

al lectt (nrly).—προς τ. λ. om 13.—aft λαον, add τα ρηματα ταυτα DE Syr syr-marg ar-erp Thl¹ Lucif.—αυτοις om D v Lucif.—οι αρχιρεις BC al aeth.—κ. ο στρ. τ. ιερου om D: aft σαδ. Syr: στρατηγοι Syr sah.—2. και διαπ. C¹ (appy): καταπ. D²: καιαπ. D¹.—τον λ. αυτους 163: for λαον, λογον 13.—αναγγελλειν τον ιησουν εν τη αναστασει D.—for την εκ, των D h all e sah aeth ar-pol Chr Thl¹ Lucif: txt ABCE &c.—3. επιβαλοντες και εθ. D-gr: επιβαλλον 119 al.—aft εθεντο add αυτους (to complete sense) ACE all vss (nrly) Chr Thl²: txt B(e sil)D & Thl¹ Lucif.—επανριον D al.—4. ακουοντων 117.—τον λογον om A.—και αριθμ. τε εγιν. ανδρ. D.—rec bef αριθμος ins o (from supposed necessity of art), with AE &c: om BD (om των also: a similar gramm corr).—for ωσει, ως (corr?) BD lect 12: om A v copt sah aeth: txt E &c. (It seems doubtful

ἀπέσταιν, indefinite, of the sending in the flesh; 'sent,' not 'hath sent;' it does not apply to the *present time*, but to God's procedure in raising up His Servant Jesus, and His mission and ministry: and is distinct from the ἀποστείλῃ of ver. 20. This is also shewn by the pres. part. εὐλογοῦντα, inaccurately rendered in E. V. 'to bless you.' He came 'blessing you, in (as the conditional element of the blessing) turning every one from your iniquities;' thus conferring on you the best of blessings. εὐλογ., in allusion to ἐνευλογ., ver. 25. ἐν τῷ in this sense, see Luke viii. 5. The application to the *present time* is made by inference:—'as that was His object then, so now:'—but (see below) the discourse is unfinished.—The *intransitive* sense of ἀποστρέφειν,—'which blessing is to be gained by (in) every one of you turning from your iniquities,'—given in the Vulg. 'ut convertat se unusquisque,' and maintained by Theophyl., Oec., Beza, Kuinoel, Meyer, &c., on the strength of ver. 19, is inadmissible,—as ἀποστρέφω is not found thus used in the N. T., and we have the precedent of Luke xxiii. 14. Rom. xi. 26 for the transitive sense. The argument from ver. 19 tells just as well for it: 'Repent and be converted, . . . for this was the object of Jesus being raised up, to confer on you this very blessing, the turning away each of you from your iniquities.'—This discourse does not come to a final conclusion as in ch. ii. 36, because it was interrupted by the apprehension of the App.

CHAP. IV. 1—4.] APPREHENSION AND IMPRISONMENT OF THE TWO APOSTLES.

1.] ἐπέστ., see reff. οἱ ἱερεῖς, the officiating priests, as soon as they were released from their duties.—The στρατηγὸς τ. ἱεροῦ was the captain of the Levitical guard of the temple, mentioned by Jos. B. J. vi. 5, 3, δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες, ἡγχιαν τῷ στρατηγῷ. We hear in Jos. Antt. xx. 6, 2, of ὁ στρατηγὸς Ἀνανος: and in B. J. ii. 12, 6, he is said to be son of the h. priest Ananias. In 2 Macc. iii. 4, we hear of the προστάτης τοῦ ἱεροῦ, who appears to have been the same officer. See Winer, RWB., art. Tempel, end. Σαδδουκ.] See note on Matt. iii. 7. Perhaps they on this occasion had moved the guard and the priests to notice the matter: for διαπον. seems only to refer to them. 2.] ἐν τ. Ἰησ.,—not, as E. V., 'through Jesus,' but 'in the person (or case) of Jesus,' alleging Him as an example of that which the Sadd. denied. 'The resurrection through Jesus' does not appear on the present occasion to have formed part of their preaching. 3.] ἐσπέρα, the second evening, beginning with the twelfth hour: see Matt. xiv. 15, and note. 4.] ἐγενήθη—This form is unknown in good Greek: but common in Hellenistic,—see Col. iv. 11. 1 Thess. ii. 14. Winer, § 15. It appears to have been originally a Doric form: [and is commonly used where a passive sense is admissible, and an agent understood: cf. e. g. Matt. vi. 10; viii. 13; xxi. 42;—1 Thess. i. 5, 6; ii. 5, and notes there. Here, as there, the agent would be God: see ch. ii. 47. April, 1856.] τῶν ἀνδρῶν] It does not appear whether we are to take this strictly as masculine, or more

^r Matt. xxii. 34. Neh. vi. 2.
^s = Luke xviii. 18. John iii. 1 al.
^t = ch. vii. 13 xiii. 26. Jer. xlviii. 1
^u here only.
^v Jos. Antt. xv. 3, 1.
^w Matt. xxvii. 2. John viii. 3. Num. xxvii. 22.
^x = Luke vi. 32, 34 al.
^y = ch. iii. 12. 2 Kings xv. 2. al.
^z = Matt. vii. 22 al. fr.
^a = Luke i. 15. Prov. xv. 4.
^d = Luke ix. 43. ver. 21 al.
^{vi. 7.} Mark xi. 22. John xvii. 2.
^{ich. i. 19} rell. Ezra iv. 12.

ἄνριον ^r συναχθῆναι αὐτῶν τοὺς ^s ἄρχοντας καὶ τοὺς ^{ABDE}
 πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν Ἱερουσαλὴμ, ⁶ καὶ
 Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ
 Ἀλέξανδρον καὶ ὅσοι ἦσαν ἐκ τῶν γένους ἀρχιερατικοῦ,
 7 καὶ ^v στήσαντες αὐτοὺς ^v ἐν μέσῳ ^w ἐπυνθάνοντο Ἐν
^x ποίᾳ ^y δυνάμει ἢ ἐν ^z ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς ;
 8 τότε Πέτρος ^a πλῆσθεις πνεύματος ἁγίου εἶπεν πρὸς
 αὐτοὺς ^h Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσ-
 ραὴλ, ⁹ εἰ ἡμεῖς σήμερον ^c ἀνακρινόμεθα ^d ἐπὶ ^e εὐρωγεσίᾳ
^f ἀνθρώπου ἀσθενοῦς, ^g ἐν τίνι οὗτος ^h σέσωσται, ¹⁰ ἡ γυν-
 αὶ ^b ver. 5. ^c Luke xxiii. 14. ch. xii. 19 al. 1 Kings xx. 12.
^o = here only. ^{occ.} 1 Tim. vi. 2 only. ^{Ps.} lxxvii. 11. ^f constr., Luke
^g = Matt. xii. 27, 28. ^{Hos.} i. 7. ^h = Matt. ix. 22 al. fr.

whether the word was originally in the text at all).—5. *τη επαυριον* 96: *αυριον ημεραν* D¹.—*συναχθησαν οι αρχ. κ. οι πρεσβ. κ. γρ. και αννας &c* D.—*αυτων* om D 3. 95¹ Syr copt aeth ar: ins AB(e sil)E & v sah &c.—rec bef *πρεσ.* and *γρ.* om *τους* (supposed unnecessary), with E &c: ins AB (D see above) all.—rec *εις ιερουσαλ.*, with I &c (*corrū to suit συναχθῆναι*, cf Matt vi. 26, xiii. 30; and esp xxvi. 3): txt ABDE all sah (in jerusalem many vss) Chrⁱ: ε. ιερ. om Syr.—6. κ. αννας ο αρχιερευσ κ. καιαφας κ. ιωαννης (ιωναθας D) κ. αλεξανδρος ABD al (combination of the ready found as above, ver 5, in D, and the ordinary one): txt E &c.—*ιεραιτικον* 16. 18. 26. 46 al lect 1: *sacerdotali* v e copt ar-pol.—7. rec *εν τω μεσω* (*corrū: art inserted because no genitive follows*, see Matt xiv. 6; so Meyer), with AB (e sil) and appy a few mss: txt DE most mss Chr Thl.—8. *πετρος* om 117.—*του ισρ.* om (as unnecessary *aft του λαου*?) AB v c copt sah Cyr Fulg: ins DE mss appy Bed-gr Syr ar-pol &c Thl Iren Cyr Ambr.—*του* om 96: *του λαου ισρ.* 33. 34.—add at end *ακουσατε* E 15. 18. 37 v Syr ar-erp aeth Cyr.—9. *aft ανακρινομ.* ins *αφ υμων* DE Syr ar-erp Iren Cyr.—επ' D al.—εν . . . σεσωσται om lect 12: *ουτος* om

loosely as if they were ἀνθρώπων; Meyer thinks the former: Olshausen, that as yet only *men* attached themselves to the church (but see ch. i. 14): De Wette objects to the stricter view, that Luke does not so reckon, ch. ii. 41; but leaves it undecided. The laxer use of ἀνδρῶν occurs Luke xi. 31, and James i. 20. In ch. v. 14, *men and women both* are mentioned as being added to the Lord.—Nor is it quite certain whether this number was that of new converts on this occasion, or of the whole Church: but most probably the latter.

5—12.] THE APOSTLES EXAMINED BEFORE THE SANHEDRIM. PETER'S SPEECH.

5.] αὐτῶν, of the Jews: a construction frequently used where there can be little chance of mistaking to whom or what the pronoun refers, see John viii. 44, note. Rom. ii. 26. Winer, § 22, 3. In this place, however, it has been mistaken: for Meyer refers αὐτῶν to the believers just mentioned, inasmuch as they were Jews: absurdly enough.

ἄρχ. κ. πρεσβ. κ. γρ.] The Sanhedrim: see Matt ii. 4; xxvi. 59; ch. v. 21.

ἐν Ἱερουσαλὴμ.—Why is this specified? The difficulty of accounting for it has led in the later MSS. to ἐν being altered to εἰς, so as to imply that certain of them who dwelt out of town (Lightf., &c.) were summoned to Jerusalem. I believe it

merely implies that the meeting was not held in the temple, as in ch. vi. 13—15, but in the city.

6.] On Annas and Caiaphas, both called high priests, Luke iii. 2,—see note there. Of John and Alexander nothing is known. Lightfoot supposes John to be identical with the Jochanan ben Zachai of the Talmud, who however (De W.) was not of the high-priestly, but only of the priestly race:—and Pearson, Wolf, Krebs, and Mangey suppose Alexander to have been the brother of Philo Judæus, mentioned by Jos. Antt. xviii. 8, 1. But this is very improbable: for he was Alabarch of the Jews at Alexandria, Jos. ibid.

7.] ἐν ποίᾳ δυνάμει—not = ἐν π. ἐξουσίᾳ, 'in what authority,'—but 'in what power;' what was the enabling cause, the element in which, as its condition, the deed was wrought?—ἐν ποίῳ ὀνόματι—not 'in what name,'—i. e. 'by whose authority,' but 'by ('in,' see above) what name,' spoken as a word of power: see ch. iii. 6, 16. Jos. Antt. viii. 2, 5.

τοῦτο, not the teaching (Olshaus., &c.), but the miracle: and that only;—not both the and the teaching (Heinr.).

8.] πλῆσθ. πν. ἁγ., i. e. specially, for the occasion.

9.] εἰ, 'if,' with an implication of the fact being so: see ch. xi. 17. ἐν τίνι, not 'by (in) whom,'—this is

d ch. v. 27, 34 al.
 e here only. see ch. xvii. 18.
 f constr., Matt. xx. 32. Gen. xx. 9.
 g = here only. h = ver. 30.
 i ch. ii. 43 al.
 i constr., ch. i. 19 reff.
 k 2 Tim. ii. 16. ch. xx. 9.
 l Jer. xxi. 4. Jer. ii. 12.
 l here only. Deut. xxix. 26.
 m = John xxi. 23. ch. xx. 29.
 n ver. 29. ch. ix. 1. Eph. vi. 9 only.
 o Job xxiii. 6.
 o 1 Pet. ii. 23 only. Gen. xxvii. 42.
 p constr., ch. v. 28 reff.
 p Matt. xxiv. 5 l.
 q Luke ix. 49. ch. v. 28, 40.
 q = ch. v. 28 al. fr.
 s here only. τὸ καθ., Ezek. xiii. 3, 22.
 t 2 Pet. i. 16, 18 only. Job xiii. 7 al.
 u = Luke xxiv. 47 al.
 v = Matt. xxvii. 49. Luke xiv. 28, 31. Gen. xlii. 16.
 w = Luke xvi. 15. Prov. xiv. 12 Heb.
 x = Matt. xiv. 15 al.
 y = Luke vii. 43. 1 Cor. xi. 13. Ps. lvi. 1.
 z here only. a = Matt. xiv. 15 al.
 b = Luke v. 19. (and constr.), xix. 48.
 c Luke i. 62. ix. 46.
 d 2 Pet. ii. 9 only. Wisd. xi. 16.
 e ver. 9.
 f constr., Mark v. 42. Luke ii. 42 al.
 g constr., here only.

rec συνεβαλον (*corr*n to *more usual tense*), with B(e sil)D & sah æth ar-pol Thl²: txt AE all v Syr copt & Thl¹ Lucif.—16. rec τι ποιήσωμεν (*corr*n to the *more usual expr*: see also ch ii. 37), with B(e sil)D & most vss Lucif Ambr: txt AE-gr all d Thl.—γεγονεῖναι D¹ gr, εγενετο 127 al.—φανερωτερον εστιν D-gr.—αρνεσθαι (*corr*n to *suit the pres*) ABD 5. 27. 29 al Bas-sel: txt E & Thl.—17. αλλ (om D-gr) ινα δε A²: add το ρημα sah.—επι πλειον τι D.—aft λαον, add τα ρηματα ταυτα E syr-marg Lucif.—απειλη om (*prob mistake in copying*; perhaps om d unnecessary, the idiom not being understood) ABD 25. 40. 105. 127. 163 v al Bas-sel Oec Lucif: ins E most mss ar-pol syr Thl &c.—απειλησμεθα all æth Chr (mss) Thl, απιλησμεθα D², επιλησμεθα D¹, and add συν D: txt AB(e sil)E & vss nrly Thl¹ Lucif.—αυτους lect 1.—for μηκει, μη A 142.—απο του νυν sah.—ανθρωπων all Thl¹.—18. for και καλ. αυτ., D syr-marg Lucif have συγκατατιθεμενων δε αυτων τη γνωμη φωνησαντες αυτους (*προσκαλεσμενοι* 137. 163); and D adds παρηγγειλαντο κατα το μη φθ.—rec aft παρηγγ. ins αυτοις (*a common filling-up*), with l all vss Thl Lucif: om ABD-gr E all v arm syr Chr.—το om B (D see above).—for καθολον, παραπαν 4.—του om 137. 142. 180 al.—19. αποκριθεις δε π. κ. ι. D: ο ιω. A.—rec πρ. αυτ. ειπον, with l &c: txt AB(ειπαν)DE 5. 13. 69. 104. 105 v copt arm & Chr.—τουτο υμ. δικιον φαινεται E.—20. rec ειδομεν, with E & c (ιδον μεν 73): txt ABD al.—21. μη (or μηδε) ευρισκ. D 36. 100. 105. 127 v sah Lucif: μηδε ευρηκοτες 117: add αιτιαν D Syr arr.—το om E 18.—κολασονται all Chr Thl: κολασουσιν 34: txt AB(e sil)DE &c.—φοβουμενι τον λαον παντ. γαρ E.—22. πλειω των 42.—rec τεσσαρ. with E &c: txt A (B?) (D has μ) &c.—rec εγεγονει, with AE (*corr*n to *more usual form*): txt

with Jesus:—not for a *pluperfect*, here or any where else: nor is ησαν;—‘that they (once) were with Jesus.’ 14.] This, according to De W., is the only place in Luke where τε couples two sentences. He therefore objects to the reading; and also as destroying the contrast; but clearly the former is no sound critical reason, nor is it correct: see ch. iii. 10 al. fr.:—and I cannot see that any contrast is intended: the two circumstances which the Sanhedrim found it difficult to gainsay were, the boldness of these illiterate men, conferred by their

companionship with Jesus, and the presence of the healed man standing with them. 17. διανεμηθη] ‘be scattered’ or ‘spread’: lit., be distributed: so Plato, Minos, 317 d, τις επιστήμων διανέμει ἐπὶ γῆ τὰ σπέρματα; and afterwards, τις δὲ τὴν τροφήν ἐπὶ τὰ τῶν ἀνθρώπων σώματα διανέμει ἀριστος; ἀπειλῇ ἀπειλ.] for idiom, see reff. The constr. of ἀπειλῇ with an infin., stated by Dr. Bloomf. to be ‘so rare that even the best lexx. scarcely adduce an example,’ is its *ordinary constr.*: see Palm and Rost sub

τοῦτο τῆς ἰάσεως. ²³ ὁ ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπαν. ²⁴ οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἤραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν ²⁵ Δέσποτα, σὺ ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου ²⁶ στόματος Δαυὶδ ὁ παιδὸς σου εἰπὼν ²⁷ Ἰνα τί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; ²⁸ παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. ²⁹ συνήχθησαν γὰρ ἐπ' ἀληθείας

10, 14, 58. 1 Thess. ii. 1. φῶβος κενός, Xen. Anab. ii. 2, 21. t ver. 10 reff. u = Matt. xlii. 34. Neh. vi. 2. v = Matt. xvii. 1 al. w Rev. x. 10 al. x Luke iv. 25 al.

BD.—23. ἀπολ. δε οι αποστολοι (beginning of an ecclesiastical portion) 78². 96. 177.—for ἰδιους, ἀδελφους Syr ar-erp : ιουδαιους (error) 73.—ἀνηγγ. 38. 93.—προς αυτους οσα 13.—rec ειπον, with E &c: txt ABD.—24. aft ακουσαντες, add και επιγνοντες την του θεου ενεργειαν D.—την φων. αυτων E vss.—rec ειπον, with E &c: txt ABD al.—ο θεος om AB am demid copt Ath Ambr, and (tu es) v Hil Aug al: for συ, ο θεος (omg συ) 13 Chr₁: ο θ. ημων, or κυριε ο θεος, or κυριε ο θ. ημων al: συ ει ο θεος 32. 42. 69 lect 1 Thl¹ Iren: txt DE &c Lucif. (The variations may be explained by the difficulty found in the position of ο θεος, some treating it as voc, others as nom, and glossing accordy. They form a strong testimony to its genuineness in its present position.)—25. rec for του . . . παιδος σου,—δια στοματος Δαβιδ του παιδος σου (see below), with (no MS) most mss ar-pol Thl Hil &c: D has os δια πνευματος αγιου δια του στομ. λαλησας δαυιδ παιδος σου: txt ABE 13. 15. 27. 29. 36 al. The minor varr are very numerous: πνι. αγιω or εν πνι. αγιω v æth: qui patris nostri per spiritum sanctum os david pueri tui dicens e, qui per spiritum sanctum ore david patris nostri pueri tui dixisti Iren, qui per spiritum sanctum et os patris n. d. pueri tui dixisti Lucif. See many more in Scholz. (It seems to me that every testimony tends to confirm the more difficult and complicated readg of the text. Meyer dismisses it as a congeries of various glosses. But glosses on what? Had the rec been the original, no reason can be assigned why it should have been glossed on at all,—nor, if it had been, why the glosses should have been inserted into the text in so unusual an order of constr. See note.)—27. επ αληθ.

voce, and cf. Il. i. 161; xiii. 143; xv. 179, al. freq.: Od. xi. 313. Xen. Mem. iii. 5. 4. Hell. v. 4. 7. Eur. Med. 287. The use of the middle in the active sense is confined to later Greek. 18.] ἐπί, so as to make that Name the subject (basis) of their discoursing.

19—22.] THE APOSTLES' ANSWER AND DISMISSAL. 21.] **προσάπειλ.** 'having threatened them in addition,'—with threats superadded to the inhibition of ver. 18.

18. **μηδέν**, 'no means': not μηδέν αἷτιον, see John xiv. 30. The difficulty with the Sanhedrim was, to find any means of punishing them which should not stir up the people; διὰ τὸν λαόν belongs to this clause, not to ἀπέλυσαν αὐτ.

22.] **πλ. τεσσ.** for πλ. ἡ τεσσ. so sometimes in classical Greek; so οὐκ ἔλασσον πέντε καὶ ἑκοσι, Thucyd. vi. 95. See Winer, § 38, 5. **τὸ σημ. τῆς ἰάσ.**—the genitive of apposition; so τὸν ἄρραβωνα τοῦ πνεύματος, 2 Cor. v. 5. **σημεῖον περιτομῆς**, Rom. iv. 11, &c. The circumstance of his being more than forty

years old both gave notoriety to his person as having long resorted there, and made the miracle more notable, his malady being more confirmed.

23—31.] PRAYER OF THE CHURCH THEREUPON. 23.] **τοὺς ἰδίους**, the other Apostles, and possibly some others assembled with them. There is nothing in vv. 31, 32 to mark that only the Apostles were present on this occasion.

24.] **ὁμοθ.** ἤραν φων., not, as Meyer supposes, literally all speaking together in a known formula of prayer, but led by some one, and all assenting; not τὰς φωνάς, but φωνήν: see note on ch. ii. 6.

σὺ ὁ θεὸς ὁ ποι.: 'Thou art God who hast made':—not Thou O God who hast made:—in this latter case, the first sentence would go on to the end of ver. 26, and there abruptly end, without any prayer being expressed: whereas now it is an acknowledgment that it was the same God, who was now doing these things, that had before time prophesied them of Christ.

25.] The text of this verse (see var. read.) is in a

^y = Matt. xxvii. 27.
^z = ch. iii. 26.
^a Luke iv. 18, from Isa. lxi. 1, ch. x. 38.
^b plur., see ver. 25.
^c = here only. Ps. lxxvii. 42.
^d ch. ii. 23 reff.
^e Rom. viii. 29.
^f Eph. i. 5 al.†
^g ch. v. 38, xvii. 30, xx. 32, xxvii. 22.
^h Acts only†.
ⁱ Matthew, § 282.
^j Luke i. 25 only. Exod. ii. 25.
^k ver. 17 reff.
^l ch. ii. 4 reff.
^m ch. ii. 29 reff.
ⁿ = ch. xx. 13 reff.
^o = ch. iii. 26. Rom. xv. 13.
^p ver. 27.
^q absol., here only.
^r = Matt. xxii. 35. Neh. vi. 2.
^s = ch. iii. 16 reff.
^t = Matt. xxii. 35. Neh. vi. 2.
^u Luke i. 15 al.
^v ver. 29. ch. ii. 29 reff.
^w = ch. iii. 16 reff.
^x = ch. vii. 49.

εν τῇ πόλει ταύτῃ ^y ἐπὶ τὸν ἅγιον ^z παῖδά σου Ἰησοῦν, ὃν ^{ABDE}
^a ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ
^b λαοῖς Ἰσραὴλ, ²⁸ ποιῆσαι ὅσα ἡ ^c χεὶρ σου καὶ ἡ ^d βουλὴ
 σου ^e προῶρισεν γενέσθαι. ²⁹ καὶ ^f τὰ νῦν, κύριε, ^g ἐπιδε ἐπὶ
 τὰς ^h ἀπειλὰς αὐτῶν, καὶ ⁱ δὸς τοῖς δούλοις σου ^j μετὰ ^j παρ-
 ρησίας ^k πάσης λαλεῖν τὸν λόγον σου ³⁰ ἐν τῷ τῇν ^m χεῖρά
 σου ^m ἐκτείνειν σε εἰς ^o ἱασιν, καὶ σημεῖα καὶ τέρατα γίνε-
 σθαι ^o διὰ τοῦ ὀνόματος τοῦ ἁγίου ^p παιδός σου Ἰησοῦ.
³¹ Καὶ ^q δεηθέντων αὐτῶν ^r ἐσαλεύθη ὁ ^s τόπος ἐν ᾧ ἦσαν
^t συνηγμένοι, καὶ ^u ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύ-
 ματος, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ ^v μετὰ ^v παρρησίας.

om 180.—rec om εν τη πολει ταυτη (as unnecessary, see note), with qu? : ins A¹ (πολ.
 σου) BDE all (εν πολιτεια 66) vss (exc ar-pol) Chr Cyr Cosin Iren Tert, Lucif Hil all.
 —σου παιδα D 137.—τε om 180 sah.—λαος E 3. 33 Syr ar-erp Thl¹ Hil Aug.—28. μη
 ποι. 98².—σου (2nd) om A¹B al vss Hil Lucif Ambr.—29. εφιδε (ειδε) A(B?)DE &c :
 επειδε 3. 13. 38. 99.—πας. παρρ. D-gr E v copt ar-pol Hil Lucif : πασ. om 26. 36. 57.
 137 al lect 1 Syr æth Thl-comm.—30. In χειρα σου εκτεινειν σε, om σου A (σε εκτ.)
 B (εκτ. σε) : om σε DE 27. 40. 57 al vss Chr : txt l &c (I retain both pronn here, and
 σου in ver 27, as agreeing better with the character of the direction of the prayer. They
 have prob been omd as unnecessary).—ιασεις 180 sah.—γενεσθαι D¹ 133.—31. rec πν.
 αγιου, with E &c vss (to square with ch ii. 4) : txt ABD al am.—aft παρρ., ins παντι τω

very confused state. I have kept to that of the oldest MSS., adopted also by Lachmann. Though harsh in construction, their words are not senseless, as De Wette styles them,—στόματος Δαυιδ . . . being in apposition with πνεύματος ἁγίου. The rec. has been an emendation and simplification of the text, which bears, in this its original form, the solemn and stately character, in the accumulation of parallel clauses, of the rest of the prayer; cf. ver. 27.

Ἰνα τί κ.τ.λ.] cited verbatim from the LXX.—The Messianic import of this Psalm has been acknowledged even by those who usually deny all such reference, e. g. De Wette. Meyer endeavours to refer it to some circumstances then present, but is not bold enough to enter into any vindication of his view.

φρυσάσω is only found in the middle in good Greek (see Kypk. Observ. ii. p. 30 f. Meyer). φρύαγμα ἐστὶ τὸ ἀλόγιστον κίνημα, Athanas. in Catena. 27.] The γάρ implies an acknowledgment of the truth of God in the fulfilment of the prophecy: Thou art the God who hast, &c. for these events have happened accordingly.

εν τῇ πόλει ταύτῃ, which has been excluded from the text on account of its apparent redundancy, answers to ἐπὶ Σιών ὁρος τὸ ἅγιον αὐτοῦ, Ps. ii. 6. See also Matt. xxiii. 37. Luke xiii. 33. The parts of this verse correspond accurately to those of the prophecy just quoted.

παῖδα, 'servant,' as before, ch. iii. 26. Jesus, the Servant of

Jehovah, is the antitype and completion of David, and of all other servants of the Lord: what is said of them only partially and hyperbolically, is said literally and entirely of Him.

28.] There is an ellipsis in the thought between ποιῆσαι and ὅσα: ποιῆσαι, [ὥς μὲν ἐδόκει, τὴν ἰδίαν βουλήν, ὁντως δὲ] ὅσα . . . As De Wette well remarks, συνήχθησαν ποιῆσαι is used subjectively, 'they were collected, to do,' and then the speaker changes his ground to an objective one in ὅσα—(as they believed—but really) as many things as Thy hand, &c.—ποιῆσαι must not be rendered, with Kuinoel, 'ita ut facerent.' It does not express the result, but the intention, of their assembling. Still worse is it to take ποιῆσαι with ἐχρισας, 'Whom Thou hast anointed, . . . to do,' &c., as some have proposed: the parenthesis, as well as the whole train of thought, forbidding it. ἡ χεὶρ. σ. κ. ἡ βουλὴ] not a ἐν διὰ δυοῖν (Kuinoel): χεὶρ indicates the Power, βουλὴ the Wisdom of God. The Wisdom decreed, the Hand performed: but the same word προῶρισεν is used of both by what grammarians call zeugma,—as in γάλα ὑμᾶς ἐπότισα, οὐ βρωμα, 1 Cor. iii. 2. See Winer, § 66, 7.

30.] εν τῷ, see ref. and note there: 'In Thy stretching forth (while Thou stretchest forth) Thine hand for (εἰς, of the purpose) healing, and that signs and wonders may come to pass by means of the Name of Thy Holy Servant Jesus.' 31.]

32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ ^w καρδία καὶ ἡ ^x ψυχὴ ^{wx} μία, καὶ ^{xx} οὐδὲ εἰς τὶ τῶν ^y ὑπαρχόντων αὐτῷ ἔλεγεν ^z ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα ^a κοινά. 33 καὶ ^b δυνάμει μεγάλη ^c ἀπεδίδουν τὸ ^d μαρτύριον οἱ ἀποστολοὶ τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, ^e χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. 34 οὐδὲ γὰρ ^f ἐνδέχης τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ ^h κτήτορες ⁱ χωρίων ἢ οἰκῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς ^k τιμὰς τῶν ^l πιπρα-

F vv.
33, 31.

w 2 Chron. xxx. 12.
x Phil. i. 27.
xx 1 Chron. xii. 38.
xx 1 Cor. vi. 5.
y = Esth. viii.
z = Luke viii. 3.
a = John x. 3, 4, 12.
b = ii. 44 reff.
c = ch. i. 8.
d = Luke iv. 36.
e = here only.
f = here only.
g = here only.
h = here only.
i = 1 Cor. ii. 1.
j = here only.
k = here only.
l = here only.

John i. 7 and passim.
iv. 14. Rom. iii. 22.
k = ch. v. 2, 3. vii. 16.

e = Luke ii. 40 al. see note, and ch. ii. 47.
f = Luke x. 6. 1 Pet. i. 18 reff.
g = here only. Deut. xv. 4, 7.
h = here only.
i = Matt. xiii. 46. Exod. xxiii. 3.

1 Matt. xiii. 46. Exod. xxiii. 3.

θελοντὶ πιστεῦν DE Bed-gr Iren Aug (om πιστ.).—32. bef καρδ. om η ABD¹ 96 Orig₂: ins D²E mss (appy) Orig₂ Leont Thl.—καρδ. μια sah.—bef ψυχ. om η AD 96 Orig₂: ην αυτ. κ. μια και ψ. μια Ath Thdrt: ins BE mss (appy) Orig₂ Leont Thl. (*The art was omd in both cases for simplification: 'they had one heart and soul' being easier than 'their heart and their soul was one.'*)—aft μια, add και ουκ ην διακρισις εν αυτοις ουδεμια DE (for δ., χωρισμος, and for ουδ., τις E) Bed-gr Cypr₂ Ambr Zeno.—και om E.—ουεις D 96². 133. 142.—τι om D.—αυτου D, -των all Thl, om h 18. 36. 133 al.—αλλα D.—παντα BD al: txt AE &c.—33. rec μεγ. δυν., with E &c vss: txt ABD 38. 113 al v ar-pol Iren Aug.—επιδιδουν 133.—οι αποστ. το μαρτ. AE all v al Thl¹ Aug: txt BD Iren.—της αναστ. om 26. 31.—aft ησου, add χριστου A (ι. χρ. του κυρ.: add ημων al vss: ι. χρ. only, Syr arr) DE all Syr ar-ep copt æth arm slav-mod Chr: του κυρ. ιησ. της αναστ. B (*very usual varr where the name ιησ. or χρ. occurs: the canon being in such cases, that the simplest well-supported form of expr was the genuine text*).—34. ενδεος 137.—for υπηρχεν (om 5), ην (*corrū to avoid tautology*) AB (ην τις) F all Cyr: txt DE.—οσοι γαρ κτητ. ησαν χωρ. η οικων υπηρχον (*combination*) D¹ (υπηρχ. om D² d).—πωλ. και φεροντες (πωλ. εφερον D²,

As the first outpouring of the Spirit, so this special one in answer to prayer, was testified by an outward and visible sign: but not by the same sign,—for that first baptism by the Holy Ghost, the great fulfilment of the promise, was not to be repeated. The rationalist commentators have done good service by pointing out parallel cases, in profane writers, of supposed tokens of the divine presence. Virg. Æn. iii. 89. Ovid. Met. xv. 672. Schöttgen, Hor. Hebr. in loc., produces similar notices from the Rabbinical writings.—It was on every ground probable that the token of the especial presence of God would be some phenomenon which would be recognized by those present as such. Besides which, the idea was not derived from profane sources, but from the Scriptures: see Ps. xxix. 8. Isa. ii. 19. 21; xiii. 13. Ezek. xxxviii. 19 (especially). Joel iii. 16. Hagg. ii. 6, 7.

ἐπλήσθησαν, with a fresh and renewed outpouring. τοῦ ἁγ. πν. is personal: 'they were all filled with' the Holy Spirit: the meaning being the same with πν. ἁγ., the influence of the Holy Spirit,—but the form of expression varied. See ch. i. 8; ii. 33. 38; ix. 31; x. 45.

32—37.] THE STATE OF THE CHURCH AT THIS TIME. This passage forms the conclusion of this division of the history and the transition to ch. v. 32. τῶν πιστευσάντων] Much the same meaning as τῶν πιστευόντων, but with reference to their

having become converts, and specially to those mentioned in ver. 4,—though the description is general. 'Ubi regnum habet fides, animos ita conciliat ut omnes idem velint et nolit. Hinc enim discordiæ, quod non regimur eodem Christi Spiritu.' Calvin. On the community of goods, see note at ch. ii. 45. We have the view there taken strikingly confirmed here by the expressions used. 'No one called (reckoned) any thing of his goods (which were still τὰ ὑπαρχοντα αὐτῷ, not alienated) [to be] his own.' (ἐλεγεν, dicebat: hoc ipso præsupponitur proprietatem possessionis non plane fuisse deletam. Bengel.) 33.] The Apostles were the specially appointed witnesses of the Resurrection, ch. i. 22: and this their testimony they gave with power, i. e. with a special gift of the Holy Spirit to enforce and illustrate, to persuade and dispute on, those facts of which their own experience (see ver. 20) informed them. That the Spirit did not inspire them with unbroken uniformity in matters of fact, our present Gospels, the remnants to us of this very testimony, sufficiently witness. Nor was this necessary: each man reported what he had heard and seen;—and it was in the manner of delivering this report that the great power of the Spirit was shewn. See, on the whole subject, Prolegg. vol. I. § iii. 5ff. χάρις, better 'grace,' i. e. from God, than favour, i. e. from the people, which would hardly be so absolutely designated.

m Matt. xv. 30. σκομένων ³⁵ καὶ ἐτίθουν ^m παρὰ τοὺς πόδας τῶν ἀπο- ABDE
 ch. v. 2. vii. 58.
 n Luke xi. 22. στόλων, ⁿ διεδίδετο δὲ ἐκάστω ^o καθότι ἂν τις ^p χρείαν
 xviii. 22. εἷχεν. ³⁶ Ἰωσήφ δὲ ὁ ^q ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν
 John vi. 11. ἀποστόλων, ὃ ἐστὶν μεθερμηνευόμενον ^r υἱὸς ^s παράκλη-
 Josh. xiii. 6. see Rev. xvii. 13.
 o ch. ii. 45 reff.
 p Matt. vi. 8 al. σεως, Λευίτης, Κύπριος τῷ ^t γένει, ³⁷ ^u ὑπάρχοντος αὐτῷ
 Prov. xiii. 2. ἀγροῦ ^w πωλήσας ἤνεγκεν τὸ ^x χρῆμα καὶ ἔθηκεν παρὰ
 q Matt. x. 3 al. τοὺς πόδας τῶν ἀποστόλων. V. ¹ Ἀνὴρ δὲ τις Ἀνανίας
 r = Luke x. 6. xv. 8. ονόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ^w ἐπώλησεν
 1 Thess. v. 5 al. 2 Kings y κτῆμα, ² καὶ ^z ἐνοσφίσατο ἀπὸ τῆς ^a τιμῆς, ^b συνειδυίης
 s = ch. xiii. 15. xiv. 31, but καὶ τῆς γυναικὸς, καὶ ἐνέγκας ^c μέρος τὶ παρὰ τοὺς
 t = Mark vii. 26. ch. vii. 19 al. πόδας τῶν ἀποστόλων ἔθηκεν. ³ εἶπεν δὲ ὁ Πέτρος
 Esth. ii. 10. u = ch. iii. 6 reff. Ἀνανία, διατὶ ^d ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου
 v = Matt. xiii. 24, 44 al. ^e ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαί σε ἀπὸ
 w Matt. xiii. 44 al. Gen. xii. 56.
 x here only t. y = ch. ii. 45.
 see Prov. xxxi. 16. z = Titus ii. 10 only. Jos. vii. 1. a = ch. iv. 34 reff. b = 1 Cor. iv. 4. Job xxvii. 6.
 c = John xix. 23 al. d John xvi. 6. see Eccles. viii. 11. e constr., here only. Deut. xxxiii. 25.

π. καὶ ἔφερον d) τὴν τιμὴν τῶν πιπρασκόντων (-κομένων D² d) D.—35. rec διεδίδοτο, with 1 &c: txt A(B?)DE &c.—αν om all.—καθο 11. 31: καθο αν 60. 63. 69¹.—36. rec ιωσης (see note, ch i. 23), with 1 &c sah arr slav-mod Chr₁ Thl: txt ABDE all v copt (copt 40. 96¹ have o επικ. βαρσαββας, see ch i. 23) Syr aeth arm slav-anct Chr₁ Epiph. —for υπο, ατο ABE h all Thl: txt D &c (υπο seems here to be grammatically required: which would be rather a reason against adopting the ready than for it, were not υπο and ατο confused on almost every occur of either prep after a passive verb).—μεθερμηνευομενος 36. 40. 93. 95 al.—κυπρ. λευειτης τω γεν. D.—37. for αγρου, χωριου D (-ιον D¹).—αυτου 133.—for παρα, προς E al Thl.

CHAP. V. 1. εν αυτω δε τω καιρω ανηρ (beginning of ecclesiastical portion) E.—ονομ. αναν. AD 134 al v: txt BE.—σαπφειρα (corrη) BD (σαφφυρα D¹, -ρα D²) all Chr: txt AE (-φφιρη) 1 most mss (appy): σαμφφιρι 13.—2. for απο, εκ D: κοι . . . τιμης om 137.—add του κτηματος 133.—rec συνειδυιας (corrη), with D: txt ABE: add δε 56.—rec aft γυν., ins αυτου, with E &c: om ABD-gr 13. 14. 15. 18. 27. 29. 36. 105 al arm.—εθετο D: τεθηκεν 38: τεθεικεν 133.—3. rec om o, with D &c: ins ABE 5. 163 al Chr. —for ανανια, προς ανανιαν D v-sixt: add προς αυτον aft (or before) πετρο. E al vss Thl.—for επληρωσιν, επειρασεν v Bed (tentavit): ηπατησιν Thldrt: some ff combine both επλ. and επειρ.—το αγ. πν. D-gr.—σε om 46.—rec aft νοσφ. om σε, with AB(e sil) E &c: ins D 38. 42. 95. 96. 113. 177 all sah Leont (I insert it as more in character, and

34.] γάρ gives a proof of God's grace working in them, in that they imparted their goods to the poor: see esp. 2 Cor. viii. 9. πιπρασκομένων,—'the things which were being sold':—the process of selling, as regarded the whole church, yet going on, though completed in individual cases; in the places cited by Wetst. from Demosth. and Appian the pres. retains its proper force, as here. In Appian, B. Civ. v. p. 1088, the exprn is, τιμάς τῶν ἐτι πιπρασκομένων.

35.] παρὰ τοὺς πόδας,—not a Hebraism for the whole person—but *literal*. So Cicero pro Flacco, c. 28, 'Ante pedes Prætoris in foro expensum est auri pondo centum.' (Rosenm.) Wetstein gives several other examples. The Apostles, like the Prætor, probably sat upon a raised seat, on the step of which, at their feet, the money was laid, in token of reverence.

36.] Barnabas, בְּרַנְבָּאס, is υἱὸς προφητείας—and the interpretation

has been generally made good by taking παράκλησις as included in προφητεία, and as in the sense of exhortation: see ch. xi. 23.

Λευίτης] The Levites had begun to possess land in Jer. xxxii. 7, and this must have become general after the captivity, when the Mosaic division of the land was no longer accurately observed. Κύπριος]

For the state of Cyprus at this time, see notes on ch. xi. 19; xiii. 4—7.

37. χρῆμα] Very unusual in this sense. See Herod. iii. 38, ἐπὶ πόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας ἀποθνήσκοντας ἀποσιτίεσθαι, and other exx. in Wetstein.

CHAP. V. 1—11.] THE HISTORY OF ANANIAS AND SAPPHIRA. This incident, though naturally connected with the end of the last chapter, forms an important independent narrative. 1.] Ἀνανίας, אננא, Nehem.

iii. 23, or אננא, Dan. i. 6. in LXX: also 1 Chron. iii. 21, al.—The cloud of God, or The mercy of God. Σαπφείρῃ, perhaps from the Greek σάφειρος, sapphire,

τῆς τιμῆς τοῦ ^fχωρίου; ⁴ οὐχὶ ^g μένον σοὶ ἔμενον, καὶ ^{r = ch. i. 18}
^h πρᾶθ' ἐν τῇ ^{ref.}σῇ ^g ἑξουσίᾳ ὑπῆρχεν; ^k τί ^g ὅτι ^g ἔθου ἐν τῇ ^g
καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ^m ἀνθρώποις, ^{i ch. i. 7.}
ἀλλὰ τῷ θεῷ. ⁵ ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους ^{1 k = Mark ii. 16.}
τούτους πεσὼν ⁿ ἐξέφυξεν. καὶ ^o ἐγένετο φόβος μέγας ^{Luke ii. 49.}
ἐπὶ πάντας τοὺς ἀκούοντας. ⁶ ^p ἀναστάντες δὲ οἱ ^q νεώ- ^{see John xiv. 22.}
τεροι ^r συνίστασαν αὐτὸν καὶ ^s ἐξενέγκαντες ἔθαψαν. ^{1 Luke ix. 44.}
⁷ ἐγένετο δὲ, ^t ὥς ὥρων τριῶν ^u διάστημα, καὶ ἡ γυνή ^{xxi. 14.}
^{n ver. 10. ch. xii. 23 only. Judg. iv. 21 alex. o = ch. ii. 43 reff. p = Luke i. 39. Gen. xxii. 3.}
^{q John xxi. 18. = 1 Tim. v. 1, 2 al. Gen. xlii. 13. οἱ v., Tit. ii. 6. r = here only t. Ear. Troad. 376.}
^{see 1 Cor. vii. 29. s = here only. see Luke vii. 12. t = ch. i. 15 al. u here only, of time †}
^{of space, Gen. xxxii. 16 al. lxxvii. 36.}

very likely to have been omd as unnecessary).—εμεινε 13.—4. for το πρ. τουτο, ποιησαι (add το D²) πονηρον τουτο D sah: *facere dolose rem istam* d.—5. ακουσας δε D-gr: και ευθως ακουων E.—rec bef αναν. om o, with D &c Orig: ins ABE all Chr Thl.—παραχρημα πεισων D.—rec aft ακουοντας ins ταυτα (see ver 11), with E &c vss: om ABD 15. 27. 29. 37. 100. 127 al v Syr copt sah ar-erp Orig Lucif.—6. αναστ. εε παραχρημα

or from the Syriac שנישו, beautiful (Grot.).

—The crime of these two is well described by Meyer: "By the sale of their field, and the bringing in of the money, they in fact professed to give the *whole price* as a gift of brotherly love to the common stock: but their aim was to get for themselves the credit of holy love and zeal for *one portion* of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve *two* masters, but to appear to serve only *One*." 3.] The

diatri implies the power of resistance to Satan.—'Why hast thou allowed Satan to fill, &c.?' 4.] 'While it remained, did it not remain thine own?'

i. e. was it not in thine absolute power? 'and when sold, was it not (i. e. the price of it) in thine own power,' to do with it what seemed good to thee? τί ὅτι, i. e. τί ἐστιν ὅτι: see reff.

ἔθου ἐν τ. καρδ.,—נִשְׁחַדְתָּ, Dan. i. 8. Mal. ii. 2. Satan suggested the lie, which Ananias ought to have repelled: instead of that, *he put it in his heart*,—placed it there where the springs of action are, and it passed out into an act. οὐκ ἐψ. ἀνθ., ἀλλὰ τ. θ.] This οὐκ, ἀλλά, is not always an absolute and exclusive negation and assertion, see Mark ix. 37. John xii. 44. But here it seems to be so, and to imply, 'Thine attempt to deceive was not to deceive us, men; but to deceive the Holy Ghost,—God, abiding in His church, and in us its appointed superintendents.' This verse is of weighty doctrinal import, as proving the Deity of the Holy Spirit; unless it be held, that the Holy Spirit whom (ver. 3) Ananias attempted to deceive, and God to whom he lied, are *different*. 'Hæc est sententia: Ananias mentitus est Deo et ejus Spiritui, non hominibus et Petro. Aude si potes, Sociniane, ita dicere: mentitus est non

Spiritui Sancto et Petro, sed Deo.' Bengel.

5.] The deaths of Ananias and Sapphira were beyond question *supernaturally inflicted* by Peter, speaking in the power of the Holy Spirit. This is the only honest interpretation of the incident. Many, however, and among them even Neander, attempt to account for them on natural grounds,—from their *horror at detection*, and at the solemn words of Peter. But, in addition to all other objections against this (see on ἐξοίσουσιν, ver. 9),—it would make man and wife of the same temperament, which would be very unlikely. We surely need not require any *justification* for this judicial sentence of the Apostle, filling as he did at this time the highest place in the church, and acting under the immediate prompting of the Holy Spirit. If such, however, be sought, we may remember that this was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock: and that however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated. Bengel remarks: 'Quod gravitatis pœnæ in corpore accessit, in anima potuit decedere.' κ. ἐγέν. φόβ. κ.τ.λ.] The ἀκούοντες can hardly be (Meyer) those present, who (De W.) not only *heard*, but saw: the remark is proleptical, and = that in ver. 11.

6.] Were οἱ νεώτεροι a class in the congregation accustomed to perform such services,—or merely the younger men, from whom they would naturally be expected? Meyer and Olshausen (also Mosh. and Kuin.) maintain the former; Neander and DeW. the latter. We can hardly assume, as yet, any such official distinctions in the congregation as would mark off οἱ νεώτεροι from οἱ πρεσβύτεροι, which latter

^v = ch. iii. 12. ^{Deut. xxvi. 6.}
^w = Matt. ^{xxvi. 63.}
^z = Mark ^{xv. 47.}
^x here only.
^{gen. of price,}
^{Matt. x. 29.}
^{xxvi. 9 al.}
^y ver. 3.
^z (h. vii. 9.
^{Heb. xii. 16}
^{only. Gen.}
^{xxv. 33.}
^a ver. 4 reff.
^b Matt. xx. 13.
^{4 Kings xii.}
^{8.}
^c dat., Matt. v.
^{21? James}
^{ii. 18. Winer,}
^{§ 31, 6.}
^d = (ἐκπ.)
^{Matt. iv. 7.}
^{1 Cor. x. 9.}
^{Heb. iii. 9.}
^{Exod. xvii. 2.}
^h Matt. xxi. 19 al. Num. vi. 9.
^e 2 Cor. iii. 17.
ⁱ ver. 5.
^f = ch. iii. 11 reff.
^k = Gal. i. 18.
ⁱ ver. 6.
^g ver. 6 reff.

Ε.—*ἀνεστειλαν* 133.—7. *διαστημα* D.—8. rec *ἀπεκρ.* δε (και *ἀπεκρ.* 180 Orig), with A &c: *εἰπεν* δε D v; κ. *εἰπεν* Syr æth al Lucif: *προς ἡν ο πετ. εφη* E: txt (*the simplest, and prob original*) B al sah (*εἰπεν*).—rec *αὐτῇ*, with qu?: txt ABD (E see above) all ar-pol Orig Lucif.—o om AB lect 12: ins DE mss (appy) Orig Chr al.—for *εἶπε μοι εἰ, ἐπερωτήσω σε* *εἰ ἀρα* D-gr.—*ἡ δὲ* D¹: *ἡ* δε om B.—9. rec aft *πετρ.* ins *εἶπε*, with A (*φησιν* Orig): *εἰπεν* δε *πετρ.* E: txt BD 29. 69. 105. 163 v.—*αὐτῇ* 46.—*συνεφωνήσεν* D.—*του κυρ.* D: *το ἅγιον* 67. 99. 177² al ar-erp æth Chr¹ Bas Avit.—*εἰστανται ἐπὶ τῇ θ.* E.—*ταῖς θύραις* A.—10. *καὶ ἐπ.* D vss Lucif.—rec *παρα τοὺς π.* (see ch. iv. 35. 37, v. 2), with E (v ante) Lucif: *ἐπὶ* 26. 37: *υπο* 2: txt ABD Orig: for *πρ. τ. π., ἐνωπιον* 15. 18. 36.—*εὐραν* A, *ἡραν* E: txt BD.—for *ἐξηνεγκαντες*, *ἐξηνεγκαν* δε 134: *συνστειλαντες ἐξηνεγκαν* και D-gr and simly Syr ar-erp.—11. *ἐπὶ* om A sah: *in e.*—12. *δια τε*

are first officially mentioned ch. xi. 30. Besides which, we have no such ecclesiastical class as *οἱ νεώτεροι*. And the use of *οἱ νεανίσκοι* in ver. 10, as applying to these same persons, seems to decide that they were merely the younger members of the church, acting perhaps in accordance with Jewish custom,—perhaps also on some hint given by Peter.

συνέστειλαν] So *περιστέλλω*, Ezek. xxix. 5. Tobit xii. 13. Sir. xxxviii. 16, 'wrapped the body up,'—probably in their own mantles, taken off in preparing to carry him out. The context will not permit any more careful enfolding of the body to be understood.—The speedy burial of the dead, practised among the later Jews, was unknown in earlier times, see Gen. xxiii. It was grounded on Num. xix. 11 ff. The practice was to bury before sunset of the same day. The immediate burial in this case adds to the probability that the young men obeyed an intimation from the Apostle.

7.] The construction is, *ἐγένετο δὲ . . . καὶ*, 'It happened, that:' and *ὥς ὡ. τ. διάστ.* is parenthetical, not the nom. to *ἐγένετο*. See a precisely sim. constr., Luke ix. 28: and Winer, § 64, p. 436.

8.] *ἀπεκρ.*, perhaps to *her salutation*: but see reff. *τοσούτ.*, naming the sum: or perhaps pointing to the money lying at his feet.—The sense *tantilli* (Born.) is implied of course, but not expressed by *τοσούτου*.—No stress on *ἀπέδοσθε* as referring to the smallness of price:

it is the ordinary word for selling.

9.] To try the omniscience of the Spirit then visibly dwelling in the Apostles and the church, was, in the highest sense, to tempt the Spirit of God. It was a saying in their hearts 'There is no Holy Spirit:' and certainly approached very closely to a sin against the Holy Ghost. Peter characterizes the sin more solemnly this second time, because by the wife's answer it was now proved to be no individual lie of a bad and covetous man, but a preconcerted scheme to deceive God. *οἱ πόδες*] Not that Peter heard (Olsh.) the tread of the young men outside (they were probably barefooted), but it is an expression common in the poetical or lively description of the Hebrews, and indeed of all nations (see Isa. lii. 7. Nah. i. 15. Rom. x. 15. Eurip. Hippol. 656. Soph. CEd. Col. 890, al. freq.), making the member whereby the person acts, the actor. I take the words to mean, that the time was just at hand for their return: see James v. 9. The space of three hours was not too long: they would have to carry the corpse to the burying-ground, at a considerable distance from the city (Lightf.), and when there, to dig a grave, and bury it.

ἐξοίσουσιν] This word, spoken before her death, decisively proves that death to have been not a result merely of her detection, but a judicial infliction. 10.] *εἰσελθόντες*, 'when they came in:' not implying that they immediately entered, but leaving

^{12 m} Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο ⁿ σημεῖα ^m καὶ τέρατα ἐν τῷ λαῷ πολλά. καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ ^p στοᾷ Σολομῶνος· ¹³ τῶν δὲ ^{pp} λοιπῶν οὐδεὶς ἐτόλμα ^q κολλᾶσθαι αὐτοῖς, ἀλλ' ^r ἐμεγάλυνεν αὐτοὺς ὁ λαός· ^{14 s} μᾶλλον δὲ ἐπροσετίθεντο ^u πιστεύοντες τῷ κυρίῳ, ^v πληθὴ ἀνδρῶν τε καὶ γυναικῶν· ¹⁵ ὥστε ^w κατὰ τὰς πλατείας ^x ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθεῖναι ^y ἐπὶ ^z κλιναρίων καὶ ^a κραβάττων, ἵνα ἐρχομένου Πέτρου ^b κἂν ἡ ^c σκιὰ ^d ἐπισκιάσῃ τινὶ αὐτῶν. ¹⁶ συνήρχετο δὲ ^m Mark vi. 2. ch. xiv. 3. xix. 11. 2 Chron. xxxiv. 14. n ch. ii. 19 reff. o ch. i. 14 reff. p ch. iii. 11 reff. pp 1 Thess. iv. 13 reff. q = ch. ix. 26. x. 28. xvii. 84. 1 Cor. vi. 16, 17. Ruth ii. 8. r = Luke i. 46. ch. x. 46. 2 Kings vii. 26. s = Luke v. 15. John xix. 8. al.

t = ch. ii. 41 reff. xi. 24. u absol., ch. iv. 32 al. fr. v plur., here only. w = Luke x. 32 al. x 1 Tim. vi. 7. Luke xv. 22†. see Gen. i. 12. y = Rev. x. 2. Luke viii. 16. z here only†. see Luke v. 19, 24. a Mark ii. 4 al. John v. 8 al. ch. ix. 33†. b = Mark vi. 56. 2 Cor. xi. 16. c Mark iv. 32. Judg. ix. 15, 36. d and constr., Mark ix. 7. † Luke. Exod. xl. 35.

B æth ar-pol.—γενετο 4. 14. 15. 78 al ar-pol Cyr Jer Oec Thl.—πολλα bef εν τω λαω ABDE al vss (appy) Lucif: om 133 lect 12: txt 1 most mss Chr Thl al (*it is characteristic of the style, to insert clauses between words in concord: hence it is prob that the other reading is a corr*).—for απαντες, παντες ABE: txt D mss (appy) Chr Thl al: add συνηγμενοι Syr copt; εν τω ιερω D 42 sah æth; εν τω ναω συνηγμενοι E.—εν τη στ. τη D.—rec σολομωντος, with A &c Chr Thl: txt BDE all.—13. και ουδεις των λοιπων D æth.—ουθεις B.—14. οι πιστ. A 13.—πληθι (or -θει) D¹ al: πληθος 133.—15. και εις τας πλ. ABD² (και εν ταις πλατιεις E) all: txt D¹ (omg τας) 1 al: εις τας πλ. 100. 163: none of the vss have και: in plateis or in plateas v sah Syr al Lucif: per plateas copt: om altogether æth (*prob all the varr were explanations of the origl κατα τ. πλ.*).—aft ασθεν. ins αυτων D al.—aft τιθ. ins ενπροσθεν αυτων E.—rec κλινων, with E &c Thdrt al (*corr to more usual word*): txt A (των κλ.) BD all (*lectulus v de Lucif*) Cyr-jer.—rec κραβαττων, with E al: txt ABD 96 &c, grabattis am d e, grabatis v (see Mark ii. 4, 9, var readd).—διερχομενον 25 lect 12.—aft σκ. ins αυτου E 33. 66 (appy) al v al Thdrt Thl².—επισκιασαι B 13. 58. 133 al: τινα 13.—aft αυτων, add απηλασσαντο γαρ απο πασης ασθενιας ως ειχεν εκαστος αυτων D: και ρυσθωσιν απο πασης ασθενιας ης ειχον E v (*infirm. suis*) Lucif.—16. διο συνηρ. E: συνηρχοντο 58.

room for some interval of time: see above.

12—16.] PROGRESS OF THE FAITH; MIRACULOUS POWER AND DIGNITY OF THE APOSTLES. 12.] Δέ is merely transitional, and does not imply any contrast to the φόβος just mentioned, q. d. 'notwithstanding this fear, the Apostles went on working, &c.' See ch. ii. 43. ἅπαντες, the App. only, not all the Christians. It does not follow, from ἅπαντες referring to all the believers in ch. ii. 1 (see note there), that it necessarily refers to the same here also. The Apostles are the subject of the paragraph: and it is to set forth their unanimity and dignity that the description is given. They are represented as distinct from all others, believers and unbelievers (both which I take to be included under the term οἱ λοιποὶ): and the Jewish people itself magnified them. The further connexion see on ver. 14. στ. Σολ.] See ch. iii. 11. John x. 23, note. 13.] τῶν λοιπῶν, 'all else,' whether believers or not: none dared to join himself to (see reff.), as being one of, or equal to, them: 'but (so far was this from being the case that) the very people (multitude) magnified them.' 14.] 'And' (not paren-

thetical, but continuing the description of the dignity of the Apostles) the result of this was that 'believers were the more added to the Lord' (not πιστ. τῷ Κυρίῳ, but προσετ. τῷ κυρ., as decided by ch. xi. 24), 'multitudes of men and women.'

15.] ὥστε now takes up afresh the main subject of vv. 12 and 13, the glorification of the apostolic office, 'insomuch, that' It is connected not only with ἐμεγάλυνεν αὐτ. ὁ λ., but also with ver. 12.

κατὰ τ. πλ.] 'down the streets,' i. e. in the line of the streets,—see Winer, § 53, d. note. κλιν. κ. κραβ.] Kuinoel's distinction that the latter is a poor, and humble bed, the former a couch of richer character, appears to be unfounded. (So also Bengel.) Πέτρου] As the greatest, in pre-eminence and spiritual energizing, of the Apostles. Now especially was fulfilled to him the promise of Matt. xvi. 18 (see note there):—and even the shadow of the Rock (Isa. xxxii. 2, spoken primarily of His divine Master) was sought for. We need find no stumbling-block in the fact of Peter's shadow having been believed to be the medium (or, as is surely implied, having been the medium) of working mi-

e here only f. Jos. B. J. ii. 19, 1. f Luke vi. 18 only f. Tobit vi. 7. g = Matt. ii. 6. ch. x. 41 al. h ver. 6. Luke iv. 20 al. k = ch. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22 (2 Pet. ii. 1) f. Jos. Ant. xiii. 5, 9. l = ch. iii. 10. m = 2 Cor. xii. 20. Gal. v. 20. 1 Macc. viii. 16. n ch. iv. 3 reff. o here only f. see ch. xvi. 37 al. p ch. xvi. 9. xvii. 10. Herod. i. 62 init. q = Matt. xiv. 10. Acts passim. Neh. iii. 25. r = here only. (see note.) s = here only. Jonah iv. 10, so ὑπὸ τὴν ἐρωσίνην, Polyb. i. 53, 4. ὑπὸ τὴν ὥραίαν, (prima aetate) iii. 16, 7. t Luke xxiv. 1. John viii. 2 only. Joel ii. 2.

καὶ τὸ πλῆθος τῶν ὁ περίξ πόλεων εἰς Ἱερουσαλὴμ, ABDE
φέρουντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων
ἀκαθάρτων, ὅστινες ἐθεραπεύοντο ἅπαντες.
17 ἡ Ἀναστάς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ,
ἡ οὐσα κ αἵρεσις τῶν Σαδδουκαίων, ἠ ἐπλήσθησαν ἢ ζήλου
18 καὶ ἡ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ
ἔθεντο αὐτοὺς ἐν ἡ τηρήσει ὁ δημοσία. 19 ἄγγελος δὲ
κυρίου ἰ διὰ νυκτὸς ἠνοιξεν τὰς θύρας τῆς ὁ φυλακῆς,
ἐξαγαγὼν τε αὐτοὺς εἶπεν 20 Πορεύεσθε καὶ σταθέντες
λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ἰ ζωῆς
ταύτης. 21 ἀκούσαντες δὲ εἰσῆλθον ὁ ὑπὸ τὸν ὁ ὄρθρον

137.—καὶ το om D¹, το om D².—for περιξ, περι D¹.—εις om AB 103 v am copt sah Syr ar-erp Lucif (but A¹ has ἡ, i. e. ἱσραηλ, which has perhaps led to the omission of the εις: more probably, as Mey suggests, ἱερουσαλὴμ was a gloss to expl περιξ, and having been admitted into the text, supplanted the origl εις ἱερουσ): ins DE &c ar-pol &c.—for υπο, απο D.—for οστινες, D gr 38. 113 sah slav-ms Lucif.—ἰωντο D.—17. bef αναστ. ins καὶ ταυτα βλεπων E Bed gr (Scholz).—18. επεβαλλον A.—rec χ. αυτων, with E &c: txt ABD 15. 18. 36. 40 al v Syr ar-erp arm Thl Lucif.—aft δημ. (om Syr ar-erp Lucif), add καὶ ετορευθη εις εκαστος εις τα ιδια D.—19. rec δια της ν. (corrta), with E: txt ABD al (τοτε δια ν. αγ. κ. D).—ανοιξας A al v sah: ανεωξεν D¹, ανεωξεν D² Chr: txt BE al.—τοτε τε, δε B 73.—καὶ εζ. E: om sah.—αυτους om 56.—21. for ακουσ. δε,

racles. Cannot the 'Creator Spirit' work with any instruments, or with none, as pleases Him? And what is a hand or a voice, more than a shadow, except that the analogy of the ordinary instrument is a greater help to faith in the recipient? Where faith, as apparently here, did not need this help, the less likely medium was adopted.—See, on the whole, ch. xix. 12: and remark that only in the case of our Lord (Luke viii. 46 ||) and His two great Apostles in the N. T.,—and of Elisha in the O. T., have we instances of this *healing virtue in the person*. 16.] Keep, in both verbs, *συνήρχετο* and *ἐθεραπεύοντο*, the imperfect sense; 'the multitude, &c., was coming together to Jer., bearing, &c.,—for all such (quippe qui) were being healed': viz. when the next incident, *ἀναστάς δὲ, κ.τ.λ.*, happened.

17—42.] IMPRISONMENT, MIRACULOUS LIBERATION, EXAMINATION BEFORE THE SANHEDRIM, AND SCOURGING OF THE APOSTLES. 17.] *ἀναστάς* is not redundant, but implies being excited by the popularity of the App., and on that account commencing a course of action hostile to them: see reff. ('Non sibi quiescendum ratus est.' Beng. διηγέρθη κινήσεις ἐπὶ τοῖς γενομένοις, Chrys.) To suppose that the H. P. 'rose up' after a council held (Meyer) is far-fetched, and against the *ἐπλήσθησαν ζήλου*,

which points to the kindling zeal of men first stirred up to action. ὁ ἀρχ.] Annas,—see ch. iv. 6, and note on Luke iii. 2. οἱ σὺν αὐτῷ] 'those who were with him': (see ch. iv. 13; xix. 38; xxii. 9).—Not the members of the Sanhedrim: but the friends of the H. P. Kuinoel's 'qui a partibus ejus stabant' is too definite (De W.): it was so, but this meaning is not in the words. ἡ οὐσα] attr., but implying more than οἱ ὄντες ἐξ αἰρέσεως τ. Σ.:—the movement extended through the whole sect. On αἶρ. τ. Σ., see Matt. iii. 7, note. The passage of Josephus, Antt. xx. 9, 1, is worth transcribing: πέμπει δὲ Καῖσαρ (Nero) Ἀλβῖνον εἰς τὴν Ἰουδαίαν ἐπαρχον, Φήστου τὴν τελευταίαν πυθόμενος. ὁ δὲ βασιλεὺς ἀφείλετο μὲν τὸν Ἰώσηπον τὴν ἀρχιερωσύνην, τῷ δὲ Ἀνάνον παιδί, καὶ αὐτῷ Ἀνάμν λεγομένῳ, τὴν διαδοχὴν τῆς ἀρχῆς ἔδωκε. τοῦτον δὲ φασὶ τὸν πρεσβύτατον Ἀνανὸν εὐτυχεστάτον γενέσθαι πέντε γὰρ ἔσχε παῖδας, καὶ τούτους πάντας συνέβη ἀρχιερατέσσαι τῷ θεῷ, αὐτὸς καὶ πρότερον τῆς τιμῆς ἐπὶ πλείστον ἀπολάυσας, ὅπερ οὐδενὶ συνέβη τῶν παρ' ἡμῖν ἀρχιερίων. ὁ δὲ νεώτερος Ἀνανος . . . θρασὺς ἦν τὸν τρόπον, καὶ πολυμητῆς διαφρόντων αἵρεσιν δὲ μετῆει τῶν Σαδδουκαίων, οἵπερ εἰσὶ περὶ τὰς κρίσεις ὡμοὶ παρὰ πάντας τοὺς Ἰουδαίους, καθὼς ἡδὴ δεδιώκαμεν. This shows that the

εἰς τὸ ἱερὸν καὶ ἐδίδασκον. ^u παραγενόμενος δὲ ὁ ἄρχιε- ^u Luke xii. 51
 ρεὺς καὶ οἱ σὺν αὐτῷ ^v συνεκάλεσαν τὸ ^w συνέδριον καὶ ^{al.} John iii.
 πᾶσαν τὴν ^x γερουσίαν τῶν ^x υἱῶν Ἰσραὴλ, καὶ ἀπ- ^{23.} Acts pas-
 ἔστειλαν εἰς τὸ ^y δεσμοτήριον ἀχθῆναι αὐτούς. ²² οἱ δὲ ^{sim.}
^v παραγενόμενοι ὑπηρεταὶ οὐχ ^{al.} Mark xv.
 εὗρον αὐτοὺς ἐν τῇ ^{10.} Luke xv.
 φυ- ^{6.} Josh.
 λακῇ. ^{xxiii. 2.}
^w Matt. xxvi.
^{59 al.†}
^x here only.
^{Exod. iii. 16}
^{al. fr. vi. 2.}
^{ch. xvi. 26}
^{only.} Gen.
^{xl. 3.}
^a = ch. xv. 16.
^{Gen. viii. 7.}
^b Matt. vi. 6.
^{xxv. 10.} Job
^{xii. 14.}
^c = (see Mark

xiv. 44.) 1 Thess. v. 3.
 e ch. iv. 1. Luke xxii. 52.

d (πρό, James v. 9. ch. xii. 6.) ἐπί, Matt. xxi. 19.

ἐξελθόντες δὲ Syr ar-erp: ἐξελθόντες δε εκ της φυλακης E (Scholz, Lachm).—aft συν
 αυτω, ins εγερθεντες το πρωι D.—συνκαλεσμενοι (keeping και below) D: συνεκαλετο
 142.—22. rec υπηρ. παραγ., with D(add και ανυξαντες τ. φυλακην D v syr-marg) E &c
 sah &c (corrñ): txt AB38. 96. 113. 163 al v copt syr æth ar-pol &c Lucif.—ουχ ηυρον E,
 ουκ ευρον D.—for εν τη φυλ., εσω D: om v æth.—αναστρ. και απηγγ. D¹.—23. σιι om
 E-gr vss Syr ar-erp.—rec το μεν (to answer to δε follg), with E-gr 1 al vss ff: txt ABD h
 17. 26. 105 al syrr æth.—ηυραμεν (twice) E.—rec εζω εστ. (gloss to particularize, and to
 answer to εσω follg), with many mss Chr (txt): txt ABDE all vss Chr Thl Lucif.—
 rec προ τ. θ. (more usual) with E &c v copt al: txt ABD 96 al (ad am d e sah: in janua
 Lucif).—24. ιερεις και ο om ABD al v copt sah arm Lucif: οι ιερεις E Bed-gr: ο τε

family of Annas, if not he himself, were connected with the sect of the Sadducees. They (see ch. iv. 1, note) were the chief enemies of the Apostles, for teaching the resurrection. 18. τηρ.] see ch. iv. 3.

20.] τῆς ζωῆς ταύτης, an unusual expression, seems to refer to the peculiar nature of the enmity shewn towards them by the Sadducees, for preaching the ἀνάστασις ζωῆς—‘of this LIFE, which they call in question.’ Or perhaps τ. ζ. τ. may import the religion of Jesus having its issue in life. A similar expression, ὁ λόγος τῆς σωτηρίας ταύτης, occurs ch. xiii. 26. See also Rom. vii. 24. But beware of assuming in either of these passages the use of the figure called by the grammarians hypallage, so that τὰ ρ. τῆς ζ. ταύτης = τὰ ῥήματα ταῦτα τῆς ζωῆς: for thus the sense is enervated, and the peculiar reference in each case lost. The indiscriminate application of these supposed figures of speech has been, and continues to be, one of the worst foes of sound exegesis.—The deliverance, here granted to all the Apostles, was again vouchsafed to Peter in ch. xii., and is there related more in detail. It is there a minute touch of truth, that he should mistake for a dream (ver. 9) what he saw: having lain so long in prison, and his mind naturally dwelling on this his former miraculous liberation.

21.] ὑπ. τ. ὄρθρ., ‘at daybreak:’ see ref.

παραγενόμενος] to the ordinary session chamber in the Temple, on the south side of it (Wiener, RWB.): and

therefore, if the Apostles were teaching in Solomon’s porch (ver. 12), not in their immediate vicinity. Perhaps the παραγενόμενος . . . συνεκάλεσαν . . ., implying that the summons was not issued till after the arrival of the H. P. and his friends, may point to a meeting of the Sanhedrim hurriedly and insufficiently called, for the purpose of ‘packing’ it against the Apostles. If so, they did not succeed, see ver. 40: perhaps on account of the arrival of some who had been listeners to the Apostles’ preaching.

πᾶσαν τ. γερουσίαν] Probably the πρεσβύτεροι, including perhaps some who were not members of the Sanhedrim; the well-known foes of Jesus and his doctrine. The very singular expression π. τ. γερουσ. τῶν υἱ. Ἰσραὴλ, is perhaps translated from the form of words in which they were summoned. γερουσία, being the ordinary LXX word for the πρεσβύτεροι, would be the Hellenistic formal expression.

23. ἐν πάσ. ἀσφ.] Not, as Vulg., ‘cum omni diligentia’ (so Luth.), nor as E. V. ‘with all safety’ (?); but ‘in all security’—‘in a state of perfect safety.’

24.] ἱερεὺς, if genuine (and the varieties of reading seem to have arisen from the difficulty it has occasioned) must designate the High Priest; not that the word itself can bear the meaning (compare 1 Macc. xv. 1 and 2), but that the context points out the priest thus designated to be the H. P. (Meyer).—Ὁ δὲ στρατ. τ. ἱερ., see note, ch. iv. 1. He appears to have been

1 Luke xxiv. 4 καὶ οἱ ἄρχιερεῖς, ὁ δὲ διηπόρουσιν περὶ αὐτῶν τί ἂν γένοιτο ABDE
 ref. Luke only.
 g vv. 21, 22 ref. τούτο. 25 παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς ὅτι
 h ver. 22 ref. ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ ἡ φυλακῇ εἰσὶν ἐν τῷ
 i = Matt. ii. 22. ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. 26 τότε ἰ ἀπελ-
 k ch. xxiv. 7. θῶν ὁ στρατηγὸς σὺν τοῖς ὑπηρεταῖς ἤγαγεν αὐτοὺς οὐ
 β., ch. xxi. 35. xxvii. 41 μετὰ βίας, ἐφοβούντο γὰρ τὸν λαόν, ἵνα μὴ ᾠ λιθα-
 only. Exod. xiv. 25. σθῶσιν. 27 ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ ὁ συν-
 f = John xviii. 28. xix. 31. see Winer, § 60, 2 ann. εδρίῳ. καὶ ἐπρώτησεν αὐτοὺς ὁ ἀρχιερεὺς 28 λέγων
 m John x. 31, 33 al. 2 Kings xvi. 6. ῥ Παραγγελία ᾧ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἑ ἐπὶ τῷ
 n ch. iv. 7 ref. ο = ch. iv. 15. ver. 34. ὀνόματι τούτῳ, καὶ ἰδοὺ ὁ πεπληρώκατε τὴν Ἱερουσαλὴμ
 p = ch. xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 5, 18 only. τῆς διδασκῆς ὑμῶν, καὶ βούλεσθε ἡ ἐπαγαγεῖν ἐφ' ἡμᾶς
 q coustr., ch. iv. 17. Luke xxiii. 15. Gen. xxxi. 30 al. καὶ οἱ ἀπόστολοι εἶπαν ὁ Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ
 r ch. iv. 17. H και βουλε-
 s John xii. 3. ch. ii. 2 al. t = ch. ii. 42 al. u = 2 Pet. ii. 1, 5. Gen. vi. 17. v = Matt. xxiii.
 35. xxvii. 25. 2 Kings i. 16. w ch. xxvii. 21. Titus iii. 1 only t. Sir. xxxiii. 28. ABD EIH

αρχιερεῖς 67. 98. 104 al ar-erp slav-mod Chr Thl¹ (ar-erp om τε).—οι αρχιερεις Syr aeth: txt (no MS) 1 all ar-pol slav-ancnt Thl² &c: add κ. οι σαδδουκαιοι 25: ο τε στρατ. κ. ο ιερεις του ιερ. 96 (see notes).—εθαυμαζον μεν τε και διηπ. π. αυτ. τι αν θελοι ειναι τ. E Bed-gr.—25. rec aft αυτοις ins λεγων, with B (e sil) &c Thl² Lucif: om ADE h all v it syrr arr sah cop aeth arm Chr Oec Thl¹.—τη om 69². 107.—26. επελθων 96.—ηγεν BD² (deducebant d): απαγαγοντες 13: txt AD¹E mss (appy) v all Chr Thl Lucif. —ου om D¹ d.—φοβουμενοι γαρ D-gr.—ινα om BDE (to connect μη with εφοβ.). 5. 13. 40. 96 al: ins A I &c.—27. ο ιερεις D¹-gr Lucif.—28. rec ου παραγγ. (making it a ques- tion, which has evidently been occasioned by επηρωτησιν), with D-gr E Bed-gr mss (appy) vss Chr (ουχι) Thdrt al: txt AB d v copt Ath Cyr Lucif Prædest.—λαλειν A lect 17 Chr¹ Cyr Thdrt.—και bef ιδ. om D¹ d.—επληρωσατε A al Cyr Chr.—εφαγαγειν D¹.—εφ ημ. om 46.—εκεινου D¹ sah: istius v: om 27. 29 lect 17.—29. rec ο π.: txt ABE all Chr: ο δε π. ειπεν προς αυτους D¹ (aft ανθρωπων).—rec ειπον with I &c:

summoned to meet the Sanhedrim,—perhaps as the offence had taken place within his jurisdiction. But he was probably one of the ἀρχιερεῖς (see Winer, RWB., Tempel, end). These latter were the titular High Priests, partly those who had served the office, partly the presidents of the twenty-four courses, partly the kindred of the H. P. (see Matt. ii. 4.)

αὐτῶν] 'The Apostles,' the αὐτοὺς of ver. 22: not 'these words,' as would appear at first sight. τί ἂν γέν. τούτο] 'To what this would come;' 'whereunto this would grow,' E. V.:—not 'quomodo factum sit,' as Kuin.,—nor 'quid hoc esset rei' (τί ἂν εἴη, as ch. x. 17), as Grot. and others. 26.] ἵνα μὴ λιθ. depends upon οὐ μετὰ βίας, not upon εφοβ. If, however, ἵνα be omitted, then this latter is the case. 28.] δεῖον ἐρωτῆσαι πρῶτον, πῶς ἐξήλθετε; ὡς οὐδενός γενομένου, ἐρωτῶσι λεγοντες κτλ. Chrys. The same shyness of open allusion to the names or facts connected with Jesus and the spread of his doctrine may be traced in the ὀνόματι τούτῳ, and the ἀνθρώπου τούτου, and is a strong mark of truth and circumstantiality.—'Fugit appellare Jesum: Petrus appellat et celebrat, vv. 30, 31.' Bengel.

ἐπαγ. ἐφ' ἡμᾶς] not meaning, that divine vengeance would come on them for the murder of Jesus,—but with a stress on ἡμᾶς—that the people would be incited to take vengeance on them, the Sanhedrim, for that murder. The preceding clause (πεπληρ. κ.τ.λ.) shews this to be their thought. Compare the pointed address of Peter to the Sanhedrim, ch. iv. 8—12, and the distinction between them and the people in iv. 21.—This being so,—the resemblance between this expression and the imprecation of the people in Matt. xxvii. 25 must not be too closely pressed, though the coincidence is too striking to escape notice. 29.] Peter, by word of mouth; the Apostles, as a body, by assent, implied in his own utterance and their silence. There is no ellipsis of ἄλλοι before ἀπόστ. —This defence of Peter divides itself into —(1) The statement of the general truth that we must obey God rather than men: (2) The reduction of the present circumstances under that general truth, as being the work of the God of their Fathers—shewn in his having raised and glorified Jesus, for a definite purpose, to give, &c.—

ἀνθρώποις. ³⁰ ὁ ^x θεὸς τῶν πατέρων ἡμῶν ^y ἡγήρεν ^{x 1 Chron. xii. 17. al. ch. iii. 15.}
 Ἰησοῦν, ὃν ὑμεῖς ^z διεχειρίσασθε ^a κρεμάσαντες ἐπὶ ^b ξύλου. ^{y = Matt. xi. 11. Luke i. 69? or Matt. x. 8. ch. iii. 13?}
³¹ τοῦτον ὁ θεὸς ^c ἀρχηγὸν καὶ σωτῆρα ^d ὕψωσεν τῇ
 δεξιᾷ αὐτοῦ, ^e δοῦναι ^e μετάνοιαν τῷ Ἰσραὴλ καὶ ^f ἄφεσιν
 ἁμαρτιῶν. ³² καὶ ἡμεῖς ἐσμὲν αὐτοῦ ^g μάρτυρες τῶν ^{a = Luke xxiii. 39. Gen. xi. 19.}
 ῥημάτων τούτων, ^h καὶ τὸ πνεῦμα ^h δὲ τὸ ἅγιον, ὃ ἔδωκεν ^{b = ch. x. 39.}
 Gal. iii. 13, from Deut. xxi. 23. 1 Pet. ii. 24. c = ch. iii. 15 reff. d = ch. ii. 33 reff. e ch. xi.
 18. 2 Tim. ii. 25. Wisd. xii. 19. Jos. Antt. xx. 8. 7. f Matt. xxvi. 28. ch. ii. 38 al. g = ch. i. 8 and
 Acts passim. constr., ch. xiii. 31. double gen., Phil. ii. 30. Heb. xiii. 7. h ch. iii. 24 reff.

txt ABE.—δει om 73.—30. ο δε θ. A Copt.—τον ιησ. B: τον παιδα αυτου ιησ. E Bed-
 gr.—χειρισ. 13.—31. for δεξια, δοξη D¹ sah Iren.—του δουναι B (επι τω δ. Chrj).—των
 αμαρτ. D² al.—add εν αυτω D¹ d sah aeth.—32. εσμεν om B aeth: μαρ. εσμ. A am Syr
 Iren.—for αυτου, εν αυτω B 69¹. 100. 105 Iren: om AD¹ v h Syr arr sah aeth Chrj
 Did: 73. 103 place it aft μαρτ.; syr aft ρημ.: txt E all Chrj Thl (it prob was omd from
 not being understood, and transposed from being thought to belong to τ. ρηματων του-
 των).—παντων των ρ. τ. D¹.—δε om ABD¹ al v sah arm Iren Did Thl² (corr): ins E

(3) the identification of themselves with the course of action marked out by the *πειθαρχεῖν δεῖ* . . . in that they were bearing witness to God's work, under the inspiration of the Holy Spirit given them as men obedient to God.—The whole is a perfect model of concise and ready eloquence, and of unanswerable logical coherence; and a notable fulfilment of the promise, *δοθήσεται ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε* (Matt. x. 19).

πειθ-αρχεῖν] much stronger than *ἀκούειν*, ch. iv. 19,—as their conduct, in *persisting after prohibition*, had been more marked and determined. That was a mere '*listening to*' the proposition then made to them: this, a course of deliberate action, chosen and entered on.

θεῷ—opposed to *τῆς διδ. ὑμῶν* of the H. P.; and to *ἀνθρώπου τούτου*. In the back-ground, there would be the command of the angel, ver. 20: but it is not alleged: the great duty of preaching the gospel of Christ is kept on its highest grounds.

30. τῶν πατ. ἡμ.] thus binding on Christ and his work, under the covenant whereof all present were partakers.

ὑμεῖς, answering to the *ἐφ' ἡμᾶς* of the H. P. ἐπὶ ξύλου] comp. reff. and the similar contrast in ch. iii. 14. The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.

31.] ἀρχηγ. κ. σωτ., not, '*to be a Prince and a Saviour*;' but the words are the predicate of τοῦτον—'*as a P. and a S.*' ἀρχηγόν, as ch. iii. 15, which see. κ. σωτ. not = τῆς σωτηρίας; Jesus was to be King and Captain of Israel, and also their Saviour. The two offices, though inseparably connected in fact, had each its separate meaning in Peter's speech: a Prince—to whom you owe

obedience,—a Saviour, by whom you must be saved from your sins.

τῇ δεξιᾷ, 'by (not to) His right hand,' as in chap. ii. 33, where see note. The great aim here, as there, is to set forth God as the DOER of all this.

δοῦναι, in his Kingly prerogative; μετ. κ. ἄφ. ἁμ., to lead to salvation (εἰς σωτηρίαν, as 2 Cor. vii. 10: εἰς ζωὴν, as ch. xi. 18) by Him as a Saviour.—Somewhat similarly Bengel: 'μετ., qua Jesus accipitur ut Princeps: ἄφεσ. qua accipitur ut Salvator.'—The key to this part of the speech is Luke xxiv. 47, where we have, in our Lord's command to them, the same conjunction of μετ. κ. ἄφεσ. ἁμ.—and immediately follows, as here,

ὑμεῖς δὲ ἐστε μάρτυρες τούτων, appointing them to that office which they were now discharging,—and, || with τὸ πνεῦμα τὸ ἅγ. of our text, ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς. By conjoining the Holy Ghost, as a witness, with themselves,—they claim and assert the promise of John xv. 26, 27: see also the apostolic letter of ch. xv. 28. When we remember, how much of the apostolic testimony was given in *writing*, as well as by word of mouth, this declaration of Peter becomes an important datum for judging of the nature of that testimony also.—See a very similar conjunction, 1 John v. 9.—*They were God's witnesses, in the things which they had seen and heard as men: the Holy Ghost in them was God's Witness, in purifying and enlarging by His inspiration that their testimony to facts, and in unfolding, from (and as inseparable from) these witnessed facts,—the things which eye hath not seen nor ear heard. And in the Scripture THESE SAME TESTIMONIES are conjoined; that of the Apostles, holy men under the guidance and reminiscence of the Holy Spirit, faithfully and honestly reporting those things which fall under human*

i ver. 29.
j ch. vii. 54
only t.
1 Chon. xx.
3.
k = ch. xv.
37. xxvii. 39.
1 Cor. i. 17.
1 = Luke xxvi.
2 al. Exod.
xxi. 24.
m = ver. 27.
n Luke v. 17.
1 Tim. i. 7
only t.
o 1 Cor. iii.
12 al. Heb.
xiii. 4. Prov. iii. 15. constr., ch. vii. 20. 2 Cor. x. 3. Hom. Od. x. 38. p = here only. Job xi. 14. xxii. 23. Xen. Anab. vi. 5. 6. pp Heb. ii. 7. from Ps. viii. 5. q Luke xvii. 3 al. ch. xx. 28. Deut. iv. 23. r = Mark v. 33.

ὁ θεὸς τοῖς ⁱπειθαρχοῦσιν αὐτῷ. ³³ Οἱ δὲ ἀκούσαντες ABD
EH
^jδιεπρίοντο καὶ ^kἐβουλεύοντο ^lἀνελεῖν αὐτούς. ³⁴ ἀνα-
στάς δέ τις ἐν τῷ ^mσυνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ,
ⁿνομοδιάσκαλος ὁ τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ^pἕξω
^{pp}βραχὺ τοὺς ἀποστόλους ^rποιῆσαι, ³⁵ εἰπὲν τε πρὸς C εἴτ...
ABCDE
H
αὐτοὺς Ἄνδρες Ἰσραηλῖται, ^qπροσέχετε ἑαυτοῖς ^rἐπὶ
τοῖς ἀνθρώποις τοῦτοις τί μέλλετε πράσσειν. ³⁶ πρὸ γὰρ

all Chr Thl¹.—o om B 73 copt: ον D¹E.—33. aft ακουσ. add ταυτα, or τα ρημ. ταυ. E al: ακουοντες all.—εβουλοντο (corrtn, εβουλεν. not being understood) ABE all copt sah aeth Chr₂: txt DH most mss v Syr Chr (comm) Thl¹ (2-σαντο) Lucif: add του 96.—34. aft συνεδ. add αυτων E: εκ του συνεδριου D-gr E copt ar-pol: ε. τ. συνεδρ. om Syr ar-erp.—ποιης εξω B 78.—rec βραχυ τι, with (H all Thl bef ποιη.) 1 al: txt ABDE all Chr₂.—for τ. αποστ., τ. ανθρωπους (alteration from vn 35. 38) AB 80 v copt arm Chr₂: txt DEH &c Syr sah aeth al Chr₁ Thl.—35. δε C 58 copt.—for αυτους, τους αρχοντας και τους συνεδριους D sah.—απο των ανθρωπων τουτων E tol (Scholz, Lachm).—

observation: and that of God the Spirit Himself, testifying, through them, those loftier things which no human experience can assure, nor human imagination compass.

32. ῥημάτων] 'histories,' 'things expressed in words:' see note on Luke i. 4.

τοῖς πειθ.] Not ἡμῖν, which might make an unreal distinction between the Apostles and the then believers, and an implied exclusion of the hearers from this gift,—but generally, to all the πειθαρχοῦσιν αὐτῷ, by this word recalling the opening of the speech and binding all together. So that the sense of the whole is—'We are acting in obedience to God, and for the everlasting good of our common Israel: and otherwise we cannot do.' And a solemn invitation is implied. 'Be ye obedient likewise.' It is remarkable that a similar word, ὑπήκουον τῇ πίστει, is used of the multitude of converted priests, ch. vi. 7.

33. διεπρίοντο] sc. ταῖς καρδίαις as ch. vii. 54. From its conjunction there with ἐβρουχον τ. ὁδόντας, it does not appear to have any connexion with the phrase πρίειν or διαπρίειν τ. ὁδ. with which Hesych. and Wetst. identify it. 'They were cut asunder' (in heart). So Persius, iii. 8, 'turgescit vitrea bilis: Findor, ut Arcadiæ pecuaria rudere credas.' And Plautus, Bacch. ii. 3, 17, 'Cor meum et cerebrum, Nicobule, finditur, Istius hominis ubi fit quaque mentio.' And Euseb. H. E. v. 1 (in Suicer, sub voce, where he cites other authorities also), ἐχαλέπαινον κ. διεπρίοντο καθ' ἡμῶν.

ἐβουλεύοντο] 'they were purposing,' 'taking counsel with the intent,' see reff. and add John xii. 10.

34.] Γαμαλιήλ—גמליאל (see Num. i. 10; ii. 20), is generally, and not without probability, assumed to be

identical with the celebrated Rabban Gamaliel, גמלי (the old man), one of the seven, to whom, among these Rabbis, the Jews give this title Rabban (= ראבבונני, John xx. 16 = 'my master'), a wise and enlightened Pharisee, the son of Rabban Symeon (traditionally the Symeon of Luke ii. 25) and grandson of the famous Hillel. His name often appears in the Mishna, as an utterer of sayings quoted as authorities. He died eighteen years before the destruction of the city. (See Lightf. Centuria Chorogr. Matth. præmissa, ch. xv.) He was the preceptor of St. Paul (ch. xxii. 3). Ecclesiastical tradition makes him become a Christian, and be baptized by Peter and John (Phot. cod. 171, p. 199. Winer, RWB.), and in the Clementine Recognn. (i. 65), he is stated to have been at this time a Christian, but secretly. The Jewish accounts do not agree, which make him die a Pharisee, with much more probability. Nor is the least trace of a Christian leaning to be found in his speech: see below. And considering that he was a Pharisee, opposing the prevalent faction of Sadduceism in a matter where the Resurrection was called in question,—and a wise and enlightened man opposing furious and unreasoning zealots,—considering also, that when the anti-pharisaical element of Christianity was brought out in the acts and sayings of Stephen, his pupil Saul was found the foremost persecutor,—we should, I think, be slow to suspect him of any favouring of the Apostles as followers of Jesus. (See the anecdotes respecting Gamaliel collected in Conybeare and Howson's St. Paul, vol. I., p. 62.) He does not here appear as the president of the Sanhedrim, but only as a member. ἕξω ποιῆσαι] see reff. 'to put out'—'cause to withdraw.'

τούτων τῶν ἡμερῶν ὁ ἀνέστη Θεοῦ λέγων εἶναι ἑνὶ αὐτὸν, ὃς ἡ προσεκλήθη ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων· ὃς ἠνθρώθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. 37 μετὰ τοῦτον ὁ ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησεν λαὸν ὀπίσω αὐτοῦ· κάκεινος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθη-

51, 5. v = ch. i. 15 al. w = ver. 33. x = ch. xxiii. 21 al. James iii. 3. Prov. xvi. 25. y here only †. δαλ. τὴν στρατιάν, Xen. Cyr. v. 5, 43. z Luke xiii. 19. Matt. xxi. 42 from Ps. cxvii. 22. Rom. xi. 9. zz ch. xiii. 25 refl. a Luke ii. 2 only †. 2 Macc. ii. 1. b = here only. Deut. xii. 10. Herod. i. 154, and classics, passim. c = Luke xxiii. 9 al. d = ch. xx. 30. 1 Tim. v. 15. Rev. xiii. 3. constr. pregn., see ch. xiii. 8. Luke iv. 38. Rom. xvi. 20. e Matt. xxi. 31. Luke i. 51. John xi. 52. Zech. xiii. 7 alex.

36. bef εαυτον ins μεγαν D: aft it, A²E all tol Syr arr slav-mod al Cyr Jer: txt A¹BCH &c v copt sah al Chr Thl. —rec προσεκλήθη, with a few mss (appy) Chr Oec Thl: txt AB all: προσεκλήθη C (-θησαν C¹ appy) D¹ (-κλειθησαν D²) EH all Cyr: consensit v ar-pol: adhæserunt, or secuti sunt, or accesserunt, vss (the varr have been interpretations of or substitutions for the απλγ. in N T, προσεκλήθη).—rec αριθ. ἀνδρ., with DH &c v: txt ABCE all demid.—rec ωσει, with &c: txt ABCDE all.—ος διελύθη αὐτος δι' αὐτον D.—διελύθησαν om D d.—for ες, ως 36. 65 syr.—ουθεν D al.—37. ανεστη om 1771.—rec λαον ικανον, with H &c: ικανον λα. E al copt Chr: λα. πολυν, CD-gr: txt A¹B 81 v E us Cyr.—πανητες om D 95.—for ὅσοι, oi C¹ and C³.—38. for εας,

They are recalled in ver. 40. 35.] The words ἐπὶ τ. ἀνθρ. τοῦτ. may be joined either with προσέχ. εαυτ., or with τί μέλ. πράσσ. The latter would give the more usual construction: and the transposition of words is not unexampled in the Acts, see ch. i. 2; xix. 4.

36.] A great chronological difficulty arises here. Josephus relates, Antt. xx. 5. 1, Φάιδου δὲ τῆς Ἰουδαίας ἐπιτροπεύοντος, γόνος τις ἀνὴρ, Θεοῦδᾶς ὀνόματι, πείθει τὸν πλείστον ὄχλον ἀναλαβόντα τὰς κτήσεις ἐπισθῆναι πρὸς τὸν Ἰορδάνην ποταμὸν αὐτῷ· προφήτης γὰρ ἔλεγεν εἶναι, καὶ προστάγματι τὸν ποταμὸν σχίσας, διδοὺν ἐξήντα παρῆξιν αὐτοῖς ῥάδιαν. καὶ ταῦτα λέγων πολλοὺς ἠπάτησεν. οὐ μὴν εἶπεν αὐτοὺς τῆς ἀφροσύνης ὄνασθαι βλάβος, ἀλλ' ἐξέπεμψεν ἱλὴν ἱππέων ἐπ' αὐτοὺς, ἥτις ἀπροσδόκητος ἐπιπεσοῦσα πολλοὺς μὲν ἀνείλε, πολλοὺς δὲ ζῶντας ἔλαβεν· αὐτὸν τε τὸν Θεοῦδαν ζωγρήσαντες ἀποτέμνονσι τὴν κεφαλὴν, καὶ κομίζουσιν εἰς Ἱεροσόλυμα.—But this was in the reign of Claudius, not before the year A.D. 44: and consequently at least twelve years after this speech of Gamaliel's. On this difficulty I will remark, that we are plainly in no position (setting all other considerations aside) to charge St. Luke with having put into the mouth of Gamaliel words which he could not have uttered. For Josephus himself, speaking of a time which would accord very well with that referred to by Gamaliel, viz. the time when Archelaus went to Rome to be confirmed in the kingdom, says, ἐν τούτῳ δὲ καὶ ἕτερα μυρία θορύβων ἐχού-

μενα τὴν Ἰουδαίαν κατελάμβανε, πολλῶν πολλαχόσε κατ' οἰκείων ἐλπίδας κερδῶν καὶ Ἰουδαίων ἐχθρας ἐπὶ τὸ πολεμεῖν ὠρμημένων. And among these there may well have been an impostor of this name. But all attempts to identify Theudas with any other leader of outbreaks mentioned by Josephus have failed: to convince any one except their propounders: e. g. that of Usher, Ann., p. 797, who supposes him the same as Judas the robber, son of Ezechias, Jos. Antt. xvii. 10. 5,—of Sonntag, who tries to identify him with Simon, mentioned Jos. Antt. xvii. 10. 6. B. J. ii. 4. 2,—and of Wieseler, who would have us believe him the same with Matthias ὁ Μαργαλῶθου, Antt. xxvii. 6. 2, 4. The assumption of Josephus having misplaced his Theudas is perhaps improbable; but by no means impossible, in a historian teeming with inaccuracies. (See this abundantly demonstrated in an article on 'the Bible and Josephus,' in the Journal of Sacred Literature for Oct. 1850.) All we can say is, that such impostors were too frequent, for any one to be able to say that there was not one of this name (a name by no means uncommon, see Cicero ad divers. vi. 10, and Grot. h. l.) at the time specified. It is exceedingly improbable, considering the time and circumstances of the writing of the Acts, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth.—The λέγων εἶναι of our text is curiously related to the ἔλεγεν εἶναι of Josephus. ὡς τετρακοσίων hardly agrees with the τὸν πλείστον

feh. iv. 29 reff. **σαν.** ³³ καὶ ^f τὰ νῦν λέγω ὑμῖν, ^g ἀπόστητε ἀπὸ τῶν ^{ABCDE} ^H
^g = ch. xxii. ^{20.} 2 Cor. ^{21.} 8. Sir. ^{22.} 2.
^h = here only. ^{Exod.} xxxii. ^{10.}
ⁱ see Matt. xxi. ^{25.}
^k = Luke xxiii. ^{51.} ch. xxvii. ^{12.}
^l = here only. ^{Deut.} xi. 10. ^{Wisd.} ii. 12. ^m = Rom. xiv. ^{20.} 2 Macc. ^{11.} 22. ^{Ezr.} v. ^{12.}
^p = Matt. i. 18. ^{Deut.} xxii. 20. ^q ver. 36 reff. ^r Luke xxii. 63 al. ^s = ver. 28 al.
^t ch. iv. 17 reff. ^u = Matt. xviii. 27. ^{ch.} iii. 13 al.

ἀφετε ABC (alteration, as more usual: or perhaps, interp. of εἰς. 'let them go'): txt DEH all Chr Thl.—aft αὐτους, add μη μιαναντίς τας χειρας D: μη μολυνοντες τας χ. ὑμων E Bed-gr.—αὐτη om H all slav-antc Oec Thl²: ins ABCDE &c vss Orig Chr Thl¹.—τουτων 58.—39. ἐννησεσθε BCDE all v sah Syr Orig Chr Oec Thl² (alteration to agree with the foregoing future, and the conditional εἰ: see note): txt AH &c copt al Thl¹.—rec αυτο (alteration to suit εργον), with H &c vss Chr Oec Thl: αυτων 180: om v (ms): τουτου διδασκαλιαν Orig: txt ABCDE all am æth arm Bed.—aft αυτους add ουτε υμεις ουτε οι αρχοντες υμων E Bed-gr, ουτε υμεις ουτε βασιλεις ουτε τυραννοι απεχεισθαι ουν απο των ανθρωπων τουτων D: simply demid syr*, and omg ουτε ... τυρ. al?—και om D¹ 163 sah.—40. aft δευρ. (δῆρ. 38. 113), add αυτους E.—aft λαλειν, add τινι E: αυτους A.—rec aft απελ. ins αυτους, with DEH &c: om ABC Thl².—41. aft αυτων,

δχλον of Josephus above. But he speaks very widely about such matters: see note on ch. xxi. 38.

37.] The decided μετὰ τούτων fixes beyond doubt the place here assigned to Theudas.—This Judas, and the occasion of his revolt, are related by Josephus, Antt. xviii. 1. 1, Κυρήνιος δέ, . . . ἐπὶ Συρίας παρῆν, ὑπὸ Καίσαρος δικαιοδότης τοῦ ἔθνους ἀπεσταλμένος, κ. τιμητῆς τῶν οὐσιῶν γενησόμενος . . . παρὶν δὲ καὶ Κυρ. εἰς τὴν Ἰουδαίαν προσήκην τῆς Συρίας γενόμενῃν ἀποτιμησόμενός τε αὐτῶν τὰς οὐσίας, κ. ἀποδωσόμενος τὰ Ἀρχελαίου χρήματα. Οἱ δέ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ ταῖς ἀπογραφαῖς ἀκρόασιν, ὑποκατέβησαν τοῦ εἰς πλεόν ἐναντιοῦσθαι . . . Ἰούδας δὲ Γαυλανίτης ἀνὴρ, ἐκ πόλειως ὄνομα Γάμαλα . . . ἠπειγέτο ἐπὶ ἀποστάσει. And, in returning to the mention of him as the founder of the fourth sect among the Jews (xviii. 1. 6), he calls him ὁ Γαλιλαῖος Ἰούδας. From the above citation it is plain that this ἀπογραφὴ was that so called κατ' ἐξοχὴν, under Quirinus: see Luke ii. 2 and note. His revolt took a theocratic character, his followers maintaining μόνον ἡγεμόνα καὶ δεσπότην τὸν θεόν (ib. i. 6). ἀπώλετο] Not related by Josephus. διεσκορπίσθησαν] Strictly accurate—for they still existed, and at last became active and notorious again, under Menahem, son of Judas τοῦ καλουμένου Γαλιλαίου, ὃς ἦν σοφιστῆς δεινότατος, καὶ ἐπὶ Κυρηνίου ποτὲ Ἰουδαίους ὀνειδίσας. (B. Jud. ii. 17. 7; see also Antt.

xx. 5. 2.) 38.] ἐὰν ᾗ, εἰ . . . ἐστίν: implying by the first, perhaps, the manifold devices of human imposture and wickedness, any of which it might be, (q. d. ὅτι ἂν ᾗ ἐξ ἀνθρώπων,) and all of which would equally come to nought,—and, on the other hand, the solemnity and fixedness of the divine purpose, by the indicative, which are also intimated by the pres. οὐ δύνασθε.—Or perhaps the indicative is used in the second place, because that is the case assumed, and on which the advice is founded.

ἡ βουλὴ] The whole plan—'the scheme,' of which this ἔργον, the fact under your present cognizance, forms a part. 39.] The somewhat difficult connexion of μήποτε κ. θ. εὖρ. may be explained,—(not by parenthesizing ὅτι . . . αὐτοῖς, but) by understanding 'and ye will be obliged to give up your attempt' (which thought is contained in οὐ δύνασ. κατ. αὐτ.), 'lest ye be,' &c.

καὶ] Opponents not only to them, but also to God:—'even,' in E. V., does not give the sense.—As regards Gamaliel's advice, we may remark that it was founded on a view of the issues of events, agreeing with the fatalism of the Pharisees: that it betokens no leaning towards Christianity, nor indeed very much even of worldly wisdom;—but serves to shew how low the supreme council of the Jews had sunk both in their theology and their political sagacity, if such a fallacious laissez-aller view of matters was the counsel of the wisest among them. It seems certainly, on a closer view, as if they accepted, from fear of the people (see ver.

τες ^v ἀπὸ προσώπου τοῦ ^w συνεδρίου, ὅτι ^x κατηξιώθησαν ^v ch. vii. 45.
 ὑπὲρ τοῦ ^y ὀνόματος ^z αἰτιασθῆναι, ⁴² ^a πᾶσαν τε ἡμέραν ἐν ^b ch. iv. 15
 τῇ ἐξοῇ καὶ ^c κατ' οἶκον οὐκ ^d ἐπαύοντο διδάσκοντες καὶ ^e Luke xx. 35.
^d εὐαγγελίζόμενοι τὸν χριστὸν Ἰησοῦν. ^f xxi. 36.
 2 Thess. i. 5
 only f. Gen.
 xxxi. 28.
 complet.
 ch. ix. 14.
 ellips., 3 John
 7 only.
 Levit. xxiv.
 11.
 z Luke xx. 11.
 John viii. 49.
 Rom i. 24. ii.
 23. James

VI. ¹ Ἐν δὲ ταῖς ἡμέραις ταύταις ^e πληθυνόντων τῶν ^f μαθητῶν ἐγένετο ^g γογγυσμὸς τῶν ^h Ἑλληνιστῶν πρὸς ⁱ τοὺς ^j Ἑβραίους, ὅτι ^k παρεθεωροῦντο ἐν τῇ ^l διακονίᾳ τῇ ^m καθημερινῇ αἱ ⁿ χῆραι αὐτῶν. ² προσκαλεσάμενοι δὲ οἱ

ii. 6 only. Prov. xxii. 22.
 c ch. vi. 13 al. Isa. xxxviii. 20.
 only. Exod. i. 20.
 20 (var. read.) only.
 Mein. viii. 4, 7, but not —.

a see Matt. xxviii. 20. 2 Pet. ii. 8.
 d constr., ch. viii. 35. xi. 20. xvii. 18.
 f John vii. 12. Phil. ii. 14. 1 Pet. iv. 9 only. Exod. xvi. 7, 9.
 h 2 Cor. xi. 22. Phil. iii. 5 only. Gen. xiv. 13. Heb.
 k = ch. xi. 29. 2 Cor. ix. 1, 12, 13.

b ch. ii. 46. viii. 3. xx. 20.
 e intraus. here.
 g ch. ix. 29. xi.
 i here only. Xen.
 l here only. Judith xii. 15.

add αποστολοι D 180 syr.—rec κατηξ. bef ατιμ. with DEH & Chr Thl Lucif: txt ABC all v Syr copt sah (ατι. υπερ τ. ον. copt sah ar-pol) Orig Thdrt Ambrst.—υπερ το ονομα 58.—rec aft ονομ. add αυτου, with a few mss (no vss) Orig₂ Lucif: ιησου E all vss ff, and others variously του κυριου, or τ. κυρ. ιησ., or τ. δεσποτου, or τ. θεου (all plainly shewing the additions to be spurious): txt ABCDH all copt sah syr ar-erp Ammon.—42. δε D al v e copt sah Lucif.—και om 126.—επαυσαντο 117.—rec ιησ. τον χρ. (corr) with H & c am Syr æth copt al Lucif al: ιησ. χρ. E al Chr: τον κυριον ιησ. C al: τ. κυρ. ιησ. χρ. D sah: txt AB all v syr Bas Cyr-jerus Iren.

CHAP. VI. 1. επι δε τ. ημ. 13.—εκειναις 73 sah.—των ελλ. om 65.—aft αι χ. αυτ. add εν τη διακονια των εβραιων D (τη 2nd om D¹).—2. δε om D-gr sah.—rec ειπον,

26), this opportunity of compromising the matter, which Gamaliel had designedly afforded them.

40. δειραντες] See Deut. xxv. 2,—for disobedience to their command.

41. τοῦ ὀν.] Not 'this Name' (as Beng. and Kuin.), but 'the Name,' κατ' ἐξοχὴν, viz. of Christ. So the Heb. צֶבַח is used Levit. xxiv. 11. 16: see reff. and compare τῆς ὁδοῦ, ch. ix. 2, and Euseb. H. E. v. 13, κέκριται (sc. Alexander) . . . οὐ διὰ τὸ ὄνομα, ἀλλὰ δι' ἃς ἐτόλμησε ληστείας.

42. πᾶσαν ἡμ.] 'every day,' not 'all day long,' which would be πᾶς. τὴν ἡμ.—On κατ' οἶκον see note, ch. ii. 46.

τὸν χριστ. Ἰησ.] According to the true reading even more pointedly than in the rec., τὸν χριστ. is the predicate, and Ἰησ. the subject: 'preaching (that) Jesus (is) the Christ.'

CHAP. VI. 1—7.] ELECTION OF SEVEN PERSONS TO SUPERINTEND THE DISTRIBUTION OF ALMS. 1.] Δέ, in contrast to the former entire unity of the church: introducing that great and important chapter in her history of Judaizing divisions, which from this time onward, disquieted her. [April, 1356.]

ἐν τ. ἡμ. τ.] See ch. i. 15:—but not necessarily as there, 'within a very few days': the expression is quite indefinite. Some time must have elapsed since ch. iv. 32.

Ἑλληνιστῶν—Ἑβραίους] The Hellenists (from ἑλληνίζειν) were the Grecian Jews: not only those who were themselves proselytes, nor only those who came of families once proselytized,—but all who, on account of origin or habitation, spoke Greek as their

ordinary language, and used ordinarily the LXX version.—The Hebrews were the pure Jews, not necessarily resident in Palestine (e.g. Paul, who was Ἑβραῖος ἐξ Ἑβραίων, Phil. iii. 5. 2 Cor. xi. 22),—nor necessarily of unmixed Jewish descent, else the ἐξ Ἑβρ. would hardly have been an additional distinction,—but rather distinguished by language, as speaking the Syro-Chaldaic and using the Hebrew Scriptures.

παρεθεωροῦντο] The use of this appropriate word shews, I think, that Olsh.'s supposition, that χῆραι implies all their poor, is not correct. Those poor who could attend for themselves and represent their case, were served: but the widows, who required more searching out at their own houses, were overlooked. And this because the Apostles, who certainly before this had the charge of the duty of distribution, being already too much occupied in the ministry of the Word to attend personally to it, had entrusted it apparently to some deputies among the Hebrews, who had committed this oversight. For the low estimation in which the Hellenistic Jews were held by the Hebrews, see Biscoe, History of the Acts, pp. 60, 61.

ἐν τῇ διακ. τ. καθ.] Some have argued from this that there must have been 'deacons' before: and that those now elected (see below on their names) were only for the service of the Hellenistic Jews. But I should rather believe, with De Wette and Röhre, that the Apostles had as yet, by themselves or by non-official deputies, performed the duty. The διακονία was the daily distri-

m = ch. iv. 32. δώδεκα τὸ ^m πλήθος τῶν μαθητῶν εἶπαν Οὐκ ⁿ ἀρεστόν ^{ABCD E}
 n John viii. 29. ἐστὶν ἡμᾶς ^o καταλείψαντας τὸν ^p λόγον τοῦ θεοῦ ^q διακο-
 ch. xii. 3. 1 John iii. 22 only. Gen. xvi 11, constr., here only. ^r τραπέζαις. ³ ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ
 o = 21 et al. 15. ὑμῶν ^u μαρτυρουμένους ἐπτά, ^v πλήρεις πνεύματος [ἀγίου]
 Gen. ii 24. καὶ ^{uu} σοφίας, οὓς ^v καταστήσομεν ἐπὶ τῆς ^w χρείας ταύτης.
 p = ch. xi. 1 al. ⁴ ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ ^x διακονίᾳ τοῦ λόγου
 q = here only. see Matt. iv. 11 reff. ^y προσκαρτερήσομεν. ⁵ καὶ ^z ἤρρεσαν ὁ λόγος ^z ἐνώπιον
 r = here only. (see Matt. (xii. 12)) ^z πάντος τοῦ ^{zz} πλήθους, καὶ ^a ἐξελέξαντο Στέφανον ἄνδρα
 s = here only. = sc. Gen. xli 33. u Luke iv. 1 al. John i. 14. uu = Col. iv. 6. v Matt. xxv. 21, 26. Luke xii. 42. Gen. xli 33, 41, 43. constr., ch. vii. 40. w = here only. 2 Macc. viii. 9. 1 Macc. x. 37. x ch. i. 17, 25. xii. 26 al. y = ch. i. 14 al. Rom. xii. 12 al. Luke and Paul only. see Mark iii. 9. z 3 Kings iii. 10. zz = ch. xv. 12. a John vi. 70 al. Num. xvi. 7.

with DEH al: txt ABC: add προς αυτοις D vss Cypr.—ημιν CD Thl²: txt AB (e sil)EH mss (appy) Mac Chr Thl¹.—καταλιποντας 5. 180 lect 12.—3. επισκεψαμεθα B: επιλεξασθε 15. 60 sah: εκλεξασθε lect 15.—for ουν, δη A: δε B: om aeth sah al.—αδελφ. om A 13 aeth Bas Or-int: τι ουν εστιν αδελφοι επισκεψασθαι D: txt CEH all vss ff.—εξ υμ. αυτων ανδρ. D: for υμ., ημ. lect 15 slav-ms.—αγιου om BD 137. 180 am copt syr ar-erp Chr (comm) Thl¹ (comm): ins ACEH &c: κυριον Syr. (The omission may have been made to suit ver 10: at the same time the insertion of αγιου was very obvious, and is the more probable of the two. But it is a doubtful point.)—rec καταστησωμεν (corr), with B(e sil)H &c vss (constituamus d) Thl²: txt ACDE all sah Syr ar-pol Bas Chr Oec Thl¹.—4. ημ. δε εσομεθα . . . προσκαρτερουντες D (sumus and perseveramus d): και τω λογω arm: προσκαρτερησωμεν E all Ephr Bas Chr Procop (instantes erimus v e).—5. aft λογ. add ουτος D Syr ar-erp aeth sah.—εναντιον C.—aft πληθ. add των μαθητων D.—πληρης AC¹DEH all (AEH also in ver 3).—προχωρον

bution of food: see on ver. 2. 2.] τὸ πλήθος τ. μ.,—‘the whole number of disciples in Jerusalem:’ summoning a general meeting of the church. How many they were in number at the time, is not said. Clearly the 120 names of ch. i. 15, cannot (Lightf.) be meant. οὐκ ἀρεστόν ἐστιν] ‘non placet:’ ‘it is not our pleasure:’ not ‘non aequum est,’ as Beza, Calv., Kuin., and others (and E. V.), defending this rendering by ἀρεστόν being used in the LXX for the Heb. צַדִּיק: but even there it never signifies *good* or *right* absolutely, but is used subjectively, with צַדִּיק, ‘in thine eyes:’ see Gen. xvi. 6, ὡς ἂν σοι ἀρεστόν ᾖ: also Deut. xii. 28, τὸ ἀρεστόν ἐνώπιον κυρίου τ. θεοῦ σου. καταλείψαντας] For to this it would come, if the App. were to inquire into, and do justice in, every case of asserted neglect.

διακονεῖν τραπέζαις] It is a question whether this expression import the service of distributing money (see reff. and Luke xix. 23 al.)—or that of apportioning the daily public meals. The latter seems to me most probable, both on account of the καθημερινή above, and of the usage of διακονεῖν (see ref.). That both kinds of tables may be meant, is possible: but hardly probable. 3. ἐπισκ. οὖν] The similarity to Gen. xli. 33 seems to shew that the ‘look ye out’ of the E. V. is the right rendering. μαρτυρουμένους] For this use

of the pass. not found in the Gosp., comp., besides reff., Jos. Antt. iii. 5, τὸν στρατηγὸν Ἰησοῦν ἐνεκωμίαζε, μαρτυρούμενον ἐφ’ οἷς ἐπραξεν ὑπὸ πάντος τοῦ στρατοῦ—and Marc. Antonin. vii. 62, συνεχὼς ἐφιστάται, τίνας εἰσὶν οὗτοι, ὑφ’ ὧν μαρτυρεῖσθαι θέλει. ἐπτά] Some have supposed a reference to the number of nations of which the Hellenistic Jews would perhaps be composed: some, to 7000, to which number the believers would by this time amount (Bengel): some, to the mystic number seven, so common in Jewish writings (Meyer, De Wette):—but the best remark is Lightfoot’s: ‘quare septem eligendi, dicat cui est audacia.’—Some present consideration of convenience probably regulated the number.

ἐπὶ τ. χρείας τ.] ‘super hoc opus,’ Vulg.:—‘ad hunc usum,’ Grot.:—‘over this requirement (desideratum),’ Meyer:—but the occurrence of the very same expression 1 Macc. x. 37, ἐκ τούτων κατασταθῆσεται ἐπὶ χρεῶν τῆς βασιλείας τῶν οὐσῶν εἰς πίστιν, seems to make the sense ‘business’ (as E. V.), ‘duty,’ more probable. The duty (see above) was, not that of ministering to the Hellenistic Jews only, but that of superintending the whole distribution.

4.] τ. διακονία τ. λόγου, in opposition to the διακονία τραπέζων. ‘Hæ partes sunt nobilissimæ, quas nemo episcopus alteri, quasi ipse majoribus rebus intentus, dele-

^b πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ ^b ver. 3.
 Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ c ch. ii. 10. xiii.
 Νικόλαον ^c προσήλυτον Ἀντιοχέα, ^d οὓς ^d ἐστήσαν ^e ἐν- 43. Matt.
 ὥπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς xiii. 15
 τὰς χεῖρας. only. Exod.
 d = ch. i. 23.
 e = Luke i. 19.
 Gen. xxi. 51.
 f ch. xii. 24.
 = xi. 1.

⁷ Καὶ ὁ λόγος τοῦ θεοῦ ^f ἤϋξανεν, καὶ ^g ἐπληθύνετο ὁ ^g ver. 1.
 ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε xii. 15. Luke
 h ὄχλος τῶν ἱερέων ⁱ ὑπήκουον ^k τῇ πίστει. vi. 29. vi. 17.
 i = Rom. i. 5.
 vi. 16, 17. x.
 16 al.
 k Luke xviii. 8.
 1 Tim. v. 8.

E 177.—νικανωρα BE 133: νικορα D-gr.—τιμωνα D: τιμονα C² al.—αντιοχεαν C: -ας 137.—6. ουτοι εσταθσαν D-gr Syr ar-erb sah.—for και, οιτινες D-gr.—7. for θεου, κυριου DE 180 v syr Chr (text): txt AB(e sil)CH al.—των μανηανων των E.—for κρειων, ιουδαιων 66. 76. 81. 100¹ al lect 15 Syr Thl².—υπηκουον

gare potest.' Bengel. 'Hinc apparet non frustra precandi studium commendari verbi ministris.' Calvin.

5.] *πίστεως*,—not in the lower sense (Kuin.) of 'truthfulness,'—but in the higher of 'faith,' the root of all Christian virtues: see ch. xi. 24 (De W.).—Of these seven, Stephen and Philip (ch. viii. 5. 26. 40; xxi. 8) only are elsewhere mentioned. The idea of Nicolas having found the heretical sect of the Nicolaitanes, Rev. ii. 6. 15 (Lightf. and Grot. from Iren. adv. Hær. ii. 27, and Epiph. Hær. 27), seems to be a mistaken one: see note ad loc. From his being called *προσήλυτον Ἀντιοχέα*, some have argued (Heins.) that *he* only was a proselyte, and none of the rest, —some (Salmasius) that *all* were proselytes,—but the rest, of Jerusalem. But neither inference seems justified: rather I should say that the addition simply imports that he became better known than the rest, from the very circumstance perhaps of Antioch having been afterwards so important a spot in the Christian history (ch. xi. 19 note).—These names are *all Greek*: but we cannot thence infer that the seven were all Hellenists: the App. Philip and Andrew bore Greek names, but were certainly not Hellenists. There does appear however, in the case of these two App., to have been a connexion with Greeks of some sort, see John xii. 20—22. Possibly, though *Ἑβραῖοι*, they may not have been *ἔξ Ἑβραίων* (see above on ver. 1), but sprung from intermarriage with Hellenists. And so these seven may have been partly *Ἑβραῖοι*, though their names seem to indicate, and their office would appear to require, that they were connected with Hellenists, and not likely to overlook or disparage them. The title of '*deacons*' is no where applied to these seven in Scripture, nor does the word occur in the Acts at all. In 1 Tim. iii. 8 ff. there is no absolute identification of the duties of deacons with those allotted

to these seven, but at the same time nothing to imply that they were different. And *ἀνέγκλητοι*, ver. 10, seems to refer to our *μαρτυρομένους*, ver. 3. The universal consent of all Christian writers in regarding this as the institution of the office of deacons should not be overlooked: but at the same time we must be careful not to imagine that we have here the institution of the *ecclesiastical order* so named. The distinctness of the two is stated by Chrysostom, Hom. xiv. ὅποιον δὲ ἄρα ἀξίωμα εἶχον οὗτοι, καὶ ποίαν ἰδέξαντο χειροτονίαν, ἀναγκαῖον μαθεῖν. ἄρα τῆν τῶν διακόνων; καὶ μὴν τοῦτο ἐν ταῖς ἐκκλησίαις οὐκ ἔστιν· ἀλλὰ τῶν πρεσβυτέρων ἐστὶν ἡ οἰκονομία. ὅθεν οὔτε διακόνων, οὔτε πρεσβυτέρων οἶμαι τὸ ὄνομα εἶναι δῆλον καὶ φανερόν· ἀλλὰ τῶς εἰς τοῦτο ἐχειροτονήθησαν. So also Oecumenius in loc.: τοὺς ἐκλεγέντας εἰς διακόνους ἐχειροτόνησαν, οὐ κατὰ τὸν νῦν ἐν ταῖς ἐκκλησίαις βαθμόν, ἀλλὰ τοῦ διανέμειν μετὰ ἀκριβείας καὶ δοφανοῖς καὶ χιτῶνας τὰ πρὸς διατροφήν. See Suicer sub voce.—But that the subsequent office of deacon was founded upon this appointment is very probable. The only one of these seven mentioned in the subsequent history (ch. xxi. 8) is called *Φίλιππος ὁ εὐαγγελιστής*, probably from the success granted him as recorded in ch. viii. 12. In these early days titles sprung out of realities, and were not yet mere hierarchical classifications.

6.] *ἐπέθηκαν*, viz. the App. Their office of giving themselves to *prayer* is here specially exercised.—The *laying on of hands*, the earliest mention of which is connected with *blessing only* (Gen. xlviii. 14), was prescribed to Moses as the form of conferring office on Joshua, Num. xxvii. 18, and from that time was used on such occasions by the Jews. From its adoption by the App., it has ever been the practice of the Christian church in *ordaining*, or *setting apart* her

1 ver. 3.

m = Luke x.
25. Mark
xiv. 57, 60.

⁸ Στέφανος δὲ ¹ πλήρης χάριτος καὶ δυνάμεως ἐποίει
τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ⁹ ^m ἀνέστησαν δὲ
τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν
καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας

C ver...
ABCDE
H

αν D¹: -ουεν AE 80 v Chr: υπηκουσεν 137.—⁸. rec πληρ. πιστεως (corrū from ver 5),
with H &c ar-pol: χαριτος κ. πιστ. E: txt ABD all v copt sah Syr arm (χαρ. θεου ieth)
Did Nyss Chr al Aug.—aft δυν. ins κ. πνευμ. αγιου 26.—μεγαλα om lect 6 Syr ar-erp
Thl¹: πολλα 40 sah: εν τω λαω μεγ. 95.—aft λαω add δια του ονοματος (εν τω ονο-
ματι E) κυριου (του κ. E, τ. κυρ. ημων al, om al: υπερ του ον. ι. χρ. 43) ιησου χρ.
DE al sah syr* (om ιησ. χρ.) Aug.—⁹. καθ ο (adversus quem e) ανεστ. τινες E:
εξανεστησαν δε 180.—των λεγομενων A al copt sah: om 105.—και ασιας om AD¹ d

ministers. It was also used by the Apostles on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit: see ch. viii. 17; xix. 6, and Heb. vi. 2.

7.] καὶ (not 'therefore,' as Kuin.), 'and,' i. e., on this measure being completed; as would be the case, seeing that these seven were not only servants of tables, but men full of the Holy Ghost and of wisdom:—and we soon hear of the part which Stephen bore in the work.

πολὺς ὄχλ. τ. ἱερέων] The number of priests who returned from Babylon, Ezra ii. 36—39, was 4289: and the number would probably have much increased since then. No evasion of the historian's assertion is to be attempted. Casaubon, approved by Beza and Valcknaer, would read πολὺς τε ὄχλος, καὶ τῶν ἱερέων (sc. τινές) ὑπ.: and Heinsius, Wolf, Kuinoel, and Elser attempt a distinction between ὄχλος τῶν ἱερ., 'sacerdotes ex plebe,' and the 'sacerdotes docti.' But, besides that the words will not bear this meaning, the distinction is one wholly unknown in the N. T.—At this time was probably the *culminating point of popularity of the church at Jerusalem*. As yet, all seemed going on prosperously for the conversion of Israel. The multitude honoured the Apostles: the advice of Gamaliel had moderated the opposition of the Sanhedrim: the priests were gradually being won over. But God's designs were far different. At this period another great element in the testimony of the church is brought out, in the person of Stephen,—its *protest against Pharisaism*. This arrays against it that powerful and zealous sect, and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both.

8.—CH. VII. 60.]—THE ACCUSATION, DEFENCE, AND MARTYRDOM OF STEPHEN.

8.] This is the first instance of any, *not an Apostle*, working signs and wonders. The power was perhaps conferred by the lay-

ing on of the Apostles' hands; though, that having been for a special purpose merely, and the working miracles being a fulfilment of the promise, Mark xvi. 17, 18, to *all believers*, I should rather refer the power to the *eminence of Stephen's faith*.

χάριτος, 'divine grace' (not 'favour with the people'): the effects of which, the miracles, were called *χαρίσματα*.

9.] Λιβερτινῶν is rightly explained by Chrysostom: οἱ Ῥωμαίων ἀπελευθέρω-Philol. Legat. ad Caium, speaks of τὴν πέραν τοῦ Τιβέριως ποταμοῦ μεγάλην τῆς Ῥώμης ἀποτομὴν . . . κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίων, and adds, Ῥωμαῖοι δὲ ἦσαν οἱ πλείους ἀπελευθέρω-ρῶθέντες. αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν, ὑπὸ τῶν κτηταμένων ἡλευθέρω-θησαν, οὐδὲν τῶν πατρίων παραχαράξαι βιασθέντες (p. 1014, Potter). Tacitus, Ann. ii. 85 (A. D. 19), relates, 'Actum et de sacris Ægyptiis Judaicisque pellendis: factumque Patrum consultum, ut quatuor millia libertini generis, ea superstitione infecta, quæ idonea ætas, in insulam Sardiniam veherentur . . . cæteri cederent Italia, nisi certam ante diem profanos ritus exuissent.' In this Josephus agrees, Antt. xviii. 3, 5, relating a story as one of its causes, in which Ida, a freedwoman, was the agent of the mischief. Here then we have abundant reason for numbers of these Jews 'libertini generis' having come to Jerusalem, being among the *cæteri* who were ordered to quit Italy: and what place so likely a refuge for Jews as Jerusalem?—Those who find a difficulty in this interpretation suppose them to have been inhabitants of Libertum, a town in Africa propria, or proconsularis, from which we find an episcopus Libertinensis sitting in the synod of Carthage in 411 (so Suidas, Λιβερτινοί, ὄνομα ἔθρους, —Schleusn., al.); or conjecture Λιβυστίνων to have been the true reading (so the Arm. version, *Libyorum*, Oecum., Lyra, Beza, Le Clerc, al.)—or even Λιβύων τῶν κατὰ Κυρήνην (Schulthess);—or suppose them (Lightf.) to have been freedmen from

καὶ Ἀσίας ⁿ συζητοῦντες τῷ Στεφάνῳ, ¹⁰ καὶ οὐκ ὀΐσχυον ^{n and constr., Mark viii. 11. ix. 14†.}
^p ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ ^q πνεύματι ᾧ ἐλάλει. ¹¹ τότε ^{o = Matt. viii. 28 al. Isa. i. 2. ch. xiii. 8 al. Job xli. 2.}
^r ὑπέβαλον ἄνδρας ^s λέγοντας ὅτι ἀκηκόαμεν αὐτοῦ λα-
 λούντος ῥήματα ^t βλάσφημα ^u εἰς Μωυσῆν καὶ τὸν θεόν.
¹² ^v συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ
 τοὺς γραμματεῖς, καὶ ^w ἐπιστάντες ^x συνήρπασαν αὐτὸν
 καὶ ἤγαγον εἰς τὸ ^y συνέδριον, ¹³ ^z ἔστησάν τε μάρτυρας
^{zz} ψευδεῖς ^a λέγοντας Ὁ ἄνθρωπος οὗτος οὐ ^a παύεται
 ῥήματα λαλῶν ^b κατὰ τοῦ ^c τόπου τοῦ ^c ἁγίου καὶ τοῦ

i. 13. 2 Tim. iii. 2 only. Isa. lxvi. 3. u constr., Mark iii. 29. Bel and Dr. ver. 9. v here only †.
 w = ch. xvii. 5. Jer. xxi. 2. x ch. xix. 29. xxvii. 15. Luke viii. 29. Prov. vi. 25. y ch. iv. 15 al.
 z = ch. i. 23. ver. 6. zz = Rev. ii. 2. xxi. 8 (only). Prov. xxx. 9. a ch. v. 42 al. Isa. xxxviii. 20.
 b = Matt. v. 11. xii. 32. c Matt. xxiv. 15. ch. xxi. 28. Ps. lxviii. 5.

lect 12.—10. οἰτινες ουκ D: και om sah.—τη σοφ. τη ουση εν αυτω κ. τω πν. τω
 αγιω ω ελαλει, δια το ελεγχισθαι αυτους (διοτι ελεγχοντο E Bed-gr) υπ (επ D¹) αυτου
 μετα πασης παρρησιας μη δυναμενοι ουν (ου D¹) αποφθαλμειν (επιδη ουκ ηδυναντο
 αντιλεγειν E Bed-gr) τη αληθεια DE Bed-gr: simply from δια το ελεγχ. syr-marg.—for
 ω, o 26 lect 12: qui v Did Bed Bed-gr and Syr arr sah.—11. λεγοντες A: txt BCDE.—
 ρημ. βλασφημιας D-gr 137.—12. και ταυτα ειποντες συνεκ. τε E.—συνεικισαν 73.—
 δε 73 sah.—και γραμμ. C¹.—13. και εστ. D¹, εστ. δε H 13. 96 e copt.—μαρτυρας om 46.
 —aft ψευδ. ins κατα αυτου D.—ουτ. ο ανθρ. C vss Chr.—rec ρημ. βλασφημια (insertion
 from ver 11), with EH &c æth arm Thl: om ABCD al v copt sah syrr ar-erp Chr Procl.
 —λαλ. ρημ. BC al v syrr ar-erp copt sah Procl: txt ADEH al Chr Thl.—rec aft αγ., ins

Jewish servitude,—or Italian freedmen, who had become proselytes. (The Arpol version curiously renders it *Corinthiorum*.) But none of these suppositions will bear examination, and the best interpretation is the usual one—that they were the descendants of Jewish freedmen at Rome, who had been expelled by Tiberius. —There is no difficulty in their having had a synagogue of their own: for there were 460 or 480 synagogues at Jerusalem (Vitranga, *Synag.* p. 256. Lightf., Meyer).

Κυρηναίων] See ch. ii. 10, note.

Ἀλεξανδρέων] Two of the five regions of Alexandria were inhabited by Jews (see Jos. Antt. xiv. 7. 2, 10. 1; xix. 5. 2 al.). It was also the seat of the learning and philosophy of the Grecian Jews, which was now at its height. This metropolis of the Hellenists would certainly have a synagogue in Jerusalem. I understand *three* distinct synagogues to be meant, notwithstanding the somewhat equivocal construction,—and λεγομένης only to apply to the unusual term *Λιβερτίνων*. τῶν ἀπὸ Κ.]

It seems doubtful whether this genitive also depends on συναγωγῆς. At first sight it would seem not, from the repetition of τῶν, answering to the τῶν before. But then we must remember, that as Κυρηναίων and Ἀλεξανδρέων both belong to towns, and towns well known as the residences of Jews, a change of designation would be necessary when the Jews of whole provinces came to be mentioned, and the

synagogue would not be called that of the Κίλικες or Ἀσιανοί (ch. xx. 4), but that of οἱ ἀπὸ Κ. κ. Ἀ. :—and, this being the case, the article could not but be repeated, without any reference to the τῶν before.—*Cilicia* was at this time a Roman province, the capital being the free city of Tarsus, see note on ch. ix. 11.—*Asia*,—not exactly as in ch. ii. 9, where it is distinguished from Phrygia,—here and usually in the Acts implies Asia proconsularis, a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia—known also as Asia cis Taurum. 11.] Neander well

remarks (Pfl. u. Leit., p. 81 ff.) that this false charge, coupled with the character of Stephen's apologetic speech, shews the *real character of his arguments with his opponents*:—that he seems to have been the first who plainly set forth the transitory nature of the law and temple, as compared with the permanence of the latter and better covenant, thus being in a remarkable manner the forerunner of St. Paul.

12.] τὸν λαόν, *first*,—that by means of the popular feeling they might act upon the πρεσβ. κ. γρ., the members of the Sanhedrim.

ἐπιστάντες] The same persons,—acting now by the authority of the Sanhedrim; Saul, among οἱ ἀπὸ Κίλικίας, being, as is afterwards (ch. vii. 58) implied, among the foremost,—‘came upon him (see reff.), and seized him.’

13. ψευδεῖς] The *falsehood* of their witness consisted, as in the similar case of our Lord, in taking

d = Matt. xxvi. 61. 1. 2 Cor. v. 1. Eze. v. 12. e = Gal. iv. 20. Levit. xxvii. 33. f = Luke i. 9. ii. 42. ch. xv. 1. xxi. 21. al. † 2 Macc. xi. 23. g = 1 Cor. xv. 3. see ch. xvi. 4. h Luke iv. 20. reit. Job vii. 8. alex. j ch. viii. 22 only. Xen. Mem. ii. 2. 2. Anab. iii. 2. 22. k ch. xii. 15. xvii. 11. xxiv. 9.

νόμου. ¹⁴ ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθνη ἀπαρῶνκεν ἡμῖν Μωυσῆς. ¹⁵ καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡς εἰ πρόσωπον ἀγγέλου. VII. ¹ εἶπεν δὲ ὁ ἀρχιερεὺς Εἰ ἄρα ταῦτα οὕτως ἔχει; ² ὁ δὲ ἔφη Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε.

τουτου (to agree with ver 14: or perhaps because the meeting of the Sanh. seems to have been in a part of the temple), with B(e sil)C all sah Syr al Thl¹ &c: om ADEH all v copt æth arm Nyss (ms) Chr (comm) Thl¹.—ουτος om 27. 29 æth.—14. απερ εδωκεν 63. 78¹. 95. 101. 106 al.—υμιν 4. 45. 63 Syr ar-erp sah.—15. ητηνιζον δε αυτω D¹-gr.—for απαντες, παντες ABCD¹E all Thl¹: txt D²H most mss Chr Oec Thl².—καθήμενοι D 137. 180 al.—και ειδον D: ειδαν A: ιδον H al: txt B(e sil)CE al.—ως 137.—aft αγγ. add εστωτος εν μεσω αυτων D: του θεου æth sah.

CHAR. VII. 1. aft αρχ. ins τω στεφανω DE Bed-gr tol al.—αρα om ABC al: ins DEH most mss Chr Oec Thl: enim e: not expressed in d v all: ι ara om 47¹. 100. 163 al. (The omission, as unnecessary, is easily accounted for: not so the insertion: I therefore retain it.)—for ταυτα, παντα 163: τουτο D.—ακουσ. μυν all sah arm.—

Stephen's words out of their context, and misrepresenting what perhaps, totidem verbis, he had actually said. τοῦ τόπ.

τ. ἁγ.] The temple, see reff. 14.] We may either take the words thus, ὅτι Ἰησοῦς ὁ Ναζωραῖος, οὗτος κατ., 'that Jesus of N., he it is who shall destroy' . . . (see ch. vii. 35. 1 Cor. vi. 4),—or ὅτι Ἰησοῦς, ὁ Ναζωραῖος οὗτος, κατ., 'that Jesus, this Nazarene, shall destroy' . . .,—or, which seems by far the best, take the whole together, 'that this Jesus of N. shall destroy,' as in E. V. Comp. ὁ Παῦλος οὗτος, ch. xix. 26. 15.] It is a question with regard to this verse, Does it relate any supernatural appearance, glorifying the face of Stephen,—or merely describe the calm and holy aspect with which he stood before the council? The majority of commentators suppose the latter: and certainly the foregoing description of Stephen would lead us to infer, that there was something remarkably striking in his appearance and demeanour, which overawed his adversaries. But both from the plain language of our text, well understood among the Jews to signify supernatural brightness (see exx. in Weststein), and from the fact that in Luke's own narrative we have supernatural brightness associated with angelic appearances more than once (see Luke ii. 9. Acts xii. 7), I should be inclined to think that the face of the martyr was lighted up with a divine radiance. That the effect on those present was not such as to prevent the examination proceeding, is no argument against this view: in the very mildness of the question of the H. P. which follows, I see the trace

of some unusual incident exercising an influence over him. Chrysostom (who does not, however, seem to adopt the above interpretation, his τοῦτο καὶ ἡ δόξα Μωυσέως being apparently only rhetorical) explains well the effect on the council: ἐπιχαριν δὲ αὐτὸν δοκεῖ μοι ποιῆσαι τὸν θεὸν, τάχα ἐπεὶ ἐμελλε τινὰ ἐρεῖν, καὶ ἵνα εὐθέως τῇ προσώψει καταπλήξῃ αὐτούς. ἔστι γὰρ, ἔστι καὶ πρόσωπα χάριτος γέμοντα πνευματικῆς ἐπέρας ταῖς ποθοῦσιν εἶναι, καὶ αἰδέσθαι τοῖς μισοῦσι καὶ φοβερά. ἡ καὶ ὡς αἰτίαν τοῦτο εἶπεν, δι' ἣν ἡνέσχοντο τῆς δημηγορίας αὐτοῦ. τί δαὶ ὁ ἀρχιερεὺς; . . . ὁρᾷς πῶς μετὰ ἐπικειρίας ἡ ἐρώτησις καὶ οὐδὲν τέως φορτικὸν ἔχουσα; Homil. in Act. xv.

CHAR. VII. 1.] On the H. P.'s question, see Chrys. just quoted.—It is parallel with Matt. xxvi. 62, but singularly distinguished from that question by its mildness: see above.

2—53.] STÉPHEN'S DEFENCE. In order to understand this wonderful and somewhat difficult speech, it will be well to bear in mind, (1) that the general character of it is apologetic, referring to the charge made against him: but (2) that in this apology, forgetting himself in the vast subject which he is vindicating, he every where mixes in the polemic and didactic element. A general synopsis of it may be thus given: (1) He shews (apologetically) that, so far from dishonouring Moses or God, he believes and holds in mind God's dealings with Abraham and Moses, and grounds upon them his preaching; that, so far from dishonouring the temple, he bears in mind its history and the sayings of the prophets respecting it; and

ὁ ¹θεὸς τῆς ¹δόξης ^mὥφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ¹here only, see Heb. ix. 5. Ps. xlviii. 3. ὄντι ἐν τῇ Μεσοποταμίᾳ ⁿπρὶν ἢ κατοικῆσαι αὐτὸν ἐν see Ps. xxiii. 7, 9. Χαρρᾶν, ³καὶ εἶπεν πρὸς αὐτὸν ^oἘξέλθε ἐκ τῆς γῆς σου m ch. i. 3. ii. 3 καὶ ἐκ τῆς ^pσυγγενείας σου, καὶ ^qδεῦρο εἰς τὴν γῆν ἣν n Matt. i. 18. Mark xiv. 30. ch. ii. 20. Is. 2.

vii. 15. o GEN. ii. 1 (LXX). p Luke i. 61. ver. 14 only. Exod. xii. 21. Job xxxiii. 2. q John xi. 43. Rev. xvii. 1. xxi. 9. Dan. xii. 9.

2. χαρρα E al (Aug): χαραν D all v (not am demid &c) Syr æth.—3. εἶπε δε 5 sah.—for εκ (1st), απο D¹: de d.—εκ (2nd) om (perhaps as inappropriate to τῆς συγγενείας) BD¹ sah Thl¹: ins ACEH &c vss Thl² Iren Aug (a, d Syr æth before, de, or ex).—aft συγγ. σου, add καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου E 65. 67 slav Aug.—rec om τὴν (perhaps an error owing to similarity of endings: perhaps an attempt to render γῆν more indefinite),

he is proceeding,—when, interrupted probably by their murmurs or inattention, he bursts forth into a holy vehemence of invective against their rejection of God, which provokes his tumultuary expulsion from the council, and execution. (2) But simultaneously and parallel with this *apologetic* procedure, he also proceeds *didactically*, shewing them that a future Prophet was pointed out by Moses as the final Lawgiver of God's people,—that the Most High had revealed His spiritual and heavenly nature by the prophets, and did not dwell in temples made with hands. And (3) even more remarkably still does the *polemic* element run through the speech. “It is not I, but you, who from the first times till now have rejected and spoken against God.” And this element, just appearing ver. 9, and again more plainly vv. 25—28, and again more pointedly still in ver. 35, becomes dominant in vv. 39—44, and finally prevails, to the exclusion of the apologetic and didactic, in vv. 51—53.—That other connected purposes have been discovered in the speech, as e. g. that so ably followed out by Chrys. Homm. xv.—xvii. (simly Grot. and Calv.), of shewing that the covenant and promises were *before the law*, and sacrifice and the law *before the temple*,—is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.—The question, *from what probable source Luke derived his report of this speech*, so peculiar in its character and citations as to bear, even to the most prejudiced, decisive evidence of authenticity, can be only conjecturally answered: but in this case the conjecture can hardly be wrong. I have discussed the point in the Prolegg. to this vol. ch. I. § 2. 11 (a).—Another question has been, in *what language* the speech was delivered. (1) It is a hardly disputable inference from ch. vi. 9, that Stephen was a Hellenist: (2) his citations and quasi-citations for the most

part agree with the LXX version. Hence it seems most probable that he spoke in *Greek*, which was almost universally understood in Jerusalem. If he spoke in Hebrew (Syro-Chaldaic), then either those passages where the LXX varies from the Hebrew text (see below) must owe their insertion in that shape to some *Greek narrator* or to *Luke himself*,—or Stephen must have, in speaking, *translated them, thus varying*, into Hebrew: either supposition being in the highest degree improbable.

2. ἄνδρ. ἄδ. κ. πατ.] So Paul, ch. xxii. 1, before a mixed assembly of Jews. The ἄνδρ. ἄδ. would embrace all: the πατ. would be a title of respect to the members of the Sanhedrim, in *this case*, but hardly in ch. xxii. 1.

ὁ θεὸς τ. δόξης.] Not = θεὸς ἐνδόξος, ‘but the God of (i. e. who possesses and manifests Himself by) Glory,’ viz. the Shechinah, see Exod. xxiv. 16, 17, and ver. 55.—The words τῷ πατρὶ ἡμῶν decide nothing as to Stephen’s genuine Hebrew extraction. Any Jew would thus speak.

ὥφθη . . . τῷ πατρὶ ἡμῶν. ἐν Χαρ.] This was the Jewish tradition, though not asserted in Genesis. Thus Philo (de Abrah. § 15, end), having paraphrased the divine command, says, διὰ τοῦτο τὴν πρώτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Χαρραίων λέγεται ποιεῖσθαι. But he accurately distinguishes between the λόγιον which he obeyed in leaving Chaldaea, and the θεὸς ὥφθη afterwards, adding a reason after his manner, why God could not be seen nor apprehended by him while he was yet χαλδαίωον and an astrologer. The fact of his having left Ur by *some divine intimation* is plainly stated in Gen. xv. 7, and referred to in Neh. ix. 7. It was surely both natural and allowable to express this first command in the well-known words of the second. But we can hardly suppose that Stephen adopted the pluperfect rendering of וַיֵּרָא in Gen. xii. 1, as the LXX has εἶπεν. (Josephus, ordinarily cited as relating the same tradition, throws, as he often does, the whole history into confusion, saying, it is true, Ant. i. 7. 1, καταλείπει

r constr., ch. i.
3 al. fr.
s trans., ver.
43 only.
intr., 2 Kings
xv. 19 al.
see Matt. i.
11 reff.
t Matt. ii. 23, iv.
13, 2 Chron.
xix. 4.
u = Heb. xi. 8.
see Deut. iv.
38.
v here only.
= Deut. ii. 5, y y
w Gen. xiii. 13.
constr., Mark xiv. 11. x = Mark xiii. 9. xiv. 9 al. y ver. 45 only. (and constr.) GEN. xvii. 8. Num. xxxii. 5.
y ch. xiii. 25 reff.

ἀν σοι δέιξω. ⁴ Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατ' ὅκη- ABCDE
σεν ἐν Χαρράν. ¹ κάκειθεν ² μετὰ τὸ ἀποθανεῖν τὸν πατέρα H
αὐτοῦ ³ μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην ⁴ εἰς ἣν ὑμεῖς
νῦν ⁵ κατοικεῖτε, ⁶ καὶ οὐκ ἔδωκεν αὐτῷ ⁷ κληρονομίαν ἐν
αὐτῇ, οὐδὲ ⁸ βῆμα ποδός· καὶ ⁹ ἐπηγγέιλαιτο ¹⁰ δοῦναι
αὐτῷ ¹¹ εἰς ¹² κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ
μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. ¹³ ἔλάλησεν δὲ

with H al Thl : ins ABCDE 5. 40. 133 al.—4. καὶ κατωκησεν D¹.—εις χ. H all Thl : om εν 65. 67.—for κακειθεν (καὶ εκ. 42 lect 12 : εκ. δε 177 sah), κακει ην, and καὶ μετωκ. D¹ d.—μετωκησεν D¹ EH al Oec, and omg αυτον 57. 73. 78¹. 99. 180 al : migravit Jer, intrans migravit d ; but most vss Iren (Aug) transtulit illum.—aft αυτ., ins ο θεος E Syr ar-erp.—εις om 177¹.—νυν om 180.—aft κατοικ. ins και οι πατερες ημων (υμων E Aug) DE syr* Aug, and further add οι προ ημων D syr*.—5. εν αυτ. om 177.—αλλ επηγγ. D v ar-erp sah al Iren : txt AB(e sil)CEH mss (appy) copt Thl.—rec αυτω δοῦναι with a few mss (no vss) : (δ. αυτω αυτην, or δ. αυτην αυτω many vss) : txt ABCDEH all Thl (δου. αυτην εις κ. αυτω AE all).—6. for ουτως, αυτω H¹ all vss, αυτω ουτως 49. 96 Ath.—aft ο θ.,

τ. Χαλδαίαν . . . τοῦ θεοῦ κελύσαντος εἰς τὴν Χαναanaίαν μετελθεῖν, but omitting entirely the sojourn in Haran, and connecting the migration with an outbreak of the Chaldeans against him for teaching the worship of the true God.)

Χαρράν] So the LXX for חָרָן, Gen. xi. 31, &c. 4 Kings xix. 12. Ezek. xxvii. 23,—Κάρραι τῆς Μεσοποταμίας, Herodian iv. 13 (Ptol. v. 18. 12. Strabo, xvi. p. 747),—‘Carras caede Crassi nobiles,’ Plin. v. 24.—‘Miserando funere Crassus Assyrias Latio maculavit sanguine Carras,’ Lucan, i. 104. It lay on an ancient road, in a large plain surrounded by mountains; it was still a great city in the days of the Arabian caliphs. See Winer, RWB.

4. μετὰ τὸ ἀποθανεῖν τὸν πατ. αὐτ.] In Gen. xi. 26, we read that Terah lived 70 years and begot Abram, Nahor, and Haran; in xi. 32, that Terah lived 205 years, and died in Haran; and in xii. 4, that Abram was 75 years old when he left Haran. Since then 70 + 75 = 145, Terah must have lived 60 years in Haran after Abram's departure.—It seems evident that the Jewish chronology, which Stephen follows, was at fault here, owing to the circumstance of Terah's death being mentioned Gen. xi. 32, before the command to Abram to leave Haran;—it not having been observed that the mention is anticipatory. And this is confirmed by Philo having fallen into the same mistake, de Migr. Abrah. § 32, πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστάς γῆς Ἀβραὰμ ᾤκησεν εἰς Χαρράν· τελευτήσαντος δὲ αὐτοῦ τοῦ πατρὸς ἐκείθε καὶ ἐκ ταύτης μετανίσταται. It is observable that the Samaritan Pentateuch in Gen. xi. 32, for 205, reads 145, which has most probably been an alteration to remove the

apparent inconsistency.—The subterfuge of understanding the *spiritual death* of Terah, who is, as a further hypothesis, supposed to have *relapsed into idolatry* at Haran, appears to have originated with the Rabbis (see Kuinoel ad loc. and Lightf. Hor. Heb.) on discovering that their tradition was at variance with the sacred chronology. They have not been without followers in modern Christendom. It is truly lamentable to see the great Bengel, warped by the unworthy effort of squaring at all hazards the letter of God's word in such matters, write thus: ‘Abram, dum Thara vixit in Haran, domum quodammodo paternam habuit in Haran, in terra Canaan duntaxat peregrinum agens: mortuo autem patre, plane in terra Canaan domum unice habere coepit.’ (This alteration of relation in the land being expressed by μετῴκισεν αὐτὸν εἰς!)

μετ. αὐτ. εἰς] In these words Stephen clearly recognizes the *second command*, to migrate from Haran to Canaan: and as clearly therefore made no *mistake* in ver. 2, but applied the expressed words of the second command to the first injunction, the λόγιον of Philo.

5. οὐκ ἔδωκεν] There is no occasion here to wrest our text in order to produce accordance with the history. The field which Abraham bought for the burial of his dead surely did not come under the description of κληρονομία, nor give him any standing as a possessor in the land. To avoid this seeming inconsistency, Schöttgen and Bengel lay a stress on ἔδωκεν, ‘agrum illum . . . non ex donatione divina accepit Abraham, sed emit, ipsa emptione peregrinum eum esse docente.’ (Bengel).—Kuinoel and Olshausen take οὐκ for οὐπω.

καὶ before ἐπηγγ. is not ‘yet’

οὕτως ὁ θεὸς, ὅτι ἔσται τὸ σπέρμα αὐτοῦ ^z πάροικον ἐν γῇ ^a ἀλλοτρίᾳ, καὶ ^b δουλώσουσιν αὐτὸ καὶ ^c κακώσουσιν ἔτη τετρακόσια. ⁷ καὶ τὸ ἔθνος ^ω ἔαν δουλεύουσιν ^d κρινῶ ἐγὼ, εἶπεν ὁ θεὸς, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ ^e λατρεύουσίν μοι ἐν τῇ τόπῳ τούτῳ. ⁸ καὶ ἔδωκεν αὐτῷ ^f διαθήκην περιτομῆς· καὶ ^h οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ ^g περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα ^h πατριάρχας. ⁹ καὶ οἱ πατριάρχαι ⁱ ἠλῶσαντες τὸν Ἰωσήφ ^j ἀπέδοντο εἰς Αἴγυπτον· καὶ ^k ἦν ὁ θεὸς μετ' αὐτοῦ ¹⁰ καὶ ^l ἐξείλατο αὐτὸν ἐκ πασῶν τῶν ^m θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ ⁿ χάριν καὶ σοφίαν ^o ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ ^p κατέστησεν αὐτὸν ^q ἡγούμενον ^r ἐπ' Αἴγυπτον καὶ ὅλον τὸν ^s οἶκον αὐτοῦ. ¹¹ ἦλθεν δὲ ^t λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναὰν καὶ ^u θλίψις μεγάλη, καὶ οὐχ ^v ἠύρισκον ^w χορτάσματα οἱ

iv. 2. GEN. xxxvii. 11. j = ch. v. 8. Heb. xii. 16 only. Gen. xxv. 33. k ch. xviii. 10 ref.
 1 = ver. 34. ch. xii. 11. xxiii. 27. Gal. i. 4 only. Exod. iii. 8. m Matt. xxi. 21. 2 Kings xxii. 19.
 n = ch. ii. 47 ref. GEN. xxxix. 21. o = Mark ii. 12. Luke i. 6. xx. 26. ch. viii. 32. Gen. vi. 8.
 p Luke xii. 14. vv. 27, 35. Heb. vii. 28. GEN. xli. 41. q Matt. ii. 6. Luke xxi. 26. Heb. xiii. 7, 17, 24.
 r Deut. i. 15. r constr. Heb. ii. 7. s = ch. x. 2 al. Gen. vii. 1. t Luke iv. 25. xv. 14.
 u = Luke ix. 12. Rom. iv. 1. v here only. Gen. xlii. 27. Deut. xi. 15 al. t

add προς αυτον D Iren, λεγων πρ. αυτον Syr ar-erp al λεγων Chr.—for αυτου, σου 15. 18. 27. 36 v-sixt Syr ar-erp copt sah.—for αυτο, αυτω 13: αυτους D v aeth copt sah.—aft κακωσ., add αυτο C al vss Thl¹ (comm): αυτω 13: κακ. αυτο κ. δουλ. E.—7. το δε C 120 sah.—αν BD: txt ACEH mss (appy) ff.—rec δουλεισωσιν (corrū to suit LXX), with B(e sil)EH & c vss ff: txt ACD-gr 26. 96 al Syr copt syr Iren.—ο θ. ειπεν ABC: txt DEH mss (appy) vss (appy) Chr Thl (txt and comm) Iren al.—εξελ. εκιθεν E.—λατρευουσιν C 73.—8. for ουτως, ουτος all: ουτως ουτος sah.—bef ισαακ om o AB (Bentl Birch) CE 96 al Thl¹: ins DH all Chr Oec Thl².—ins εγεννησε E Syr.—bef ιακ. om o ACD¹E 96 al: ins B(not mentd in Bentl and Bch)D²H all Chr Oec Thl.—10. rec εξειλετο, with H & c Thl¹: txt ABCD(εξιλ. BCD)E all Thl².—χαριν αυτ. D-gr: αυτω om A.—εναντι all.—φαραω om 137.—εφ ολον ACE-gr all v Syr copt slav: txt B(e sil) DH most mss e ar-pol ff.—11. aft ηλθ. δε, ins και 76.—for την γην Αιγυπτον, την Αιγυπτον (την omd first in error as in 163, owing to similarity of γην, and then -του altered to -τον to suit) ABC(D¹) 81 v Syr copt sah: εφ ολης της (add γης D²) αιγυπτον D: txt (D²)EH mss (nrly) aeth syr ar-pol al ff.—rec ευρισκον (corrū), with ACDH &c

(Bez.), nor is ἐπηγγ. to be construed *pluperfect* (id.); ‘and he promised’ is the simple rendering of the words, and the right one. The following καὶ is by Kuin. rendered ‘*nimirum*’;—but again it is only the simple copula, ⲕⲁⲓ.

6, 7.] A free citation from the LXX, with the words καὶ λατρ. μοι ἐν τ. τόπ. τούτῳ adapted and added from Exod. xii. 12. The shifts of some commentators to avoid this plain fact are not worth recounting: but the student who would not handle the Word of God deceitfully should be here and every where on his guard against them.—The round number, 400 years, given here and Gen. i. c., is further specified Exod. xii. 40 as 430. (See Gal. iii. 17, and note.) 7.] εἶπεν ὁ θεός is inserted by Stephen in passing from the

narrative form (τὸ σπ. αὐτοῦ) into the direct (κρ. ἐγώ).

8.] On the institution of circumcision, it is called a διαθήκη, Gen. xvii. 10, and the immediate promise of that covenant was δώσω σοι κ. τῷ σπέρματι σου μετὰ σε τὴν γῆν ἣν παροικεῖς, πᾶσαν τὴν γῆν Χαναὰν εἰς κατάσχεσιν αἰώνιον· καὶ ἔσομαι αὐτοῖς εἰς θεόν, id. ver. 8. οὕτως, ‘thus,’ ‘in this new covenant state;’—or, ‘in fulfilment of the promise of seed implied in the above words.’ In this word οὕτως lies hid the germ of the subsequent teaching of the Holy Spirit by St. Paul, Gal. iii.

9.] Here we have the first hint of the rebellious spirit in Israel, which the progress of the history brings out.

10.] Observe (Mey.) the simple coupling of the clauses by καί, as characteristic of

w ch. iii. 25^{ref.} w πατέρες ἡμῶν. 12 ἀκούσας δὲ Ἰακώβ ὄντα^x σιτία^{xx} εἰς^{ABCDE}
 x here only. Prov. xxx. 22. Αἴγυπτον^y ἔξαπέστειλεν τοὺς^w πατέρας ἡμῶν πρῶτον,
 σιτία, Job
 xii. 11 al.
 constr., Luke
 iv. 23. viii.
 46.
 xx=Mark i. 39.
 y=ch ix. 30.
 xi. 22 al. Gal.
 iv. 4, 6. Luke
 i. 53. xx. 10.
 Luke and
 Paul only.
 Gen. xlv. 1.
 z here only.
 a here only.
 GEN. xlv. 1.
 b Mark vi. 14.
 1 Cor. iii. 13 al.
 c=ch. iv. 6
 ref.
 d ch. x. 32.
 xx. 17. xxiv. 25 only. Hos. xi. 1, 2. e ver. 3 ref.
 g=ch. ii. 41 ref. h=Luke ii. 61 al. Gen. xii. 10. f=Rom. xiii. 9. Eph. i. 10. Deut. x. 22.
 xlv. 16. Deut. xxvii. 17. i=John xiv. 41, 42 al. ch. iii. 25 ref. k Heb. xi. 5. Sir.
 mm attr. ch. i. 1 ref. n here only †. o=ch. iv. 34 ref. m Luke xxiii. 53 al. Exod. xiv. 11.
 p ch. iii. 6. xx. 13. Exod. xxi. 32.

ff: txt BE al.—12. rec σιτα, with H &c ff: σιτον 13 Thl¹: σιτια 15. 40. 100: txt ABCDE 36 al.—rec εν αιγυπτω (corr., as more usual: Meyer thinks εις αιγ. to have been a gloss to εξαπεστειλεν, and then to have found its way into the text to the exclusion of the original εν αιγ., but this is far-fetched), with DH &c Thl: txt ABCE 40 al.—13. επι τω δ. D al.—εγνωρίσθη AB: εγνωσθη al: agnitus est e, recognitus est d, cognitus est v: txt CDEH mss (nrly) Chr Thl al.—for εγενετο, εγενηθη D.—rec bef ιωσηφ ins του (added for clearness), with DH &c ff: om BC al: αυτου for τ. ιωσ. AE al¹ v arm.—for φανερον, γνωστον 46.—14. αποστ. . . . ιωσηφ om 42. 137 (similar endings).—rec τον πατ. αυ. ιακωβ, with H &c syr ar-pol &c ff: txt ABCDE all v copt sah arm.—om ιακωβ (which perhaps was the origl, and accounts for the transpositions) 15. 18. 36. 47¹. 163 al æth am demid arm Chr Oec Thl: om αυτου 177.—rec aft συγγ. ins αυτου (for explicitness), with (B?) DE &c vss: om A(B appy) CH all.—(e sil) &c.—ψυχ. aft πεντε D(εν. δ. και ε. ψ.) H all vss: D syr seem to join εν ε. π. ψ. with κατεβη follg.—15. rec κατεβη δε, with B(e sil) H &c vss ff: κατεβ. (omg δε) D al syr: txt ACE all v Syr æth al (from similarity of και κατ., και dropped out as in D, and then δε was supplied).—εις αιγ. om B (as superfluous? or perhaps it was a gloss from the marg. Tischendorf excludes it from the txt: but the authority is too weak).—aft αυτος, add εκει E Syr.—16. μετηχησαν D.—εν τω μν. om 137.—rec o, with H al Thl² al (change to simplify constr): txt ABCDE all Thl¹.—o πατηρ ημων αβ. E Bed-gr (Scholz, Lachm).—rec εμμορ, with E &c Thl¹ (comm: txt 1 and 2, as 113, εμορ): txt ABCDH all copt (εμωρ sah) Chr.—εν συχ. BC al sah arm: του εν σ. AE 27. 29. 40 al tol copt syr: txt DH all (et Sychem d) v æth ar-pol Chr Oec Thl (the varr arise from this συχ.

this speech. χάριν κ. σοφ.] No Hendiads: 'favour,' so that he was acceptable to Pharaoh (see ref.): and 'wisdom,' so that Ph. consulted him and followed his suggestion, especially in the important case recorded Gen. xli. 38.

κατέστησεν] viz. Pharaoh: a change of subject: see ref. Gen. 14. εν ψυχαῖς ἐβδομηκονταπέντε] In the Hebrew text, Gen. xlv. 27. Exod. i. 5. Deut. x. 22, seventy souls are reckoned, viz. sixty-six born of Jacob, Jacob himself, Joseph, and his two sons born in Egypt. So also Josephus, Antt. ii. 7. 4; vi. 5. 6. But the LXX, whom Stephen follows, insert in Gen. xlv. 20 an account of the children and grandchildren of Manasseh and Ephraim, five in number: and in ver. 27, read υἱοὶ δὲ Ἰωσήφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἴγ., ψυχαὶ ἑννέα. πᾶσαι ψυχαὶ οἰκου Ἰακώβ αἱ εἰσελθοῦσαι μετὰ Ἰακώβ εἰς Αἴγυπτον, ψυχαὶ ἐβδομη-

κονταπέντε:—reckoning, as it appears, curiously enough, among the sons of Joseph, Joseph himself, and Jacob; for these are required to make up the nine, according to their ver. 20. And similarly in Exod. i. 5, and in Alex. Deut. x. 22.—With regard to the various attempts to solve the difficulty (66 + 12 wives — [Joseph and his wife, and Judah's wife who died in Canaan] = 75, Seb. Schmid and Wolf:—that Stephen spoke of those who were invited,—Moses of those who went, Krebs and Loesner:—that πάντες should be read for πέντε, Beza:—&c.), see above on vv. 6, 7.—The remarks of Jerome are curious:—he is arguing, on Gen. i. c., that the number really was seventy,—and adds, 'Quod si e contrario nobis id opponitur, quomodo in Actibus Apostolorum in concione Stephani dicatur ad populum, septuaginta quinque animas ingressas esse Ægyptum, facilis ex-

^q παρὰ τῶν υἱῶν Ἐμῶν τοῦ Συχέμ. ¹⁷ ^r καθὼς δὲ ^q = Rev. iii. 18.
^s ἡγγίζεν ὁ ^t χρόνος τῆς ^u ἐπαγγελίας ^{mm} ἧς ^v ὡμολόγησεν ^r = (here only?)
^o θεὸς τῷ Ἀβραάμ, ^w ἠύξησεν ὁ λαὸς καὶ ^x ἐπληθύνθη ^s = Luke xxi.
^{en} Αἰγύπτῳ, ¹⁸ ^y ἄχρὶ οὗ ^z ἀνέστη βασιλεὺς ^a ἄτερος ὃς ^t = ch. iii. 21 al.
^{ouk} ἤδει τὸν Ἰωσήφ. ¹⁹ οὗτος ^b κατασοφισάμενος τὸ ^u ch. i. 4 tell.
^c γένος ἡμῶν ^d ἐκάκωσεν τοὺς ^e πατέρας [ἡμῶν], ^f τοῦ ^v = Matt xiv. 7.
^g ποιεῖν τὰ ^h βροφέη ⁱ ἐκθετα αὐτῶν ^k εἰς τὸ μὴ ^l ζωογονεῖ- ^x ch. vi. 1, but
^{sthai}. ²⁰ ^m ἐν ᾧ καιρῷ ἐγεννήθη Μωυσῆς καὶ ἦν ⁿ ἄστειος ^y w. indie. ch.
 Heb. iii. 13. Job xxxii. 11. ^z = ch. v. 36, 37. Exod. i. 8. ^a = ch. ii. 40 al. ^b here only. Exod. i. 10. Judith v. 11. x. 19. ^c = ch. iv. 36. Mark vii. 26. Esth. ii. 10. ^d ver. 6 reff. ^e = ver. 15 al. ^f = Rom. i. 24. vii. 3. ch. iii. 12. ^g = Matt. iii. 3 j. v. 38. ^h = Heb. xii. 13. Rev. xxi. 5. ⁱ here only ^j ἐκπαθεῖν = ver. 21. Eur. Phœn. 25. Æl. Var. Hist. ii. 7. Philo. Vit. Moys. p. 604. § 3. ^k ἐκθετα = Wi-d. xi. 14. ^l ch. iii. 19. Rom. i. 11, 20 al. ^m here only. ⁿ ἐν αὐτ. τ. κ., Luke xiii. 1. ἐν ἐκείν. τ. κ., Matt. xi. 25. ^o Heb. xi. 23 only. Exod. ii. 2.

having been mistaken for a place, as above).—17. *ως δε Α.*—*ηγγισεν Β.*—*ην 126.*—*rec ωμοσεν*, with H and most mss vss ff: *επηγγειλατο* DE Bed-gr tol: txt ABC 15. 36 v (*confessus erat: constituerat* ms.). (The *varr* have arisen from the unusual sense of *ωμολ.*)—18. *rec αχρως (corrū)*, with AEH & c ff: txt (B?) CD & Thl'.—*aft ετερος ins επ αιγυπτου* ABC all v (*in Ægypto*) Syr syr-marg all: *αιγυπτου 40 (corrū from the LXX, Exod i. 8)*: om DEH all arr syr Chr Oec Thl'.—*for ηδει τον, εμνησθη του DE.*—19. *for ουτος, και D.*—*ημων om BD (as unnecessary? or has it been inserted from ver 15 &c?) al*: ins ACE v.—*rec τ. π. εκθετα (corrū)*, with DE: txt ABC: *εκριπτονμενα θετα 133.*—*ζωωγ. αυτα 43 sah: τα αρρενα E.*—20. *for αστ., κεχαριτωμενος 133.*

cusatio est. Non enim debuit sanctus Lucas, qui ipsius (istius?) historiae scriptor est, in gentibus Actuum Apostolorum volumen emitens, contrarium aliquid scribere adversus eam scripturam, quæ jam fuerat gentibus divulgata.—Philo, de Migr. Abr. p. 419, mentions both numbers (reading 75 in Gen. and 70 in Deut., see above) and gives allegorical reasons for both. 16.] *μετετέθησαν*, viz. αὐτοὺς καὶ οἱ πατέρες ἡμῶν, not the latter only,—as Kuin., Olsh., to evade part of the difficulty of the verse.—The facts, as related in the O. T., were these: Jacob, dying in Egypt, was (Gen. i. 13) taken into the land of Canaan, and buried in the cave of Macpelah, before Mamre (on the rest of the ver. see below): Joseph, dying also in Egypt, was taken in a coffin (Gen. i. 26) at the exodus (Exod. xiii. 19), and finally buried (Josh. xxiv. 32) at Shechem. Of the burial of the other patriarchs the sacred text says nothing, but, by the specification in Exod. xiii. 19, leaves it to be inferred that they were buried in Egypt. Josephus, Antt. ii. 3. 2, relates that they were taken and buried in *Hebron*, and adds, B. J. iv. 9. 7, *ὧν καὶ τὰ μνημεῖα μέχρι τοῦ νῦν ἐν τῇδε τῇ πόλει* (*Hebron*) *δεῖκνυται*, πάντῳ καλῶς μαρμάρῳ καὶ φιλοτίμως ἐργασμένα:—the Rabbinical traditions mentioned by Wetst. and Lightf. report them to have been buried in *Sychem*: and Jerome (Epitaph. Paulæ), relating the pilgrimages of Paula to the sacred places, says: “transiit Sichem, . . . atque inde diver-

tens vidit duodecim Patriarcharum sepulchra.” These traditions probably Stephen followed; and, in haste or inadvertence, classed *Jacob* with the rest. ^ψ *ὠνήσατο Ἀβραάμ*] The burying-place which Abraham bought was not at *Sychem*, but (Gen. xxiii. 3—20) at *Hebron*, and was bought of *Ephron the Hittite*. It was *Jacob* who (Gen. xxxiii. 19) bought a field where he had pitched his tent, near *Sychem*, of the *children of Hamor*, Shechem's father: and no mention is made of its being for a *burying-place*. The two incidents are certainly here *confused*: and no ingenuity of the commentators has ever devised an escape from the inference. The mention of a few such attempts may suffice.—(1) The omission of *Ἀβραάμ* (Beza, Valck., Kuin., Schött, al.) against all MS evidence, except E (see var. read.) where the change to *ὁ πατὴρ ἡμῶν* has evidently been designed, to insert an ambiguous term, and so escape the difficulty,—and against the constr. also; for after *μετετέθησαν*, *Ἰακώβ* could hardly be the subject to *ὠνήσατο*:—(2) rendering, against all grammar, while omitting *Ἀβραάμ*, *ὠνήσατο* ‘emptum erat’ (Kuin.):—(3) construing *Ἀβραάμ*, *Abrahamides*, i. e. *Jacob* (Surenhus. al.), &c. &c.—The fact of the mistake occurring where it does, will be far more instructive to the Christian student than the most ingenious solution of the difficulty could be,—if it teaches him fearlessly and honestly to recognize the phenomena presented by the text of

o = Jonah iii. 3. 2 Cor. x. 4. see Gen. x. 9. xliii. 6. xxx. 8 (Heb.). Luke i. 15. 2 Cor. i. 12. James ii. 5. Winer 537, 3. p ch. xxii. 3 only 1. Wsd. vii. 4. q here only†. see ver. 19. refl. constr. Mark ix. 28 al. r = here only. Exod ii. 10. t = ver. 5. ch. xlii. 22. Is. xlix. 6. 4 King. iv. 1 al. u = ch. xxii. 3 al. Prov. xxix. 17. xxv. 24. x ch. xlii. 18 only. y Luke xxiv. 38, 49. Isa. lxxv. 16. Jer. iii. 16, 17. 1 Cor. ii. 9.) z = ch. xv. 36. Jude, xv. 1. a ch. x. 36 refl. b 2 Cor. vii. 12. Is. x. 20. c here only. 1sa. lix. 16. d Luke xviii. 7. Micah vi. 15. e 2 Pet. ii. 7 only†. 2 Macc. viii. 2 alex. f = Matt. xxvi. 31 f, from Zech. xiii. 7. Exod. ii. 12. g abs., Matt. xlii. 13, 15 f. w. 674, Matt. xvi. 12. xvii. 13. Exod. xxxvi. 1. w = Luke xxi. 24. ver. 30. Gen. i. 1. (1 Cor. ii. 9.)

ο = Jonah iii. 3. 2 Cor. x. 4. see Gen. x. 9. xliii. 6. xxx. 8 (Heb.). Luke i. 15. 2 Cor. i. 12. James ii. 5. Winer 537, 3. p ch. xxii. 3 only 1. Wsd. vii. 4. q here only†. see ver. 19. refl. constr. Mark ix. 28 al. r = here only. Exod ii. 10. t = ver. 5. ch. xlii. 22. Is. xlix. 6. 4 King. iv. 1 al. u = ch. xxii. 3 al. Prov. xxix. 17. xxv. 24. x ch. xlii. 18 only. y Luke xxiv. 38, 49. Isa. lxxv. 16. Jer. iii. 16, 17. 1 Cor. ii. 9.) z = ch. xv. 36. Jude, xv. 1. a ch. x. 36 refl. b 2 Cor. vii. 12. Is. x. 20. c here only. 1sa. lix. 16. d Luke xviii. 7. Micah vi. 15. e 2 Pet. ii. 7 only†. 2 Macc. viii. 2 alex. f = Matt. xxvi. 31 f, from Zech. xiii. 7. Exod. ii. 12. g abs., Matt. xlii. 13, 15 f. w. 674, Matt. xvi. 12. xvii. 13. Exod. xxxvi. 1. w = Luke xxi. 24. ver. 30. Gen. i. 1. (1 Cor. ii. 9.)

rec aft πατρός ins αυτου, with DE al vss Thl: om ABCH all Chr.—21. εκτεθιντος δε αυτου ABCD al v (corrⁿ for constr): txt EH all: αυτον (2nd) om al Chr Thl: add a *matre sua* Syr-ms: a *populo suo* Syr: παρα (εις E) τον ποταμον DE syr*—rec ανελετο, with l all ff: txt ABCDEH all.—αυτον om all.—και om D¹.—ανεθρεψεν 96.—αυτον om 34². 180.—for εαυτη, αυτη D¹ 180: εν αυτη 13.—εις om B.—22. rec om εν (as unnecessary), with H al vss Chr; Thl: ins ACE 55 al v (ms) copt sah aeth syr Orig^s Bas Thdrt: πασης σοφιας B: πασαν την σοφian D.—τε (corrⁿ) DE-gr vss: txt AB(e sil) CH mss (appy) e copt Thl: και ην al.—rec bef εργ. ins εν, with E-gr &c v aeth syr: om ABCDH all e copt Chr Thl (εν εργοις κ. λογ. αυτου B).—rec aft εργ. om αυτου (as unnecessary), with H &c ar pol syr ff, but ins ABCDE all v Syr copt sah al.—23. rec τεσσαρ. as usual, with qu? txt AC.—for επι, εις H.—τον επισκ. E 180.—τους (2nd) om B.—24. aft αδικ. add εκ του γενοϋς αυτου (αυτ. om D) DE Syr ar-erp syr*—ημνητο D¹.—aft αυγ. add (from Exod ii. 12, LXX) και εκρυψεν αυτον εν τη αμμη D aeth.—25. ενομιζον 13.—αυτου (1st) om BC v (am demid, not tol) al.—rec αυτ. σωτ. (corrⁿ?)

Scripture, instead of wresting them to suit a preconceived theory. 17.] καθώς,

not 'when' (as E. V., Beza, Kuin.), but 'as,' 'in proportion as.' See ref.

19. τοῦ ποιῆν] 'so that they exposed,' see ref. Meyer maintains that the inf. of the purpose is not to be departed from,— 'in order that they might expose:' but I do not see that this meaning would express the fact. The purpose is afterwards expressed, εἰς τὸ, κ.τ.λ. 20. ἀστ. τῷ θεῷ] add to ref. (Meyer), Hesiod, Op. 825, ἀναιτός θανάτοιςιν,—and Aesch. Agam. 352, θεοῖς ἀναμπλάκηντος. The former expression seems borrowed from tradition: Josephus calls the infant Moses παῖδα μορφῇ θεῖον.—Phil. de vit. Mos. p. 604, says, γεννηθεὶς οὖν ὁ παῖς εὐθὺς ὄψιν ἐν-έφηνεν ἀστείωτέραν ἢ κατ' ἰδιώτην.

22.] That Moses was instructed in the wisdom of the Egyptians, is not found in the O. T., but derived from tradition, and following as a matter of course from his adopted station as the son of Pharaoh's daughter. This wisdom of the Egyptians, celebrated by so many ancient writers (see Wetst. ad loc.) consisted mainly in natural philosophy, medicine, and mathematics,—and its teach-

ers were the priests. Phil. vit. Mos. p. 606, enters into minute detail: ἀριθμοὺς μὲν οὖν κ. γεωμετρίαν, κ. τήν τε ῥυθμικὴν κ. ἀρμονικὴν κ. μετρικὴν θεωρίαν, κ. μουσικὴν τὴν σύμμετρον, διὰ τε χρήσεως ὀργάνων, κ. λόγων τῶν ἐν ταῖς τέχναις, κ. διεξέδοις τοπικωτέρας, Αἰγυπτίων αἱ λόγοι παρ-έδοσαν, κ. προσέτι τῶν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις ἱεροῖς γραμμασιν ἐπιδείκνυται, κ. διὰ τῆς τῶν ζώων ἀποδοχῆς, ἃ καὶ θεῶν τιμαῖς γεραί-ρουσι. τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἕλληνες εἰδίδασκον· οἱ δ' ἐκ τῶν πλησιο-χώρων, τὰ τ' Ἀσσυρίων γραμματα, κ. τὴν τῶν οὐρανίων Χαλδαϊκὴν ἐπιστήμην.

δυνατός ἐν λόγοις] So Josephus calls Moses πλήθεισιν ὁμιλεῖν πειθαρώτα-τος, but late in his course, during the journey through the wilderness;—when the divine Spirit, as the book of Deuteronomy abundantly testifies, had turned his 'slowness of speech' into the most fervid eloquence. That he was so thus early, during his Egyptian course, was probably reported by tradition, but hardly seems to agree with Exod. iv. 10—16. 23.

τεσσαρακονταετής χρ.] μέγας γενόμενος M., Exod. ii. 11, LXX. The exact age was

αὐτοῦ ὅτι ὁ θεὸς ^h διὰ χειρὸς αὐτοῦ ⁱ δίδωσιν ^k σωτηρίαν
 αὐτοῖς· οἱ δὲ οὐ ^e συνήκαν. ²⁶ τῇ δὲ ^l ἐπιούσῃ ἡμέρᾳ
^m ὤφθη αὐτοῖς μαχομένοις, καὶ ⁿ συνήλασεν αὐτοὺς εἰς
 εἰρήνην εἰπὼν Ἀνδρες ἀδελφοί ἐστε ὑμεῖς· ^o ἵνατί ἀδικεῖτε
 ἀλλήλους; ²⁷ ὁ δὲ ἀδικῶν τὸν ^p πλησίον ^q ἀπόσωτο αὐτὸν
 εἰπὼν Τίς σέ ^r κατέστησεν ἄρχοντα καὶ ^s δικαστὴν ἐφ'
 ἡμᾶς; ²⁸ μὴ ^t ἀνελεῖν με σὺ θέλεις ^u ὃν τρόπον ^v ἀνεῖλες
^w χθὲς τὸν Αἰγύπτιον; ²⁹ ἔφυγεν δὲ Μωυσῆς ^w ἐν τῇ
^x λόγῳ τούτῳ, καὶ ἐγένετο ^y πάροικος ἐν γῇ Μαδιάμ, οὗ
 ἐγέννησεν υἱοὺς δύο. ³⁰ καὶ ^z πληρωθέντων ἐτῶν τεσσαερά-
 κοντα ^m ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος

h ch. ii. 23 reff.
 i ps., John i.
 40 and ps-
 sm. Mark
 v. 14. Winer,
 § 41, 2.
 k = Luke i. 71.
 Jos. Antt. ii.
 9, 7.
 l ch. xiii. 11.
 see ch. xvi.
 11, xx. 15.
 xxi. 18. Acts
 only. see
 Matt. vi. 11
 and note.
 m ch. ii. 3 reff.
 n here only t.
 2 Mace iv 26.
 συνελάσας
 τὰ θηρία.
 Xen Cyr. i.
 4, 14. συν-
 ελαυνόμενος
 ἄκωρ εἰς
 μίχην,
 p Matt. xix. 19 al.
 q Luke xii 14 only.
 r ver. 10 reff.
 s Luke iv. 52. Heb. xiii. 8.
 v John iv. 52.
 w = Luke i. 29, ch. v al.
 x ver. 6 reff.
 y ver. 6 reff.

Plat. Cæs. p. 728 (Wetst.). o Matt. ix. 4. Psa. ii. 1. p Matt. xix. 19 al. Exod. ii. 13.
 q ver. 39. ch. xiii. 46 al. L. and P. Ezek. xlii. 9. r ver. 10 reff. s Luke xii 14 only.
 t = Matt ii. 16 al. Exod. xxi. 29. u ch. i. 11 reff. v John iv. 52. Heb. xiii. 8.
 w = Matt. vi. 7. John xvi. 30. 1 Pet. ii. 12. Heb. ii. 18. x = Luke i. 29, ch. v al.
 z = ver. 23.

with EH &c: txt ABCD 96 (al?) v copt Fulg.—οἱ δ. και ου συν. 46.—26. for δε, τε A(B?)CD²(τοτε D¹ d)H all Syr æth al Chr Oec Thl: txt B (e sil) vss.—aft μαχ. (-νος D¹-gr) ins και ιδεν αυτοις αδικουντας D¹.—συνηλασεν BCD (συνηλασεν H) al v (reconciliabat) e sah æth al: txt AE-gr &c vss ff (the varr appear to be occasioned by explanations of the origl συνηλασεν).—συνηλλ. αυτοις C¹H.—aft εσε om ημεις (as unnecessary) ABC (τι ποιετε ανδρες αδελφοι ινα τι αδικεεται εις αλληλους D, εις om D²) E all sah syr Chr: txt H &c syr (the other vss transpose it) Thl Oec.—αυτον om 46: τουτον 38. 113.—27. επιας D.—for και, η E vss.—rec εφ ημων (from LXX, Exod ii. 14), with ABCH all Thl¹ (txt comm): txt DE &c.—28. εχθεε (B?)CD al: txt A(B?)EH al.—29. D has . . . (Börnemann conj τοτε: adque ita d) εφυγαδενεν Μωυσης: εφυγαδενεν δε Μωυσην E.—for ου, και 28 (26 Mill) Syr ar-erp.—εσω D.—30. και μετα ταυτα πληρωθεντων (πληρωθεντων D²) αυτω (om D²: ins also Syr ar-erp) ετη (ετων D²) D¹.—σιναι 180.—rec αγγ. κυριον (natural addn aft αγγ., and here occasioned by Exod iii. 2, LXX), with DE: txt ABC 81 (al?) v copt sah.—πυρι φλογος

traditional, see Lightf. ἀνέβη] No nominative (as διαλογισμός, Kuin.) must be supplied: it is impersonal; see reff.

24.] τὸν Αἰγύπτιον, from the history being so universally known, that the agent in the ἀδικία would be readily supplied: see Winer, § 65. 7.

25.] The present, δίδωσιν, sets forth the work of liberation as already begun by the act just related, see reff.—Here we have again the resistance to the Holy Spirit hinted: see ver. 51, and note on ver. 2.

26.] αὐτοῖς, 'to them,' two of them, taken as representing his brethren the children of Israel. συνήλασεν, not imperf., 'he endeavoured to unite;'

'the aorist will not bear this sense: nor is it needed:—the act, on Moses' part, was complete;—not 'he would have set them at one' (E. V.), but, 'he set them at one.'

ἀνδρες ἀδελφοί should be taken together, as in Gen. xiii. 8, ἀνθρωποι ἀδελφοί ἐσμεν ἡμεῖς.—See also ch. ii. 14 (De W.).

27.] The further progress of resistance to the Spirit on the part of Israel.

29. Μαδιάμ] So LXX, Exod. ii. 15, for מִדְיָן. Winer (RWB. 'Midian') supposes this Midian to have

been a nomad detachment of the more settled Midianites,—which at that time was encamped in the neighbourhood of Sinai and Horeb. For Jethro, Moses' father-in-law, is not found there, in Exod. xviii. 1 ff., but comes to visit Moses from a distance. See also Num. x. 29 ff.

υἱοὺς δύο] Exod ii. 15; iv. 20; xviii. 3.

30.] ἐτ. τεσσ.] This follows from the tradition of ver. 23, combined with Exod. vii. 7, 'Moses in palatio Pharaonis degit xl annos, in Midiane xl annos, et ministravit Israel xl annos.' Bereshith Rabba, f. 115. 3. (Mey.)

Σινᾶ] Horeb, Exod. iii. 1. But both were points of the same mountain range, and the names were convertibly used. In Exod., Levit., and Num., the law is said to have been given from Sinai; in Deut. from Horeb. 'The desert of Mount Sinai' is the desert in which Mt. S. is situated. So 'the Peak of Derbyshire,' originally no doubt some single hill, has come to mean the whole district in which that hill is situated.

ἄγγελος] Here, as continually in the O. T., the angel bears the authority and presence of God Himself: which angel, since God giveth not His

a Luke xvi. 21. ² Thess. i. 8. ^c reff. Isa. ^{xxix.} 6. ^b Mark xii. 26ff. ^c Exom. iii. 2. ^c com-tr. Luke vii. 9. Jude ver. 16. Xen. Cyr. iii. 1, 38. d ch. ix. 10 al.¹⁰ Acts only (exc. Matt. xvi. 9). Gen. xlii. 2. f Luke xii. 24, 27. ch. xi. 6. Heb. iii. 1. Gen. xlii. 9. g = Jhn x. 33. ch. x. 13. xlii. 32. Gen. xv. 1, 4. h ch. xvi. 29. Heb. xii. 21 only. Ps. xvii. 7. Dan. x. 11. i = Luke iii. 16ff Mk. J. ch. xiii. 25. j Matt. iii. 11. Luke xv. 22. Gen. xiv. 23. Exod. l. c. Thucyd. vii. 82 init. o = ch. x xiii. 27. ver. 10 reff. s ver 27 reff. x. 23 al. see ver. 25). ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

ACE all v Syr: txt B(e sil)DH &c vss Thl al (παρ. φλ. is the Vat reading, φλ. πυρ. the Alex in Exod iii. 2).—31. ιδων om 13.—rec ιθαυμασε, with A (om to op.) B(e sil)C &c vss Thl² (corrⁿ to historical tense): txt DEH all Aug Thl¹.—και προσερ. αυτ. κ. κατ. D¹.—ο κυριος ειπεν αυτω λεγων D Syr æth.—rec aft κυρ. ins προς αυτον, with C (addn): om AB all am demid copt arm syr.—for κυρ., φωνη εκ του ουρανον λεγουσα E Bed-gr: κυρ. om 95¹.—32. εγω θεος C: εγω ειμι θ. E (sum v).—ο bef θεος (2nd) om C.—rec ins ο θεος bef ισ. and ιακ. with D(o twice om D)EH æth al Thl al: om ABC 15. 26. 37. 40. 96 v (ms) syrr copt sah arm (the insertion has prob been to suit LXX, which D does still more closely by omg the artt).—33. ο bef κυρ. om A al.—ο θεος E vss: θεος 78. 96: om ar-pol: και εγενετο φωνη προς αυτον D.—λυσαι D² 142.—aft υποδ. ins σου εκ C¹: εκ C²E all Bed-gr syrr ar-erp æth.—σου τ. π. B.—rec εν ω (corrⁿ to suit LXX) with E d v: ου D¹: txt ABCD²: add ου C (συν C¹) lect 13 arm.—34. και ιδων γαρ D (ειδων C al).—τους στεναγμους 73.—for αυτων, αυτου BD al: txt ACEH mss (appy) vss (nrly) ff.—ακηκοα D 9.—του εξ. 95.—νυνι C.—rec αποστειλω, with H al Thl (here, though αποστειλω is accordg to LXX, the corrⁿ to -ιδω was so very obvious, that I have retained the more unusual form, esp as the authorities in its favour are so strong): txt ABCDE (-ιδω E) 69¹. 105. 163 al Chr.—35. aft δικαστ. ins εφ ημων (CD), or εφ ημας (E), CDE all tol Syr arr copt æth arm syr* Chr Thl (corrⁿ to suit LXX and ver 27): txt AB(e sil)H all v Thl¹.—bef αρχ. ins και BDE al syr: om A(αρχηγον A 38. 113)CH vss ff.—rec απεστειλεν, with CH &c ff (-ιλεν C): txt

glory to another, must have been the great Angel of the covenant, the מַלְאָךְ הַבְּרִית of Isa. lxiii. 9, 'the Angel of His Presence,'—the SON OF GOD. See below on εις διαταγας αγγελων, ver. 53.—Stier remarks, that this second appearance of God, to Moses (see ver. 2), introduces the legal dispensation, as the first, to Abraham, the patriarchal.—The readings of the LXX, as well as of our text, vary between τυρι φλογος and φλογι πυρος. The Heb. is עֵשֶׂת־אֵשׁ. The constr. is, 'in the fiery flame (or, 'the flaming fire') of a bush.' 32.] The order of Exod. iii. 6, is here somewhat varied. The command to put off the shoe was given on the approach of Moses, and before these words werespoken. οὐκ ἐτόλμ. καταν. = ἐνὸς βεῖτο κατεμβλέψαι, LXX. 33.] See

Josh. v. 15. Putting off the sandals was a mark of reverence. The priests performed all their ministrations barefooted. The Arabs to this day continue the practice: they always enter their mosques barefooted. Among the Pythagoreans it was a maxim, ἀνυπόδητος ὄναι κ. προσκύνει, Iamblich. vit. Pythag. 105 (Mey.). So Juvenal, Sat. vi. 158, 'Observant ubi festa mero pede sabbata reges.'—On the sanctity of the place, Chrys. remarks, —οὐδαμῶς ναὸς, κ. ὁ τόπος ἅγιος τῇ ἐπιφανείᾳ κ. ἐνεργείᾳ τοῦ χριστοῦ. 34.] ιδων ειδων, LXX. Emphatic, to express the ἡδὴ ἡδὴ of the Heb., as often elsewhere. The instances commonly cited from the classics, of the phrase φεύγων ἐκφεύγειν, Herod. v. 95. Aristoph. Acharn. 177. Nub. 168. Eur.

τοῦ ὁφθέντος αὐτῷ ἐν τῇ βάτῳ. ³⁶ οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν ἔρυθρᾷ θαλάσῃ καὶ ἐν τῇ ῥήμῳ ἔτη τεσσαράκοντα. ³⁷ οὗτός ἐστιν ὁ Μωυσῆς ὁ εἰπας τοῖς υἱοῖς Ἰσραὴλ Προφήτην ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ. ³⁸ οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ῥήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν, ³⁹ ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀπόωσαντο καὶ ἐστράφησαν

e = 2 Cor. vi. 1. f Rom. iii. 2. Heb. v. 12. 1 Pet. iv. 11 only. Num. xxiv. 4, 16 al. g = John vi. 51. Heb. x. 20. 1 Pet. i. 23. see Ps. cxviii. 50. h = ver. 8. ch. xiii. 20, 21 al. Ezek. xx. 11 and pass. i 2 Cor. ii. 9. Phil. ii. 8. L. P. Prov. iv. 3. k ver. 27. ch. xiii. 46. Rom. xi. 1, 2. 1 Tim. i. 19. L. P. Jer. ii. 37. 1 ver. 42. see Lam. i. 20. Num. xiv. 4.

ABDE all.—rec εν χ. with H al d Chr Thl: txt ABCDE 5. 8. 13. 40. 81. 96. 180 al v sah syr (per manum most vss) (εν has appy arisen from a confusion with the last syll of απεσταλκεν. I cannot see the force of Meyer's reasoning, that συν is a corrn settling forth more strikingly the superhuman powers of Moses).—36. ο ποιη. D.—for γη, τη BC d sah: txt ADĒH all al e' Chr Oec Thl¹ (and without τη, 4. 40. 96. 177¹ al sah).—rec αιγυπτου, with D al vss Thl²: txt ABCEH all sah Chr Thl¹ Oec.—37. bef μω. om o DH all.—rec ειπων (corr to more usual form), with EH &c: txt ABCD.—rec bef θεος ins κυριος (from Deut xviii. 17, LXX? κυριον του θεου ημων occurs in ver 16), with CEH &c vss Ign Chron al: txt ABD v sah aeth.—rec θ. υμων: θ. ημων EH &c (corr as above?): txt ABCD all v syrr ar-erp copt sah aeth Ign Eus Chr Chron.—ως ει D¹.—rec aft εμε, add αυτου ακουσ. (to suit the same citation, ch iii. 22), with CD² (ακουσεθ ει D¹, quem audistis e¹) E &c: om ABH all sah al Chr, Thl¹.—38. του (2nd) om D¹.—for ος, ως 42.—for εδεξ., εξελεξατο B.—λογον ζωντα all.—for ζωντ., viventium d: vitæ v.—39. for ω, οτι D-gr.—rec αλλ': txt ABCDEH &c.—απιστρο. D al.—rec ταις καρδιαις, with D (om αυτων) E &c v Syr al: εν ταις καρδιαις ABC 40. 96¹ al sah (both corrn for the sing without the prep, which bears unquestionable marks of being the origl reading): txt H all (abt 50) copt (εν τη) syr ar-pol Chr, Oec Thl Iren.—

Phoeniss. 1231, &c., do not apply: for, as Porson observes, 'in his locis simpliciter verbo conatus, composito effectus indicatur.'

ἀποστείλω] aorist subjunctive, as LXX (Winer, § 42, 4).

35.] The second τοῦτον is repeated emphatically. So οὗτος again, vv. 36, 37, 38.

ἡννήσαντο, ver. 27. The rejecter of Moses there is regarded as the representative of the nation: see note on αὐτοῖς, ver. 26. In this express mention of the rejection of Moses by the Jews and his election and mission by God, the parallel of Jesus Christ is no doubt in Stephen's mind, and the inference intended to be drawn, that it does not follow that God REJECTS those whom THEY REJECTED.—The difficulty of ἀπέσταλκεν has caused it to be altered into the historic tense, ἀπέστειλεν. But the perf. set forth not only the fact of God's sending Moses then, but the endurance of his mission till now—'him hath God sent:' with a still closer reference than before, to Him whom God had now exalted as the true ἀρχοντα &c. λυτρωτήν. See ch. v. 31. 37.] See ch. iii. 22, notes. Our text has pro-

bably been altered to agree verbally with the former citation.

38.] γινομαι

μετά is not a Hebraism, as Kuin.: see reff.

—That Moses conversed with both the Angel of the covenant and our fathers, implies that he was the mediator between them, as indeed ὃς ἐδέξατ. λόγ. ζ. more plainly declares.

ἐκκλησίᾳ probably, 'the assembly' held (Exod. xix.) for the promulgation of the law at Mt. Sinai, not 'the church' generally: but the article does not determine this: it would be expressed, whichever meaning we take.

λόγια ζωντα] 'living,' see reff. not = ζωοποι- ούντα (Grot., Kuin.), 'life giving:' still less to be understood 'given vivā voce' (Pisc. Alberti). So Soph. Œd. Tyr. 482, τὰ μεσόμφαλα γὰς ἀπονοσφίζων | μαν- τεῖα τὰ δ' αἰεὶ | ζώντα περιποταῖ.

39.] Another instance, brought home again by οἱ πατέρες ἡμῶν, of rejection of God's appointed messenger and servant.

ἐστράφησαν] 'they turned back in their heart to Egypt:' not 'they wished to return to Egypt,' of which in Exod. xxxii. there is no trace (but later, in

m Exod. xxxii. 1.
 Luke i. 76
 only. Exod.
 xiv. 19. Josh.
 x. 13.
 n see ver. 36.
 o Matt. vii.
 13. Luke iii.
 2. constr.
 Dan. i. 17.
 Rev. ii. 26.
 iii. 12.
 p here only t.
 q = here only.
 3 Kings iii.
 15 al.
 r ab. Matt. ix.
 13 al.
 s ch. xv. 20
 al.
 t Luke xii. 19
 al. s. sc. w.
 ev. Rev.
 xxiii. 20.
 1 Kings ii. 1.
 u Heb. i. 10.
 from Ps. c.
 25. Deut.
 xxxiii. 11.
 v see ver. 39. act., (app5) here only.
 w = Rom. i. 24, 26, 28. Job xvi. 12. constr., here only.
 y στρ., Luke ii. 13 only. 3 Kings xxii. 19. Jer. vii. 13.
 z Ainos v. 25. σφ., here only. a = Heb. xi. 4. John xvi. 2. Num. xxxi. 50. b = here only. (Eph. vi. 13, 16.) c = here only. Jos. Antt. i. 19. 8, 10.

τῇ καρδίᾳ αὐτῶν εἰς Αἴγυπτον, ⁴⁰ εἰπόντες τῷ Ἀαρὼν ^{ABCEDE} ¹¹ Ποίησον ἡμῖν θεοὺς οἱ ^m προπορεύσονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ⁿ ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδμεν τί ^o ἐγένετο αὐτῷ. ⁴¹ καὶ ^p ἔμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ^q ἀνήγαγον ^r θυσίαν τῷ ^s εἰδῶλη, καὶ ^t εὐφραίνοντο ἐν τοῖς ^u ἔργοις τῶν χειρῶν αὐτῶν. ⁴² ^v ἔστρεψεν δὲ ὁ θεὸς καὶ ^w παρέδωκεν αὐτοὺς ^x λατρεύειν τῇ ^y στρατιᾷ τοῦ ^z οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν Μὴ ^a σφάγια καὶ θυσίας ^b προσηνέγκατέ μοι ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ, ⁴³ καὶ ^c ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ Ῥεφάν, τοὺς ^d τύπους οὓς ἐποιήσατε προσκυνεῖν

add οἱ πατερες 133.—40. εἰπαντες D.—ἡμιν 46.—ο ἐξαγαγων E.—for γης, της 95.—rec τι γεγονεν (corrtn to LXX, Exod xxxii. 1), with DEH most mss Chr Oec Thl: txt ABC 163 al.—41. for ἀνηγαγον, ἀπηγοντο D¹: ἀνήμεκαν 180.—θυσίας 46.—ἡμφορ. D al: txt ABCEH &c.—42. εστρ. δ. αὐτους C sah.—στρατεία ABD: txt CEH.—των om D.—ετ. τεσσ. aft ισραηλ A: rec τεσσαρ. as usual.—at end, add λεγει κυριος C.—43. rec aft θιον ins ὡμων (corrtn to suit LXX), with ACE v &c: om BD 15. 18. 36 Syr sah arm Orig Iren al.—rec ρεμφαν, with a few ms (appy) Chr Thl²: ρεμφαμ D: ρομφα B: ρεφα or ρεφφα H 76 al: ραφαν 180 Just: txt A(ραιφαν)CE (refam e aeth) all (ρεφφαν al Oec: alii aliter, see Scholz) syrr copt sah Orig (ms) Cyr Thdrt Thl¹ Jer.—

Num. xiv. 4), and which would hardly suit *προπορεύσονται*; but 'they apostatized in heart to the Egyptian idolatries.' The very title by which Aaron proclaims his idol, is, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt,' Exod. xxxii. 4. See also Neh. ix. 18.

40. *προπορ.*] As God had done in the pillar of the cloud and fire. The plural is not (as Kuin.) put for *θεόν*, but is used categorically: not perhaps without implying also, that the only two religions were, the worship of Jehovah, and that of *idols*, a multitude. The plural is used by Aaron, see above.—In the *οὗτος* may be implied, as Meyer suggests, 'who was the strong opponent of idolatry.'

41. *ἔμοσχοποίησαν*] apparently in imitation of Apis, a bull worshipped at Memphis as the living symbol of Osiris. Herod. iii. 28. Diod. Sic. i. 21. Strabo, xvii. 805 (Winer, RWB. 'Kalb').—The *ox* was a common symbolic form of divinity in the East; it was one of the cherubic forms, Ezek. i. 10; and the most recent discoveries at Nineveh have brought to light colossal bulls. Sir Gardiner Wilkinson (second series, ii. 97, Winer) thinks the golden calves of Israel to have been imitations of Mnevis, a bull kept at Heliopolis (Diod. Sic. i. 21. Strabo, xvii. 803) as a living symbol of the sun. Jeroboam

afterwards set up golden calves at Bethel and Dan, and with the same proclamation: see 1 Kings xii. 28.

42. *ἔστρεψεν*] neuter, 'changed,' 'turned,' as *ἀναστρέψω*, ch. xv. 16. No word, as *ἐαυτόν*, or *τὴν γνώμην*, or *τὸ πρόσωπον αὐτοῦ*, need be supplied: nor must *ἔστρ. κ. παρ.* be rendered 'again delivered them' (Vitring., de Dieu, al.) a Hebraism which has no place in the N. T. (Mey.): nor must we understand *αὐτοὺς*,—God turned *them*; for, though philologically there is no objection to this, the sense requires that *ἔστρεψεν* should form an introduction to *παρέδωκεν*—God, who had hitherto watched over them for good, *now provoked by their rebellion, turned, and delivered them up to their own ways.*

παρέδωκεν—not 'suffered them to fall into:' all these explanations away of the strong expressions of Scripture belong to the rationalistic school of interpreters (which is not modern merely: even Chrysostom has here *ἔλασε*):—it was a *judicial delivering up*, not a mere letting alone, see reff.

τῇ στρ. τ. οὐρ.] This fact is not mentioned in the Pentateuch, but may refer to the worship of Baal. In after-times we have frequent traces of star-worship: see 2 Kings xvii. 26; xxi. 3. 5; xxiii. 4, 5. Jer. xix. 13. Zeph. i. 5. See also Deut. iv. 19; xvii. 3. Job xxxi. 26. βίβλ.

αὐτοῖς; καὶ ^d μετοικίω ὑμᾶς ^e ἐπέκεινα Βαβυλῶνος. ^d see ver. 4 reff.
 44 ἡ ^f σκηνὴ τοῦ ^f μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ ^e here only.
 ἐρίμῳ, καθὼς ^g διετάξατο ὁ λαὸς τῷ Μωυσῇ ποιῆσαι ^e Is. xlii. 1.
 αὐτὴν κατὰ τὸν ^h τύπον ὃν ἐώρακει, ⁴⁵ ἣν καὶ ⁱ εἰσήγα- ^f of time, Lev.
 γον ^j διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ ^g xxii. 27.
^k κατασχέσει τῶν ἐθνῶν ^l ὧν ^m ἐξῴσεν ὁ θεὸς ἀπὸ ⁿ προς- ^h Hagg ii. 19.
 ἡ ¹ Cor. x. 6. Phil. iii. 17 al. Exod. xxv. 40. ⁱ here only. Xen. Rep. Ath. ii. 3. ^j here only.
 2 Chron. xxxi. 12. ^k ver. 5 only. see reff. there. ^l attr., ch. i. 1 reff. ^m = here only. (ch.
 xxvii. 39 only) Jer. xxiv. 9. ⁿ ch. v. 41. Num. xx. 6. see Exod. xxiv. 24. Deut. xi. 23.

αὐτοὺς 177.—for επεκ., επι τα μερη D¹ e.—add λεγει κυριος παντοκρατωρ 180.—44. rec εν τοις, with D¹ E-gr &c syr (cum v sah, apud æth, penes d) Thl²: txt ABCD² (εν τοις πατερεσιν D¹) H all e am lux copt (των πατ. Syr) Chr Thl¹.—αυτη 133.—υμου A 95. 177²: om 13.—μωυση D al.—εωρακεν DEH (εωρ. DH) all: vidit copt sah: txt AB(e sil) C all Thl: viderat v d e.—45. εξωσεν E 5. 13. 180 al: εξωσεν most edd: txt 18. 38. 95.

τ. προφ.] The book of the prophets, regarded as a whole. The citation (ref.) is from the LXX.

μη σφάγ. κ. θ.] A question usually preceding a negative answer, see Matt. vii. 9. Rom. xi. 1. 1 Cor. viii. 3 al.: but not always: see John iv. 29; viii. 22. Matt. xii. 23 (xxvi. 22); Winer, § 61. 3, b. There is no stress on μοί ('Is it to Me that ye offered, &c. [i. e. to me only?]' as Rosenm., Heinr., Olsh., Kuin., Stier: the position of μοί in the sentence will not allow of this). I should take the question here according to the usual construction, and understand it as a reproach, implying that God does not receive as offered to Him, sacrifices in which He has been made to share with idols:—'it is not true that ye offered to Me (but no stress on Me) sacrifices,' &c.: 'I regard it as never having happened.' 43.] The answer, by God Himself: 'Yea, ἀνελάβετε, ye carried about with you, (not My tabernacle as your sole or chief holy place, but) the tab. (מִזְבֵּחַ, the portable tent for the image: Diod. Sic. xx. 25, mentions the ἑρὰ σκηνή in the Carthaginian camp) of M.,' &c.—Stephen was not the sole dishonourer, if a dishonourer, of the holy place—their fathers had done it before.

Μολόχ] So the LXX: the Heb. has מלכ, 'of your king';—the LXX probably followed another reading, or perhaps explained the expression by the cognate name of this god. Moloch (Winer, RWB.) was the Phœnician Saturn: his image was of brass with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. The rigid prohibitions of the worship of Moloch (Lev. xviii. 21; xx. 2–5) were openly transgressed by Ahaz, 2 Kings xvi. 3; xxiii. 10. Jer. vii. 31; xxxii. 35. In the kingdom of Israel this

abomination had been long practised, see 2 Kings xvii. 17. Ezek. xxiii. 37. We find traces of it at Carthage (Diod. Sic. xx. 14), among the Phœnicians (Q. Curt. iv. 3. 23. Euseb. laud. Const. xiii. 4. Porphy. de Abstin. ii. 56),—among the Cretans and Rhodians (Porphy. ibid.), and the Assyrian colonists at Sepharvaim, 2 Kings xvii. 31.

τὸ ἄστρον τοῦ θ. [ἵμ.] 'Ρεφάν] Heb. רִפְאֵן, Chîûn; but what the meaning of either this or 'Ραιφάν (LXX) is, we have nothing but conjecture to inform us. The principal opinions have been (1) that of Kircher, who maintains 'Ρεφάν ('Ρηφάν) to be a Coptic word, signifying the planet Saturn, and answering to the Arabic 'Kewan:' (2) that of Hengstenberg, Authentic. des Pentat. i. 110 ff., who entirely repudiates Kircher's interpretation, and supposes 'Ρηφάν to have arisen from a misreading of רִפְאֵן in רִפְאֵן. But Winer (RWB.) prefers the former opinion, and supports it by the authority of eminent modern Coptic and Arabic scholars.—De Wette and Hengstenberg believe רִפְאֵן to be an appellative noun, and would render it Gestell, the carriage or frame, on which the star or image was carried: 'imagine[m] idolorum vestrorum,' Vulg. Amos. i. c. Βαβυλῶνος] Δαμασκού, LXX and Heb. The fulfilment of the prophecy would make it very natural to substitute that name which had become inseparably associated with the captivity.

44. ἡ σκ. τ. μαρτ.] In opposition to the σκ. just mentioned: but also in pursuance of one of the great aims of the speech, to shew that holiness is not confined to locality or building. This part of his subject Stephen now enters on more particularly.—The words ἡ σκ. τ. μαρτ. are the LXX rendering of אֹהֶל מוֹעֵד (Num. xvi. 18, 19 al.) 'the tabernacle of the assembly' (or 'congregation,' E. V.). They apparently derived the latter word from עָר, 'testatus

ο Luke i. 30. Gen. xxxiii. 10. = 2 Tim. i. 18. Heb. iv. 16.
 p constr. (bat not ellips.), ch. xiii. 28. see Eccl. ii. 10.
 q PsA. cxxxi. 5. = Heb. xii. 17. see Hos. xii. 8. r 2 Pet i. 13. 14 only. Ps. as above. s 1 Chron. xlviii. 6. Matt. vii. 24. Luke vi. 48. 49 (but οικίαν). t abs., Luke i. 32. 35, 76. vi. 35 only. Deut. xxxii. 8 al. u ch. xvii. 24. Mark xiv. 58. Eph. ii. 11. Heb. ix. 11. D only. Isa. ii. 18. v of God, Matt. xxiii. 21. Eph. iii. 17. (Eph. ii. 22.) Isa. lvi. 15. w Isa. lxi. 1. Matt. v. 35 al. x ch. iv. 7 relf. y = ch. iv. 31. z Heb. iii. 11, 18. iv. passim only. Deut. xii. 9. = Ps. cxxxi. 14. a here only. Exod. xxxiii. 3, 5 al. b here only. Ezek. xlv. 7. Jer. ix. 26. c here only. Num. xxvii. 14. Herodian vi. 3.

ὅπου τῶν πατέρων ἡμῶν, ⁴⁶ ἕως τῶν ἡμερῶν Δαυίδ, ὃς ABCDE
 ο εὗρεν χάριν ἐνώπιον τοῦ θεοῦ καὶ ^p ᾗτήσατο ^q εὐρεῖν H
^r σκῆνωμα τῷ * θεῷ Ἰακώβ. ⁴⁷ Σολομῶν δὲ ^s ὠκοδόμη-
 σεν αὐτῷ ^t οἶκον. ⁴⁸ ἀλλ' οὐχ ὁ ^u ὑψιστος ἐν ^v χειροποι-
 ῆτοις ^w κατοικεῖ, καθὼς ὁ προφήτης λέγει, ⁴⁹ Ὁ οὐρανός
 μοι θρόνος, ἡ δὲ γῆ ^w ὑποπόδιον τῶν ποδῶν μου. ^x ποῖον
^r οἶκον ^s οἰκοδομήσετε μοι, λέγει κύριος, ⁵⁰ ἢ τίς ^y τόπος
 τῆς ^z καταπαύσεώς μου; οὐχὶ ἡ χεὶρ μου ἐποίησεν πάντα
 ταῦτα; ⁵¹ α σκληροτράχηλοι καὶ ^b ἀπερίτμητοι τῇ ^b καρδίᾳ
 καὶ τοῖς ὠσίν, ὑμεῖς αἰεὶ τῷ πνεύματι τῷ ἁγίῳ ^c ἀντιπί-

—46. for δαυιδ, ταυτων 13.—*ἡρην* E.—for τω θεω, τω οικω BD (σκην. *ευρ.* τω οικ. *ιακ.* D) H (tabern. *invenire sedes domui jac. d*) (according to Meyer and De Wette, *cornu* to avoid seeming discrepancy with ver 48, but *qu?*): txt ACE mss (appy) vss Chr Oec Thl.—
 47. *σαλωμων* AC: txt B(e sil) DEH &c.—*οικοδ.* B'D (al?).—*εαυτω* H 32. 40. 93. 133 Thl¹: om 96 Syr.—48. recast *χειροπ.* ins *ναοις* (explanatory gloss; or from *ch* xvii. 24), with H al Chr Thl Aug: but om ABCD (ο δε ψψ. ου κατ. εν χ.) E 27. 29. 40. 73. 163 v syr ar-erp copt sah aeth vss Pampphil Fulg: κατ. ναοις 95.—for καθως, ως D: καθως και E 76 e².—49. for μοι, μου D¹ (*meus* d al) add εστιν D.—και η γη B vss (not v syr): η τε γη 126.—*ασου* 5.—*οικοδομησατε* B 42: *οικοδομησθητε* 133.—for τις, ποιος D: at end, add εστιν D 5. 13. 96 vss Thdrt.—50. rec ταυτ. παν. with B(e sil) H al vss (appy) ff: txt ACDE 78. 80.—51. *καρδιας* ACD, *ταις καρδιαις* al vss Chr Jer: *καρδιας* B (-αν Bentl): add *υμων* al (corrected to plur to suit the plur subject): txt EH most mss

est,' instead of *ἔτι*, 'constituit.' *τύπον*] (ref.): another contrast, cf. *τύπους οὗς ἐποίησατε*, ver. 43. 45. *εἰσήγ.*] absolute: 'introduced,' viz. *εἰς τὴν γῆν*:—not connected with *ἐν τῇ κατασχ.*—see below. *διαδεξ.*] 'Having inherited it,' i. e. succeeded to its custody and privileges.—The sense of 'successores,' 'qui majores exceperunt,' is ungrammatical; as also is that of 'postea,' 'deinceps.' *ἐν τῇ κατασχέσει*] 'at (or 'in') their taking possession.' The Vulg. rendering, 'in possessionem gentium,' is philologically inadmissible; 'in terram a gentibus occupatam' (Calvin, de Dieu, Grot., Kuin.) is still worse. The passage of the LXX, Num. xxxii. 5, *δοθήτω ἡ γῆ ἡμῖν ἐν κατασχέσει*, brought forward to justify these renderings, is directly against them.—The martyr combines rapidly a considerable period, during which this *κατάσχεσις* and this expulsion was taking place (for it was not complete till the time of David) in order to arrive at the next great event of his history, the substitution of the temple of Solomon for the tabernacle. 46. *ᾗτήσατο*] 'asked permission,' see 2 Sam. vii. 2 ff., in which this request is made through Nathan the prophet, and at first conceded by Nathan, though afterwards, on a revelation made

from God, denied:—not 'wished' (Grot., Kuin.: 'desired,' E.V.). The vow (a species of prayer) here referred to, is defined, by the words *εὐρεῖν σκῆνωμα*, to be that mentioned Ps. cxxxi. 1—5 (LXX). 48.] But, though Solomon built Him an house, we are not to suppose, for all that, that He is confined to earthly spots. καθὼς ὁ πρ. λ.] We have the same declaration by Solomon himself at the dedication of his temple, 1 Kings viii. 27; also in the beautiful prayer of David, 1 Chron. xxix. 10—19. The citation is freely from the LXX.—The student will not fail to be interested in observing the apparent reference to this declaration in Stephen's apology, by St. Paul, ch. xvii. 24. 51.] I do not think there is any occasion to suppose an *interruption from the audience* to have occasioned this outbreak of holy indignation. At each separate recital (vv. 9. 25. 35. 39 ff.) he has dwelt, with continually increasing fervour, on the rebellions against and rejections of God by His people. He has now brought down the history to the establishment of the temple worship. From Solomon's time to his own, he saw but a succession of apostasies, idolatries, rejection of God's prophets:—a dark and loathsome catalogue, terminated by the betrayal and murder of the

πτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. ⁵² τίνα τῶν προφητῶν ^{d Matt. v. 10, 11 al. Psa. vii. l. e = ch. iii. 18 reff. f here on'y t. g abs., ch. iii. 14. xxii. 14. 1 Pet. iii. 18. see James v. 6. h Luke vi. 16.}
 οὐκ ^d ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς
^e προκαταγγεῖλαντας περὶ τῆς ^f ἐλεύσεως τοῦ ^g δικαίου, οὗ
 νῦν ὑμεῖς ^h προδύται καὶ ⁱ φονεῖς ἐγένεσθε, ⁵³ ^k οἵτινες
^l ἐλάβετε τὸν νόμον ^m εἰς ⁿ διαταγὰς ἀγγέλων καὶ οὐκ
^{2 Tim. iii. 4 only. 2 Macc. v. 15. i Matt. xxii. 7. ch. iii. 14. xxviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15 only t. k = Matt. xvi. 28 al. fr. l = John vii. 39 al. Rom. iv. 11. m = ch. ii. 39. viii. 20. n Rom. xiii. 2 only (Gal. iii. 19). Ezr. iv. 11.}

Syr copt sah Ath Chr₁ Cyr-jer Thdrt Thl.—for ὡς, καθως D: txt AB(e sil)CEH al Ath Chr Thdrt Thl (so Tisch: but prints in his text καθως).—52. for οἱ πατ. υμ., εκεινοι D¹ d: ημων (1st) 96: (2nd) 95.—απεκτ. αυτοις τους προκαταγγελλοντας π. ελ. (της ελ. D¹) D¹.—τον δικ. τουτου (see Matt xxvii. 24) 5. 180.—rec γενηθησε (corrū to appy more suitable tense, see note), with H al Thl al: txt ABCDE all Orig.—

Just One Himself. It is not at all beyond probability, to believe that the zeal of his fervent spirit was by the view of this, the filling up of the measure of their iniquities, kindled into a flame of inspired invective. I find that this is also Neander's view, in opposition to the generality of commentators (P. u. L. p. 92), as also that of Prof. Hackett, in his recent comm. on the Acts: and I cannot but think it far the most probable. ἐνταῦθα λοιπὸν καταφορικῶς τῷ λόγῳ κέχρηται. πολλὴ ἦν παρρησία μέλλοντος αὐτοῦ ἀποθνήσκειν καὶ γὰρ καὶ τοῦτο οἶμαι αὐτὸν εἰδέναι. Chrysost. σκληρ. κ. ἀπερ.]

Words and figures familiar to the prophets in speaking of the rebellious Israel: see, besides reff., Deut. ix. 6, 13. Neh. ix. 16:—Deut. x. 16; xxx. 6. See also Rom. ii. 29. ὥσιν] I should hardly think of any allusion to Ps. xl. 6,—because the LXX have rendered 'mine ears hast thou opened' by σῶμα κατηρτίσω μοι. τῷ πν. τ. ἀγ. ἀντ.] Apparently a reference to Isa. lxiii. 10. The instances as yet had been confined to οἱ πατ. ὑμ.: now he has arrived at their own times. The two are taken up again in the next ver.

52. τίνα τ. προφ.] See Matt. xxiii. 34 ff.: 2 Chron. xxxvi. 16: where the same general expressions are used of their persecuting the prophets. Such sayings are not to be pressed to the letter, but represent the uniform attitude of disobedience and hostility which they assumed to the messengers of God. See also the parable, Matt. xxi. 35. τοὺς προκ.] The office of all the prophets, see ch. iii. 21. The assertion is repeated, to connect them, by this title, with Him, whom they announced.

τοῦ δικαίου] Schöttg. vol. ii. p. 18, has shewn from the Rabbinical writings that this name was used by the Jews to designate the Messiah. See reff. and note on James v. 6. προδύται] By Judas's treachery,

of which the Sanhedrists had been the accomplices; Matt. xxvi. 14—16:—φονεῖς, by the hands of the Romans; ch. iii. 23, note.

ἐγένεσθε is preferable not only on

account of its MS authority, but as being the *historical tense*, like the rest. It was prob. altered to the perfect, as suiting the *time then present*, better than the aorist.

53.] The use of οἵτινες, instead of οἱ, so very frequent in the Acts and Epp., occurs when the clause introduced by it contains a *further explanation* of the position or classification of the person or persons alluded to, and not when the relative serves for simple identification. See Rom. i. 25. 32.

εἰς διαταγὰς ἀγγέλων] Many explanations have been given. Chrys. διαταχθέντα νόμον λέγει, τὸν ἐγγχειρισθέντα αὐτῷ δι' ἀγγέλων τὸν ὁσθέντα αὐτῷ ἐν τῷ βίῳ. and Oec. νόμον λαβόντας διατάξεις ἔχοντα, αἵτινες ἰσάγγελον ἐποίησαν πολιτείαν ἔχουν τοὺς τελούντας αὐτόν. Heinicus and Lightfoot understand by ἀγγελ. the prophets: Grot., Calv., and Krebs, 'praesentibus angelorum ordinibus,' taking διαταγὰς = διατάξεις in the sense of troops (Judith viii. 36), in which it never occurs,—not to say that εἰς will not bear this: Beza, Calv., Pisc., Elsn., Hamm., Kuin., &c., 'ab angelis promulgatum,' which εἰς will not bear (ἐν): Winer, Gr. § 32. 4, 'as commands of angels,' which, however, was not the fact (Mey.), who refers to Jos. Antt. xv. 5. 3, ἡμῶν τὰ κάλλιστα τῶν δογμάτων καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθόντων):—the Syriac version, 'per mandatum angeli':—Vulg. and Calv., 'in dispositione (or -onibus) angelorum': Schöttg., 'per ministerium angelorum.' These three last are precluded by the foregoing remarks. The key to the right rendering seems to be the similar expression in Gal. iii. 19, ὁ νόμος διαταγὰς δι' ἀγγέλων. The law was given by God, but announced by angels. The people received God's law then, εἰς διαταγὰς ἀγγέλων, 'at the injunction (a sense of διατ. amply justified, see Palm and Rost's lex. διατάξις, and Polyb. iv. 19. 10, 87. 5) of angels.' So Matt. xii. 41, μετενόησαν εἰς τὸ κήρυγμα Ἰωάν, 'they repented at the

ο = Luke xi. 28 al. Ecceles. xii. 13. p ch. v. 33 only 1. 1 Chron. xx. 3. q here only. (Matt. viii. 12 al.) Ps. xxxiv. 16 al. r = Luke xxiii. 28 refl. s Luke viii. 11. al. ch. ii. 30. t Luke iv. 20 refl. Job vii. 8. Alex. L. P. u ch. ii. 25 refl. v = Mark v. 15. John ix. 8 al. w Mark vii. 31 refl. x Matt. xxvii. 50 al. rr. 2 Kings xix. 4. y = here only. Is. lii. 15. z = Matt. viii. 32 ll. ch. xix. 29 only. 2 Macc. x. 16. a ch. i. 14 al. 11 in Acts, and Rom. xv. 6 only. L. P. b = Matt. viii. 12. xxi. 39 ll. Luke iv. 29. c Matt. xxi. 35 al. Exod. viii. 26 al. d = Deut. xvii. 7. e Rom. xiii. 12 al. James i. 21. 1 Pet. ii. 1. = 2 Macc. viii. 35. f ch. iv. 35 refl.

ο ἐφυλάξατε. ⁵⁴ Ἀκούοντες δὲ ταῦτα ^p διεπρίοντο ταῖς ABCDE H
καρδίαις αὐτῶν καὶ ^q ἔβρυνχον τοὺς ὀδόντας ἔπ' αὐτόν.
⁵⁵ ὑπάρχων δὲ πλήρης πνεύματος ἁγίου, ἠτενίσας εἰς
τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ^u ἐκ
δεξιῶν τοῦ θεοῦ, καὶ εἶπεν ⁵⁶ Ἴδου ὁ θεὸς τοὺς οὐρανοὺς
διηνοιγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ^w ἐκ δεξιῶν
ἐστῶτα τοῦ θεοῦ. ⁵⁷ κρᾶζαντες δὲ φωνῇ μεγάλῃ ^y συν-
έσχον τὰ ὦτα αὐτῶν καὶ ^z ὤρμησαν ὁμοθυμαδὸν ἐπ'
αὐτόν, ⁵⁸ καὶ ^b ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν.
καὶ οἱ ^d μάρτυρες ^e ἀπέθεντο τὰ ἱμάτια ^f παρὰ τοὺς πόδας

54. ακουσαντες (so al vss) δε αυτου D.—τας καρδιας 180.—και εβρ. τ. D¹.—οδ. αυτων E all Syr arr æth sah.—επ αυτων 133.—55. στεφανος δε υπαρχ. 137. 180.—πιστεως και πν. all Syr ar-erp copt.—θεου om 18.—ιησ. τον κυριον εκ δε του θ. εστ. D.—for τ. θεου, αυτον C al Thl².—56. rec ανευγμενους (corrtn to more usual word), with D² H al Chr Constt Thdrt Thl: ηνεωγμ. D¹: txt ABC 27. 29. 66². 105. 163 al Ath Cyr-jer.—εστ. εκ δεξ. ACE all vss Nyss Chr al.—57. κραξαντος 18 d.—συνεσχαν D.—58. aft εκβ.

preaching of Jonas.' The only other legitimate rendering, 'as the injunctions of angels,' comes under the objections made to Winer's, above.

54.] διεπρ., see ch. v. 33, note. 55.] Certainly, in so far as the vision of Stephen was *supernatural*, it was not *necessary* that the *material heavens should have been visible* to him: but from the words *ατενίσας εἰς τὸν οὐρανόν* it would seem that they *were*. We are not told *where* the Sanhedrim were assembled. It does not seem as if they were convened in the ordinary session room: it may have been in one of the courts of the temple, which would give room for more than the members of the Sanhedrim to be present, as seems to have been the case.

ἐστῶτα.] A reason why the glorified Saviour was seen *standing*, and not *sitting*, has been pleasingly given by Chrysostom (in Cramer's Catena): *τί οὖν ἐστῶτα καὶ οὐχὶ καθήμενον; ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μάρτυρα καὶ γὰρ περὶ τοῦ πατρὸς λέγεται "ἀνάστα ὁ θεός."* Similarly Gregory the Great (cited by Kuinoel), Hom. 19, in fest. Ascens. 'Stephanus stantem vidit, quem adiutorem habuit.' So also Arator, cited by Bengel: 'pro martyre surgit, Quem tunc stare videt; confessio nostra sedentem Cum soleat celebrare magis.' [See also the collect for St. Stephen's day.] But not perhaps correctly: for 'help' does not seem here to be the applicable idea, but the *confirmation of his faith* by the ecstatic vision of the Saviour's glory at God's right hand.—I should be rather disposed to think that there was reference in the vision to

that in Zech. iii. 1, where Zech. sees Ἰησοῦν τὸν ἱερέα τὸν μέγαν, ἐστῶτα πρὸ προσώπου ἀγγέλου κυρίου. Stephen, under accusation of blaspheming the *earthly temple*, is granted a sight of the *heavenly temple*; being cited before the *Sadducee High Priest* who believed neither angel nor spirit, he is vouchsafed a vision of the *heavenly HIGH PRIEST*, standing and ministering at the throne amidst the angels and just men made perfect.

56.] This is the only time that our Lord is by human lips called the SON OF MAN after His ascension (Rev. i. 13; xiv. 14, are not instances). And *why here?* I believe, for this reason. Stephen, full of the Holy Ghost, speaking *now* not of himself at all (ver. 55), but entirely by the utterance of the Spirit, repeats the *very words*, Matt. xxvi. 64, in which Jesus Himself, *before this council*, had foretold His glorification;—and assures them that that exaltation of the SON OF MAN, which they should hereafter witness to their dismay, was *already begun and actual*.

58. ἔξω τ πόλ.] See Levit. xxiv. 14. 'Locus lapidationis erat extra urbem: omnes enim civitates muris cinctæ paritatem habent ad castra Israel.' Babyl. Sanhedr. ad loc. (Meyer). ἐλιθοβόλουν] 'they stoned him:' an anticipation of the fact, the details of which follow: not, 'they prepared to stone him:' nor 'jam in itinere ad supplicii locum petulantem eum lapidibus lacerabant' (Heinr.): nor need we conjecture ἐλιθολόγουν with Markland. Stoning was the punishment of blaspheming, Levit. xxiv. 16. The question whether this was a

ρεανίου καλουμένου Σαύλου, ⁵⁹ καὶ ὁ ἐλιθοβόλουν τὸν Στέφανον ἑπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ δέξαι τὸ πνεῦμά μου. ⁶⁰ ἡ θεία δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλη Κύριε, μὴ στήσῃς αὐτοῖς ταύτην τὴν ἁμαρτίαν. καὶ τοῦτο εἰπὼν ἐκοιμήθη. VIII. ¹ Σαῦλος δὲ ἦν συννευδοκῶν τῇ ἀναιρέσει αὐτοῦ. ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερο-

g ch. ii. 21 reff. h = Luke xxiii. 46. Eccl. xii. 7. i Luke xxii. 41. Mark xv. 19 al. 1 see 3 Kings viii. 54. k ver. 57. l met. here only. propr., Matt. xxvi. 13/2 Kings xiv. 26. Zech. xi. 12 m Matt. xxvii. 52. ch. xiii. 36. 1 Cor. vii. 39 al. Isa. xiv. 8. n Luke xi. 48. Rom. i. 32. 1 Macc. i. 57. o ch. xxii. 20 only. Num. xi. 15. p Matt. xiii. 21 f. Rom. viii. 35 al. 4 P. Lam. iii. 19. q ch. xiii. 50.

ins αυτον A 13. 66 sah Thl².—aft ελιθ. ins αυτον D Syr copt sah arm syr*.—rec aft μ. ins αυτων (corru), with AB(εαν.)CDE &c vss Chr Thl² Oec: om H all slav-ant Thl¹.—aft ρεαν. ins τιμος D Syr arm: του 32. 47. 103. 104 al lect 2 Chr_i Thl¹.—59. ιησ. χριστε C al ar-erp Chr Thdrt.—60. φωνην (om sah) μεγαλην D: φωνην μεγαλη C¹: μεγ. om 177¹: add λεγων D vss.—στησεις D¹ 180.—rec την αμ. τ. with EH &c copt syr Chr₃ Thdrt Chron al: txt ABCD v sah Syr æth ar-pol Petr Iren Cyr al.—και . . . κοιμ. om 137: aft κοιμ. add εν ειρηνη 40. 96: in Domino v-ed.

CHAP. VIII. 1. aft μεγας, ins και θλειψεις D: κ. μεγαλη θλ. sah.—rec aft παντες,

legal proceeding on sentence, or a tumultuary one, is not easy to answer. It would appear from John xviii. 31, that the Jews had not legally the power of putting any man to death (see note there). Certainly, from the narrative before us, and from the fact of a bloody persecution having taken place soon after it, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of this kind. But here no sentence is recorded: and perhaps the very violence and zealous character of the execution might constitute it, not an encroachment on the power of the procurator, as it would have been if strictly in form of law, but a mere outbreak, and as such it might be allowed to pass unnoticed. That they observed the forms of *their own law*, in the place and manner of the stoning, is no objection to this view.

οἱ μάρτυρες] See Deut. xvii. 7. They disencumbered themselves of their loose outer garments, ὥστε εἶναι κυῖφοι καὶ ἀπαραπό-

κιστοι εἰς τὸ λιθοβολεῖν. Theophyl. ἀπέθεντο.] to keep them.—Such notices are deeply interesting, when we recollect by whom they were in all probability carefully inserted. See ch. xxii. 19, 20, and note on ch. xxvi. 10:—from which it appears that Saul can certainly not have been less than thirty at this time. He was a member of the Sanhedrim, and soon after was despatched on an important mission with their authority.

59.] The attempt to escape from this direct prayer to the Saviour by making Ἰησοῦ the genitive, and supposing it addressed to the Father,—in the face of the ever-recurring words κύριος Ἰησοῦς (see Rev. xxii. 20 esp.), and the utter absence of any instance or analogy to justify

it,—is only characteristic of the school to which it belongs. Yet in this case it has been favoured even by Bentley and Valcknaer, who supposed θεόν to have been omitted in the text.

δέξαι τὸ πν. μ.] The same prayer in substance had been made by our Lord on the cross (Luke xxiii. 46) to His Father. To Him was now committed the key of David. Similarly, the young man Saul, in after years: πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξει εἰς ἐκείνην τὴν ἡμέραν. 2 Tim. i. 12.

60.] The more accurate philological commentators, De Wette and Meyer, deny that στήσῃς here can, as ordinarily explained, refer to weighing (Matt. xxvi. 15. Jer. xxxi. 10), since not the *sin*, but the *punishment*, would be the thing weighed out,—and it would be harsh to take the one for the other, in a sentence of this kind. Meyer would understand ἰσθάναι as opposed to ἀφίεναι, τὴν ἁμαρτίαν, 'Fix not this sin upon them:' but De Wette, as seems to me more probably, renders it 'Reckon not this sin to them' ('lay not this sin to their charge,' E. V.), supporting this by Rom. x. 3.—This again was somewhat similar (though not exactly, see note there) to our Lord's prayer, Luke xxiii. 34.

ἐκοιμήθη] Not a Christian expression only: Wetstein, on Matt. xxvii. 52, cites Jewish examples: and we have in the Anthology, iii. 1. 10, τῇδε Σάων ὁ Δίωνος Ἀκάνθιος ἱερὸν ὕπνον | κοιμᾶται θνήσκων μὴ λῆγε τοὺς ἀγαθοὺς. But it became the usual Christian term for death. Its use here, when the circumstances, and the actors in them, are remembered, is singularly touching, from the contrast.

CHAP. VIII. 1.—4.] PERSECUTION OF

^r ver. 4. ch. xi. ¹⁰ only. Ezek. ^{xxii. 13.} ^s plur., Luke ^{xxi. 21.} ² Chron. ^{xxii. 13.} ^t here only. Job ^{v. 20.} but = ? ^u Soph. Ajax, ^{1047.} ^v Luke ii. 25. ^w ch. ii. 5. ^{xxii. 12} only. ^x Micah vii. 2 alex. ^y here only. Gen. i. 10. Micah i. 8. ^z here only. = 2 Chron. xvi. 10. Ps. ^{lxxiii. 13.} ^a ch. iii. 2. Mark i. 21 al. ^b John xxi 8. ch. ^c Rev. xii. 4 only. 2 Kings xxvii. 13. ^d a constr., Luke xxi. 12. xxiv. 7. ch. xxii. 4. 2 Cor. ^e iv. 11. ^f = Matt. v. 25 al. fr. 2 Kings xx. 3.

τε, with A &c Syr Ath &c: txt BCDEH all v copt sah syr Eus Isid Chr₁ Thl: om 13. 47. —και παντ. or π. γαρ al Chr₁. (*The τε has perhaps been an alteration because there is no appearance of contrast but rather of connexion between the two events.*)—της om D¹. —ιδουμαιας 105.—σαμαρειας DE.—αφ αποσ, add οι εμειναν εν ιερουσαλημ D sah Aug. —2. συνκομισαντες D-gr: συνεκομισαντο 58. 80.—for δε, τε D¹ d E-gr æth.—εποιησαν ABCD all Thdrt Chr₁: εποιησαν τον 57 (*which variation shews εποιησαντο to have been original, and to have been by some mistaken for επ. τον, and by some altered*): txt EH all Chr₁ Oec Thl.—μεγα 56.—επ αυτων 133.—3. ο δε σ. D.—ελυμνηνато E-gr

THE CHURCH BY SAUL, CONSEQUENCE ON THE DEATH OF STEPHEN. 1. συνευδ.]

See reff.: and compare his own confession, ch. xxvi. 9—11. From this time, the narrative takes up Saul, and, at first with considerable interruptions (ch. viii. x. xi. xii.), but after ch. xiii. 1 entirely, follows his history.

ἐν ἐκ. τ. ἡμ. can hardly mean, as some (Dr. Burton, De Wette, Meyer, Stier) would render it, on that very day, viz. when Stephen was stoned. For what follows, πάντες δὲ διεσπάρησαν . . cannot have happened on the same day, but would take some little time: it is hardly allowable to render ἐγένετο 'broke out.' We have ἐν ἐκ. τ. ἡμέρα used indefinitely, John xiv. 20; xvi. 23, 26. Luke uses it only once besides (Luke xvii. 31), and there with direct reference to a ἡμέρα just mentioned.

πάντες] Not perhaps literally, —or some of them soon returned: see ch. ix. 26—30. It may describe the general dispersion, without meaning that every individual fled.

Σαμαρείας] Connected with ver. 4: this word is not without importance, as introducing the next step in the dissemination of the Gospel, according to our Lord's command in ch. i. 8.

πλήν τῶν ἀποστόλων] Perhaps, from their exalted position of veneration by the people, the persecution did not extend to them: perhaps they remained, as possessed of superior firmness and devotion. But this latter reason is hardly applicable, after the command of our Lord 'When they persecute you in one city, flee to another.' Matt. x. 23. Stier (Reden d. Apostel, i. 253) refers their remaining to an intimation of the Spirit, to stay and strengthen those who were left (ἐπίρους γενέσθαι θρίσους αἰτίαι, Chrys.) —Mr. Humphry (Comm. on Acts) cites an ancient tradition, mentioned by Clem. Alex.,

Strom. vi. 5. 43, from the Prædicatio Petri (and by Euseb. H. E. v. 18), that the Apostles were ordered by our Lord to remain at Jerusalem twelve years: φησὶν ὁ Πέτρος εἰρηκέναι τὸν κύριον τοῖς ἀποστόλοις: 'Εὰν μὲν οὖν τις θελήσῃ τοῦ Ἰσραὴλ μετανοῆσαι διὰ τοῦ ὀνόματός μου πιστεῦν ἐπὶ τὸν θεόν, ἀφεθήσονται αὐτῷ αἱ ἁμαρτίαι· μετὰ δώδεκα ἔτη ἐξελεύεσθαι εἰς τὸν κόσμον, μὴ τις εἴπῃ· Οὐκ ἀκηκόαμεν. But this could not be the case, as we have Peter and John going down to Samaria, ver. 14.

2. ἀνδρ. εὐλαβεῖς] Whether Jews or Christians is not certain. Ananias is so called, ch. xxii. 12 (not in rec.), and he was a Christian. At all events, there is no contrast implied in the δὲ (as Mey.), 'Yet, notwithstanding the persecution and dispersion, pious men were found who, &c:.' the δὲ is merely the transitional particle, —and, so far from its being any unusual thing to bury an executed person, it was commanded among the Jews. Olshausen thinks that, if they had been Christians, the term ἀδελφοί would have been used: but this does not seem by any means certain: we can hardly reason so minutely from the diction of one section in the narrative to that of another, especially in the case of a section so distinct and peculiar as this one. [Besides, ἀδελφοί in this sense does not occur till ch. ix. 30: see reff. there.] Probably they were pious Jews, not yet converts, but hearers and admirers of Stephen.

3. ἐλυμναίνετο] Properly used of wild beasts, or of hostile armies, devastating and ravaging. (See examples in Kuin.)

κατὰ τοὺς οἴκους, 'entering (the houses) from house to house,' —a pregnant construction.

σύρων] So Philo, in Flacc. p. 974, συρόμενοι κ. πατούμενοι διὰ τῆς πόλεως ἀπάσης ξανα-

⁴ Οἱ μὲν οὖν ^c διασπαρέντες ^d διήλθον ^e εὐαγγελιζόμενοι ^{c ver. 1.}
 τὸν ^f λόγον. ⁵ Φίλιππος δὲ ^g κατελθὼν εἰς πόλιν τῆς ^{d abs., ver. 40.}
 Σαμαρείας ^h ἐκήρυσσεν αὐτοῖς τὸν χριστόν. ⁶ ⁱ προσεῖχον ^{ch. x. 38.}
 δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ^k ὁμοθυμα- ^{xiii. 14.}
 δόν, ^l ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ^m ἃ ^{xvii. 23.}
 ἐποίει. ⁷ πολλοὶ γὰρ τῶν ⁿ ἐχόντων ^o πνεύματα ^p ἀκά- ^{xx. 23 only.}
 θαρτα ^q βοῶντα ^r φωνῇ μεγάλη ἐξήρχοντο, πολλοὶ δὲ ^{s = Luke iv.}
^p παραλελυμένοι καὶ ^u χωλοὶ ^t ἔθεραπεύθησαν. ⁸ ἐγένετο δὲ ^{31. ix. 37.}
 πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ. ⁹ ἀνὴρ δέ τις ὀνόματι ^{ch. ix. 32 al.⁸}
 Σίμων ^s προὔπηρχεν ἐν τῇ πόλει ^t μαγέων καὶ ^u ἐξιστά- ^{Luke only,}
 ται. ^{exc. James}

Tit. i. 14. Heb. ii. 1. vii. 13. 2 Pet. i. 19. Psal. v. 2. k ch. vii. 57 ref. i Matt. xiii.
 4 al. ch. xiii. 26. Ezek. ix. 8. m Mark iii. 30. Zech. xiii. 2. n Luke xviii. 7, 38. ch. xvii. 6 al.
 o = Matt. xii. 43. xvii. 18 al. p Luke v. 18, 24. ch. ix. 33. Luke only, exc. Heb. xii. 12. i Macc. ix. 55
 q Matt. xi. 6 al. r Matt. iv. 23 al. s Luke xiii. 12 only. Job xlii. 17. t here only f.
 u = and constr.,
 h = and constr.,
 Mark i. 4.
 xvi. 15. ch.
 xix. 13. Phil.
 i. 15. κ. τ. χρ.,
 L. P.
 i = and constr.,
 ev. 10. 11.
 ch. xvi. 14.
 1 Tim. i. 4. iii.
 8. iv. 1, 13.

aeth.—πορευόμενος 95.—εις σφαγην κ. φυλακην 13.—4. ἀνῆλθον 163.—5. καὶ ἐλθὼν
 D¹-gr.—εις την πολ. (exegetical addition. The art is not needed, see note) AB 31. 40.—
 σαμαρίας CDE.—6. rec προσεῖχ. τε (corr. as before, ver 1? The copula in this sec-
 tion is mostly δε), with E: txt ABCD² (ως δε ηκουον παν οι οχλοι προσεῖχ. τοις λεγ.
 D¹): προσεῖχ. αὐτω κ. επιστενον Syr ar-erp all e v copt sah syr Eus.—του om D¹ 96.—
 aft. ομοθ. ins. . . . οντο D¹.—7. rec πολλων (alteration to avoid the difficulty: see
 note. Meyer's account, that ἐξηρχετο was first altered to -οντο to suit πνευματα [the
 converse is much more probable], and then πολλων to -οι to furnish a plur. nom. to
 ἐξηρχοντο, seems to me very unlikely), with H all copt al Chr Thl Oec al: . . . πολλοις D¹:
 D² uncertain? απο πολλοις D at present, but prob D³? txt ABCD² E 18. 36. 40 al in
 syrr sah.—rec μεγ. φ. with many mss: txt ABCDEH all v Chr Thl.—rec ἐξηρχετο (see
 above), with H al Chr Thl¹: add εξ αὐτων Syr syr* sah: txt ABCDE all Thl².—πολλ. δε
 και E 13 syr Chr: πολλ. τε al copt sah al.—θεραπευοντο D 13.—8. rec και εγ. (see
 above on δε, ver 6), with EH al vss (εγ. ουν v al) Thl¹: και εγ. δε al: χαρα τε μεγ. εγ. D-
 gr: txt ABC all copt (δε om d sah: ουν v) Thl².—rec χ. μεγαλη, with DEH &c vss Thl
 al: txt ABC 47 (magn. gaud. am aeth).—9. προουπαρχων D-gr.—και om D¹.—rec εξιστων
 (corr. ?), with D²EH &c Bed-gr Thl al: seducens v Iren: suadens e: mentem auferens

λῶθησαν. **παραδίδου**] viz. to the
 gaolers—so παραδιδούς εἰς φυλακὰς, ch.
 xxii. 4.

**4—12.] PREACHING OF THE GOSPEL
 IN SAMARIA BY PHILIP.**

4.] μὲν οὖν resumes the subject dropped at the end of
 ver. 1, and determines this verse to be the
 opening of a new section, not the close of the
 former. **διήλθ.]** See ref. **εὐαγγ.**

τ. λόγ.] Here first we become acquainted
 with the missionary language so frequent in
 the rest of the book: and we have τὸν λόγον,
 an expression very familiar among Chris-
 tians when the book was written, for τ. λ.
 τοῦ θεοῦ.

5. Φίλιππος] The deacon;
 not, as Polycrates in Eus. H. E. iii. 31,
 v. 12, one of the twelve: this is precluded
 by vv. 1 and 14. And it is probable, that
 the persecution should have been directed
 especially against the colleagues of Stephen.
 Philip is mentioned again as ὁ εὐαγγελι-
 στής,—probably from his having been the
 first recorded who εὐηγγελίσαστο τὸν λόγον,
 —in ch. xxi. 8,—as married, and having four
 daughters, virgins, who prophesied.

πόλιν τ. Σαμ.] Verbatim as John iv. 5, in
 which case it is specified as being Sychar

(Sichem). As the words stand here (πόλιν
 = τὴν πόλιν, aft. εἰς, comp. also 2 Pet.
 ii. 6), seeing that Σαμαρία (vv. 9. 14; ch.
 ix. 31; xv. 3) signifies the district, I should
 be inclined to believe that Sichem is here
 also intended. It was a place of rising im-
 portance, and in after-times eclipsed the
 fame of its neighbour Samaria, which latter
 had been, on its presentation by Augustus
 to Herod the Great, re-fortified and called
 Sebaste, Jos. Antt. xv. 7. 3, and 8. 5. It
 still, however, bore the name of Samaria,
 Jos. xx. 6. 2,—where, from the context,
 the district can hardly be intended.

αὐτοῖς] The inhabitants, implied in πόλιν.

6. προσεῖχον . . .] If this place
 was Sychem, the narrative in John iv.
 will fully account for the readiness with
 which these people received the κήρυγ-
 μα τοῦ χριστοῦ—‘the proclamation of
 the Christ.’

7.] According to the
 reading in the text, which is too strongly
 upheld by MS authority to be rejected for
 the easier ordinary one, πολλοὶ is a ‘nomina-
 tivus pendens’ (comp. ch. vii. 40. Rev. iii. 12.
 Winer, § 28. 3), ‘For in the case of many
 who had unclean spirits, they crying out

v — Luke xi. 50.
 vv with adj., Heb. x. 27 refl.
 w — Luke i. 15, 32, vii. 16, ix. 48, ch. xix. 27. Heb. iv. 14. x. 21. xiii. 20. x ver. 6 refl. y Heb. viii. 11, from Jer. xxxviii. (xxxix.) 34. z — Rom. i. 10. 1 Cor. i. 18, 24.

νων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι ^{vv}τινα ἐαυτὸν ^wμέγαν. ¹⁰ ὃ ἵπποεῖχον ὑπὸ μικροῦ ἕως ^wμεγάλου λέγοντες Οὗτός ἐστιν ἡ ^zδύναμις τοῦ θεοῦ ἡ καλουμένη

G με
 του...
 ABCDE
 GH

d: txt ABCD¹ (? ἐξείστανεν) 40. 96¹. — το om E. — σαμαρίας CDE. — 10. rec bef απο, ins παντες (corrū to fill up the sense: Tisch refers to Heb viii. 11), with ABCDE v (απαντ. 27. 29. 36: aft λεγ. 42): om H all (abt 50) Oec Thl Iren. — rec om καλουμένη (as appearing unnecessary, and being difficult, see note), with GH &c sah Syr Chr Thl: ins

with a loud voice, came out:’ ἐξήρχοντο being plur., as often when the neuter plural betokens living agents; see Winer, § 47. 3, a.

πολλοί has probably been altered to πολλῶν, to agree with τῶν ἐχόντων, on the difficulty being perceived.

9. Σίμων] Neander, in the course of some excellent remarks on this whole history (see further on ver. 14), identifies, and I believe with reason, this Simon with one mentioned as living from ten to twenty years after this by Josephus, Antt. xx. 7. 2, καθ’ ὃν καιρὸν τῆς Ἰουδαίας ἐπετρόπενσε Φηλιξ, θεασάμενος ταύτην (Drusilla) . . . λαμβάνει τῆς γυναῖκος ἐπιθυμίαν, καὶ Σίμωνα ὀνόματι, τῶν ἐαυτῷ φίλων, Ἰουδαίον, Κύπριον δὲ γένος, μάγον εἶναι σκηπτόμενον, πέμπων πρὸς αὐτήν, ξειθε τὸν ἄνδρα καταλειποῦσαν αὐτῷ γήμασθαι. The only difficulty seems to be, that Simon is stated by Justin Martyr, himself a Samaritan, to have been Σαμαρεία, ἀπὸ κύμης λεγομένης Γίττων. But it has struck me that either Justin, or perhaps more probably Josephus, may have confounded Ghitim with Chittim, i. e. Citium in Cyprus. This conjecture I also find mentioned in the Dict. of Biography and Mythology, sub voce. The account in Josephus is quite in character with what we here read of Simon: not inconsistent (Meyer) with ver. 24, which appears to have been uttered under terror occasioned by the solemn denunciation of Peter. — Justin goes on to relate that he was worshipped as a god at Rome in the time of Claudius Cæsar, on account of his magical powers, and had a statue on the island in the Tiber, inscribed ‘Simoni Deo Sancto.’ Singularly enough, in the year 1574, a stone was found in the Tiber (or standing on the island in the year 1662, according to the Dict. of Biogr. and Myth.), with the inscription SEMONI SANCO DEO FIDIO SACRVM, i. e. to the god Semo Sancus, the Sabine Hercules, which makes it probable that Justin may have been misled. — The history of Simon is full of legend and fable. The chief sources of it are the Recognitions and Clementina of the pseudo-Clemens. He is there said to have studied at Alexandria, and to have been, with the heresiarch Dositheus, a disciple of John

the Baptist. Of Dositheus he became first the disciple, and then the successor. Origen (in Matt. § 33) makes Dositheus also a Samaritan: so also contr. Cels. i. 57. His own especial followers (Simoniani) had dwindled so much in the time of Origen, that he says νυνὶ δὲ τοὺς πάντας ἐν τῇ οἰκουμένῃ οὐκ ἔστι Σιμωνιανούς εὐρεῖν τὸν ἀριθμὸν οἰμαι τριάκοντα. καὶ τάχα πλείονας εἶπον τῶν ὄντων, contr. Cels. i. 57; see also ib. vi. 11, and περὶ ἀρχῶν, iv. 17. In the Recognitions and the Clementina are long reports of subsequent controversies between Simon Magus and Peter, of which the scene is laid at Cæsarea. According to Arnobius (adv. Gentes, ii. 7), the Constt. Apostol. (ii. 14; vi. 9), and Cyril of Jerusalem, he met with his death at Rome, having, during an encounter with Peter, raised himself into the air by the aid of evil spirits, and being precipitated thence at the prayer of Peter and Paul. — The fathers generally regard him as the founder of Gnosticism: this may be in some sense true: but, from the very little authentic information we possess, it is impossible to ascertain how far he was identified with their tenets. Origen (contr. Cels. v. 62) distinctly denies that his followers were Christians in any sense: λαυθάνει τὸν Κέλσον, ὅτι οὐδαμῶς τὸν Ἰησοῦν ὁμολογοῦσιν υἱὸν θεοῦ Σιμωνιανοί, ἀλλὰ δύναμιν θεοῦ λέγουσι τὸν Σίμωνα. μαγεύων] Not to be joined with προὔπηρχεν (as in E. V. and Kuin.), which belongs to ἐν πόλει: — ‘exercising magic arts,’ such as then were very common in the East and found wide acceptance; impostors taking advantage of the very general expectation of a Deliverer at this time, to set themselves up by means of such trickeries as ‘some great ones.’ We have other examples in Elymas (ch. xiii.); Apollonius of Tyana; and somewhat later, Alexander of Abonoteichos: see these latter in Dict. of Biogr. and Myth. τινὰ μέγαν] Probably not in such definite terms as his followers later are represented as putting into his mouth: ‘Ego sum sermo Dei . . . ego paracletus, ego omnipotens, ego omnia Dei.’ Jerome on Matt. 24.

10. ἡ δύν. τ. θ. ἡ καλουμένη μεγάλη] Neander (l. c.) and Meyer think that they

μεγάλη. ¹¹ * προσεῖχον δὲ αὐτῷ διὰ τὸ ^a ἰκανῶ ^a χρόνῳ ^a Luke viii. 27. xx. 9. ch. xiv. 3. xxvii. 9 only, dat. of duration, Luke viii. 29. Rom. xvi. 25. b here only + c ver. 9 refl. d = Matt. xxi. 25 | al. John v. 24 al. 1 John v. 10. e Luke viii. 1. ee ch. xix. 8 refl. f constr., Luke i. 10, 20, &c. Jer. xxxiii. 20. g (Mark iii. 9.) = ch. i. 14 refl. L. P. h ch. vii. 56 refl. i = Matt. xi. 20, 21, 23 and j. Mark vi. 2. Gal. iii. 5. k = Matt. xii. 23 al. fr. Gen. xliii. 33.

ταῖς ^b μαγείαις ^c ἐξεστακέναι αὐτούς. ¹² ὅτε δὲ ^d ἐπίστευσαν τῷ Φιλίππῳ ^e εὐαγγελιζομένῳ τὰ περὶ τῆς ^{ee} βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³ ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ^f ἦν ^g προσκαρτερῶν τῷ Φιλίππῳ, ^h θεωρῶν τε ⁱ δυνάμεις καὶ σημεῖα γινόμενα ^k ἐξίστατο.

ABCDE all v copt æth arm syr Chr Thl (η λεγομ. 137. 180 al).—11. ικανον χρονον 13 : ικανον χρονω 142.—μαγισιαι ACDEH.—ἐξιστακέναι A(-κεναι A')C(ἐξιστ. C)EH 137: txt BDG &c: ἐξιστηκέναι 142.—12. bef περι om τα (as unneeded, and the constr aft εὐαγγελ. appearing harsh; see ch xix. 8) ABCDE 31. 36 (v syr ar-erp æth): ins GH &c Thl al.—εν τω ονοματι Syr ar-erp v-add: et in nomine v-ms ar-pol—rec του ιησ. with a few mss (appy): txt ABCDEGH all Chr Thl.—ιησ. om 13.—τε om A lect 12 sah.—13. ην και προσκ. D¹.—for τε, τα B: δε al.—rec σημεια κ. δυναμεις μεγαλας γινόμενας, with ABC(om γιν.)D &c vss ff with varieties of position &c: txt (δυν. κ. σημ. EGH all syr ar-pol slav Chr Thl Oec: om μεγαλ. GH all ar-pol Thl Oec: γινόμενα all that read δ. κ. σημ.). (The inference is that txt was the origl: first μεγαλα was inserted, as ch vi. 8: then the more usual order, as ch iv. 30, v. 12, xiv. 3, Rom xv. 19, 2 Cor. xii. 12, 2 Thess. ii. 9, Heb ii. 4, was adopted, and the gender of μεγ. changed to

must have referred to the λόγος, the creating and governing manifestation of God so much spoken of in the Alexandrine philosophy (see extracts from Philo in note on John i. The term, but by no means with the same idea, was adopted by the Spirit, speaking by John, as belonging to the Son of God: see the same note, end), and must have regarded Simon as an incarnation of the λόγος (the μητρόπολις πασῶν τῶν δυνάμεων τοῦ θεοῦ, Philo), so that their erroneous belief would form some preparation for the great truth of an incarnate Messiah, preached by Philip. But to this De W. well replies, that we can hardly suppose the Alexandrine philosophy to have been so familiar to the mass of the people, and refers the expression to their popular belief of a *great angel* (Chron. Sam. 10), who might, as the angels were called by the Samaritans *the powers of God* (for which he refers to Reland, de Samar. § 7. Gesen. Theol. Samar. p. 21 ff.), be designated as ἡ δύν. τ. θ. ἡ καλουμένη μεγάλη. καλουμένη rests on such strong MS authority, and is so unlikely to have been inserted (the idea of a scholium to indicate the force of the art. [Bloomf.] is quite out of the question, no such scholium being here needed), that both on external and internal grounds it must form part of the text. The lit. rendering will be, 'This man is the power of God which is called great:' the sense, 'This man is that power of God (see above) which we know as *the great one*,'—λεγομένη, found in a few later mss, is an explanation of καλ. by a more usual word. 13.] 'Simon saw

his followers dropping off, and was himself astounded at the miracles wrought by Philip: he therefore thought it best himself also to acknowledge this superior power. He attached himself to Philip, and was baptized like the rest: but we are not, as the sequel shews, to understand that the preaching of the Gospel had made any impression on his heart, but that he accounted for what he saw in his own fashion. He was convinced, from the works which Philip did, that he was *in league with some powerful spirit*: he viewed baptism as the initiation into communion with that spirit, and expected that he should be able to make use of the higher power thus gained for his own purposes, and unite this new magical power to his own. All were baptized who professed belief in Jesus as the Messiah: there was therefore no reason for rejecting Simon, considering besides, that from the nature of the case he would for the time have given up his magical practices.' Neander, Pfl. u. Leit. p. 102.—'Hoc Simonis exemplo clare patet, non conferri omnibus indifferenter in Baptismo gratiam, quæ illic figuratur. Papistarum dogma est, Nisi quis ponat obicem peccati mortalis, omnes cum signis recipere veritatem et effectum. Ita magicam vim tribuunt Sacramentis, quasi absque fide prosint. Nos autem sciamus offerri nobis a Domino per Sacramenta quicquid sonant annexæ promissiones, et non frustra nec inaniter offerri, modo fide ad Christum directi ab ipso petamus quicquid Sacramenta promittunt. Quamvis autem nihil illi tunc profuerit Baptismi receptio, si tamen conversio postea secuta est, ut nonnulli conjici-

1 (see Luke ix. 53.) ch. xi. l. xvii. 11. 1 Thess. i. 6. ii. 13. Prov. iv. 10. m — Mark iii. 22. Luke ii. 51 al. fr.

14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι ¹δέ-
 δεκται ἡ Σαμάρεια τὸν ¹λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς
 αὐτοὺς Πέτρον καὶ Ἰωάννην, ¹⁵ οἵτινες ^mκαταβάντες

ABCDE
GH

correspond).—14. ιερουσαλημ D.—σαμαρια CDE: η om 95: και η 137.—rec τον πετρο, with GH al Thl: om art ABCDE (αυτον for αυτους E) all Chr₂.—15. προσενεξ. B (ηνεξ.

ciunt, non extincta fuit nec abolita utilitas. Sæpe enim fit, ut post longum tempus demum operetur Spiritus Dei, quo efficaciam suam Sacramenta proferre incipiant.' Calvin in loc.

14.—25.] MISSION OF PETER AND JOHN TO SAMARIA. 14.] A question arises on this procedure of the Apostles:—whether it was as a matter of course, that the newly baptized should, by the laying on of hands subsequently, receive the Holy Ghost,

—or whether there was in the case of these Samaritans any thing peculiar, which caused the Apostles to go down to them and perform this act. (1) The only analogous case is ch. xix. 5, 6: in using which we must observe that there it is distinctly asserted that the *miraculous* gifts of the Spirit followed the laying on of Paul's hands; and that by the expression *θειασμός* in ver. 18, which must be taken literally, the same is implied here. And on this point the remarks of Calvin are too important to be omitted: 'Hic occurrit quæstio. Dicit enim tantum *fuisse baptizatos* in nomine Christi, atque ideo nondum fuisse Spiritus participes. Atqui vel inanem et omni virtute et gratia carere Baptismum oportet, aut a Spiritu sancto habere quicquid efficaciz habet. In Baptismo abluimur a peccatis: atqui lavacrum nostrum Spiritus sancti opus esse docet Paulus (Tit. iii. 5). Aqua Baptismi sanguinis Christi symbolum est: atqui Petrus Spiritum esse prædicat, a quo irrigamur Christi sanguine (1 Pet. i. 2). In Baptismo crucifigitur vetus noster homo, ut suscitetur in vitæ novitatem (Rom. vi. 6): unde autem hoc totum, nisi ex sanctificatione Spiritus? Denique Baptismo nihil reliquum fiet, si a Spiritu separetur. Ergo Samaritanos, qui vere Christum in Baptismo induerant, Spiritu quoque vestitos fuisse negandum non est (Gal. iii. 27). Et sane Lucas hic non de communi Spiritus gratia loquitur, qua nos sibi Deus in filios regenerat, sed de singularibus illis donis, quibus Dominus initio Evangelii quosdam esse preditos voluit ad ornandum Christi regnum.' And a little after: . . . 'Papistæ, dum ficticiam suam confirmationem extollere volunt, in hanc sacrilegam vocem prorumpere non dubitant, semi-christianos esse, quibus manus nondum fuerunt impositz. Hoc jam tolerabile non

est, quod quum symbolum hoc temporale esset, ipsi perpetuam legem finxerunt in Ecclesia. . . . Atqui fateri coguntur ipsi quoque, Ecclesiam nonnisi ad tempus donis istis fuisse ornatam. Unde sequitur, impositionem manuum, qua usi sunt Apostoli, finem habuisse, quum effectus cessavit' (in loc.). The English church, in retaining the rite of confirmation, *has not grounded it on any institution by the Apostles*, but merely declared the laying on of hands on the candidates, to certify them (by this sign) of God's favour and goodness towards them, to be '*after the example of the holy Apostles.*' Nor is there any trace in the office, of the *conferring of the Holy Ghost* by confirmation;—but a distinct recognition of the *former reception* of the Holy Spirit (at Baptism), and a prayer for the increase of His influence, proportioned to the maturer life now opening on the newly confirmed. (2) If then we have here *no institution of a perpetual ordinance*, something peculiar to the case before us must have prompted this journey. And here again we have a question: Was that moving cause in the Samaritans, or in Philip? I believe the true answer to the question will be found by combining both. Our Lord's command (ch. i. 8) had removed all doubt as to Samaria being a legitimate field for preaching, and Samaritan converts being admissible. (So also with regard to Gentile converts,—see ch. x., notes: but they must be *circumcised*, which the Samaritans already were,—and *keep the law*, which after their manner the Samaritans did.) The sudden appearance, however, of a body of baptized believers in Samaria, by the agency of one who was *not one of the Apostles*,—while it would excite in them every feeling of thankfulness and joy, would require their presence and power, as Apostles, to perform their especial part as the divinely appointed Founders of the Church. Add to this, that the Samaritans appear to have been credulous, and easily moved to attach themselves to individuals, whether it were Simon, or Philip; which might make the App. desirous to be present in person, and examine, and strengthen their faith. Another reason may have been without its influence: the Jewish church at Jerusalem would naturally for the most part be alienated in mind from this new body of be-

ⁿ προσηύζαντο ⁿ περὶ αὐτῶν ὅπως λάβωσιν πνεῦμα ἅγιον· ⁿ Col. i. 3 al.
¹⁶ οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ὁ ἐπιπεπτωκός, ^p μόνον Heb. xiii. 18.
 δὲ βεβαπτισμένοι ^q ὑπῆρχον ^r εἰς τὸ ὄνομα τοῦ κυρίου Ps. lxxi. 15.
 Ἰησοῦ. ¹⁷ ^s τότε ἐπετίθουσιν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ o of the Spirit,
 ἐλάμβανον πνεῦμα ἅγιον. ¹⁸ Θεασάμενος δὲ ὁ Σίμων ὅτι ch. x. 44. xi.
 διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων ^u δίδοται 15 only.
 τὸ πνεῦμα, ^v προσήνεγκεν αὐτοῖς ^w χρήματα ¹⁹ λέγων Δότε p Matt. viii. 8.
 καὶ μοι τὴν ^x ἐξουσίαν ταύτην, ἵνα ὅ ^y ἐὰν ^s ἐπιθῶ τὰς χεῖρας q = Luke xi.
 λαμβάνῃ πνεῦμα ἅγιον. ²⁰ Πέτρος δὲ εἶπεν πρὸς αὐτὸν 13. xvi. 14
 al. ch. ii.
 30 al. 21.
 l. P. exc.
 James ii. 15.
 2 Pet. i. 8.
 ii. 19. iii. 11.
 r Matt. xxviii.
 19. Rom. vi.
 3 al.
 s Num. xxxvii.
 18. Matt. ix.
 18 al.

t 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2 only t. See 2 Chron. xxx. 27.

§ 41. 2.

v = here only. Λόγος προσφέρειν, Dem. p. 1168.

only in Gosp. ver. 20 and ch. xxiv. 26 only.

u pres.,

John i. 40 al. fr. Winer,

w Mark x. 23, 24. Luke xviii. 24

x =

Matt. x. 1 al. fr. Dan. vii. 6.

ACDEGH &c).—16. vv 16, 17 om 13 (*similarity of ends*).—rec ουπω, with GH al Thl: txt ABCDE all Did Chr. (*It is somewhat difficult to decide here. ουπω is the simpler word, and likeliest to be an emendation: on the other hand, ουδεπω is found with ουδεις, Luke xxiii. 53, John xix. 41, 1 Cor. viii. 2, and thus may have been a corrn, as more usual. I have therefore followed MS authority.*)—for επ, επι D¹: εν E.—ουδενα D.—επιπεπτ. om Syr: επιβιβηκος 100: venerat v Fulg: supervenerat tol.—χρ. ιησ. GH all ar-pol Oec Thl¹: κυρ. του ιησ. D: ιησ. χρ. 80.—17. rec επιτιθουν with D¹EGH &c Thl al: txt AB(θασαν)C(θεισαν)D² all Eus Did Cyr-jer.—18. for θεασαμενος, ιδων ABCDE all Constt Bas Chr, Dam al (*corrū from θεασ., a word carrying meaning as implying the more deliberate contemplation of the fact as a spectator of it, to the less significant and more usual ιδων*): txt GH &c Thl.—o bef συμ. om 137. 180.—rec aft πν. ins το αγιον (*common addition, and suspicious wherever there is any variation in MSS*), with ACDE v: om B sah Constt.—προσηγαγεν 177.—19. bef λεγ. ins παρακαλων και D.—rec αν, with DH all Constt Chr Cyr-jer al: txt AB(e sil)CEG &c Thl Oec.—aft επιθω ins καγω D (aft ινα Constt),—λαμβάνει

lievers. The hatred between Jews and Samaritans was excessive and unrelenting. It would therefore be in the highest degree important that it should be shewn to the church at Jerusalem, that these Samaritans, by the agency of the same Apostles, were partakers of the same visibly testified gifts of the one Spirit. The use of this argument, which was afterwards applied by Peter in the case of the Gentiles, unexpected even by himself, ch. xi. 17,—was probably no small part of the purpose of this journey to Samaria.

14. Πέτρ. κ. Ἰωάν.] Perhaps *two*, in accordance with the δύο δύο of their first missionary journey (Mark vi. 7): so Paul and Barnabas afterwards (ch. xiii. 2): and the same principle seems to have been adhered to even when these last separated: Paul chose Silas, Barnabas took Mark.—PETER,—because to him belonged, in this early part of the gospel, in a remarkable manner, the first establishing of the church; it was the fulfilment of the promise ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. It was he who had (in common with all the Apostles, it is true, but in this early period more especially committed to him) τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν,—who opened the door to the 3000 on the day of Pentecost,—now (as a formal and ratifying act) to the Samaritans,

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—and in ch. x. to the Gentiles. So far, is plain truth of Scripture history. The monstrous fiction begins, when to Peter is attributed a fixed diocese and successors, and to those successors a delegated power more like that ascribed to Simon Magus than that promised to Peter.—This is the last time that JOHN appears in the Acts. He is only once more mentioned in the N. T. (exc. in the Rev.), viz., as having been present in Jerusalem at Paul's visit, Gal. ii. 9.

15. προσεύξ.] So laying on of hands is preceded by prayer, ch. xiii. 3.

18. θεασάμενος] Its effects were therefore visible (see above), and consequently the effect of the laying on of the Apostles' hands was not the inward but the outward miraculous gifts of the Spirit. προσήν. αὐτ. χρήματα] De W. excellently remarks, 'He regarded the capability of imparting the Holy Spirit,—rightly, as something conferred, as a derived power (see Matt. x. 1), but wrongly, as one to be obtained by an external method, without an inward disposition: and, since in external commerce every thing may be had for gold, he wanted to buy it. This is the essence of the sin of *Simony*, which is intimately connected with unbelief in the power and signification of the Spirit, and with materialism.'—Clearly, from the nar-

G

γ = ch. ii. 39. εἰς ἀπ. (ch. xxxv. 16 rec.)
 Rom. ix. 22.
 1 Tim. vi. 9.
 1 Heo. x. 39.
 Rev. xvii. 8.
 Dan. ii. 4.
 απ., 2 Pet. ii. 1 and al.
 z = ch. ii. 38.
 x. 43. John iv. 10.
 a constt., 1 Cor. vii. 36.
 b Luke x. 42.
 ch. xvi. 12.
 2 Cor. vi. 15.
 Col. i. 12. L P.
 Deut. xii. 12.
 c = ch. i. 17.
 xxvi. 18. Deut. xiv. 27.
 10. 2 Pet. ii. 15. Ps. lxxviii. 37.
 (μ. ἐκ, Rev. ii. 21 and al. 4 ἐπί, 2 Cor. xii. 21.) Jer. viii. 6.
 i ch. vii. 1 only. Xen. Mem. ii. 2. 2.
 m = ver. 20. n Matt. xxvii. 34 only.
 iv. 31. Heb. xii. 15 only. Ps. ix. 27.
 p Eph. iv. 3. Col. ii. 19. iii. 14. L. P.
 d = Luke ix. 36. ch. xv. 6.
 f Luke i. 8 only. Exod. vi. 12 al. fr.
 h = 1 Cor. v. 8 al. Gen. vi. 5.
 1 here only. Sir. xl. 2.
 o Rom. iii. 14. Eph. p q Isa. lviii. 6.

Τὸ ἀργύριόν σου σὺν σοὶ εἴη ^γ εἰς ἀπώλειαν, ὅτι τὴν ABCD EGH
^z δωρεάν τοῦ θεοῦ ^a ἐνόμισας διὰ χρημάτων κτᾶσθαι.
 21 οὐκ ἔστιν σοι ^b μερίς οὐδὲ ^c κλῆρος ἐν τῷ ^d λόγῳ τούτῳ·
 ἢ γὰρ καρδιά σου οὐκ ἔστιν ^e εὐθεῖα ^f ἐναντί τοῦ θεοῦ.
 22 ^g μετανόησον οὖν ^h ἀπὸ τῆς ⁱ κακίας σου ταύτης, καὶ
 δέηθι τοῦ κυρίου, ^j εἰ ἄρα ^k ἀφεθήσεται σοι ἢ ^l ἐπίνοια
 τῆς καρδίας σου· ^m εἰς γὰρ ⁿ χολὴν ^o πικρίας καὶ ^p σύν-
 δεσμον ^q ἀδικίας ὁρῶ σε ὄντα. ^r ἀποκριθεὶς δὲ ὁ Σίμων
 εἶπεν Δέηθιτε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως

EH al.—20. το and σου om D.—εἰη om 177¹.—21. for ἐστι, εἰ 100.—μερος E al.—γαρ om D 177¹.—rec ενωπιον (corr to more usual word), with EGH & Constt Ath Thl al: txt ABC(-τιον) D all Iren Bas Chr Dam.—22. οὖν om 180.—rec for κυρ., θεου (corr from ver 21: or doctrinal?), with GH & vss Thl: txt ABCDE all copt sah arm syr Constt Ath Bas Chr Ambr.—23. ην (εν? εἰς D²) γαρ πικρίας (-αν D²) χολη (-ης D²) κ. συνδεσμων (-ον D²) D¹.—for ορω, θεωρω DE 137. 180 Constt Chr.—24. ο om EH 95¹. 96.—ειπεν προς αυτους D (æth).—παρακαλω δεηθ. D 137. 180 syr* Constt.—περι μου D al.—for κυρ., θεον (see above, ver 22) D all Syr (θεον syr-marg) æth ar-erp

ratice, Simon himself did not receive the Spirit by the laying on of hands. His nefarious attempt to treat with the App. was before he himself had been presented to them for this purpose. 20.] The

solemn denunciation of Peter, like the declaration of Paul, 1 Cor. vi. 13, has reference to the perishableness of all worldly good, and of those with it, whose chief end is the use of it (see Col. ii. 22). 'Thy gold and thou are equally on the way to corruption:' *thy gold*, as its nature is: *thou with it*, as having no higher life than thy natural corrupt one: as being bound in the σύνδεσμος τῆς ἀδικίας. The expr. of Peter, 1 Pet. i. 7, χρυσίου τοῦ ἀπολλυμένου, is remarkably parallel with this (see too 1 Pet. i. 18). ἐνόμισας] aor. 'thou thoughtest:' not 'thou hast thought,' as E. V. The historic force of the tense is to be kept here: the Ap. uses it as looking forward to the day of ἀπώλεια, 'Let thy lot be ἀπ., and that because thou thoughtest,' &c.

κτᾶσθ.] 'to acquire,' not pass. as E. V., ungrammatically. 21. μερίς . . . κλῆρος] synonymous: the first lit., the second fig. (see reff.), but not without ref. perhaps to the κληρονομία of the kingdom of God, the κλ. ἀθαρτος, 1 Pet. i. 4. τῷ λόγῳ. τούτῳ.] 'The matter now spoken of,'—'to which I now allude.'

εὐθεῖα] Hardly, 'right before God,' E. V., but 'thy heart is not right,—sincere, single meaning,—in God's presence,' 'as God sees it:' i. e., 'seen as it really is, by God, is not in earnest in its seeking after the gospel, but seeks it with

unworthy ends in view.'

22.] εἰ ἄρα, 'if perhaps' (not 'ut sane,' which it will not bear): and the uncertainty refers, not to the doubt whether Simon would repent or not (see below on γάρ): but as to whether or not his sin may not have come under the awful category of those unpardonable ones specified by our Lord, Matt. xii. 31, to which words the form ἀφεθήσεται seems to have a tacit reference. Peter does not pronounce his sin to have been such, but throws in this doubt, to increase the motive to repent, and the earnestness of his repentance. This verse is important, taken in connexion with John xx. 23, as shewing how completely the App. themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution.

23.] γάρ gives the reasons, not why it would be difficult for forgiveness to take place, but why he had such extreme need of repentance and prayer, as being tied and bound by the chain of sin. ὄντα

εἰς] a pregnant constr.—'having fallen into and abiding in:' not to be taken (as Kuin., &c.) as 'amounting to,'—'totus quantus es, nil nisi venenum amarum es et colligatio iniquitatis,' which is very harsh, and improbable: nor (as Stier) is it prophetic, as to what would be the consequence, if he did not repent: 'I see that thou wilt come to,' &c. Least of all must it be said, here or any where else, that εἰς is put for ἐν. I cannot too often remind my younger readers, that it is a fundamental maxim of all sound scholarship, that no word

μηδὲν ἔπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε. ²⁵ Οἱ μὲν οὖν δια-
μαρτυράμενοι καὶ ἑλάλσαντες τὸν λόγον τοῦ κυρίου,
ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλὰς τε κώμας τῶν
Σαμαρειτῶν ἐνηγγέλίζοντο. ²⁶ ἄγγελος δὲ κυρίου ἐλά-
λησεν πρὸς Φίλιππον λέγων Ἀνάστηθι καὶ πορεύου
κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν

1. L. P. (exc. Mark xiv. 40, but qu. reading?) Gen. 1. 14.

w constr., Luke iii. 18. ch. xiv. 21. xvi. 10. Isa. xl. 9.

Jonah iii. 2. y = ver. 36. ch. xxvii. 12. Phil. iii. 14.

a here only. See Matt. vii. 14. Prov. vii. 27.

v Luke ix. 52 al. fr. Matt. ix. 35, &c.

x = Matt. ix. 9. Mark x. 50. Luke i. 39 al. fr.

z ch. xxii. 6 only. Gen. xviii. 1.

rch. xiii. 40.

Mich. iii. 11.

s Luke xvi. 28.

ch. ii. 40 al.

1 Thess. iv. 6

al. L. P.

(Heb. ii. 6.)

Jer. vi. 10.

t ch. iv. 29, 51.

xi. 19 al.

u Luke i. 26.

and a³⁰ in

Luke. Gal. i.

17. Heb. vii.

17. Heb. vii.

17. Heb. vii.

17. Heb. vii.

17. Heb. vii.

17. Heb. vii.

17. Heb. vii.

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17. Heb. vii.

17. Heb. vii.

17. Heb. vii.

17. Heb. vii.

17. Heb. vii.

v (ms).—επελ. (ελθθ 56 lect 12) μοι τουτων των κακων ον (ων D², ως G) ειρ. (here ins κακων E) μοι D, and add ος (om syr-marg) πολλὰ κλειων ου διελυ(ι)μπαανεν D¹ syr-marg. —25. διαμαρτυρομενοι G all Thl¹.—for κυρ., θεου A all syrr copt æth v (ms) sah Thl¹: om 3. 4¹. 65: κυριου 180 v (ms) Syr arr copt.—rec υπεστρεψαν (alteration to historic tense), with CEGH &c vss Thl: txt ABD 15. 18. 36. 81. 100. 105 v Aug.—rec ιερουσαλημ (corrū to common form, see ver 26: but -σολυμα perhaps occurs here as belonging to a narrative in which this form has been the one used, see vv 1. 14. In the follg narrative, -σαλημ is used, vv 26, 27), with GH &c Oec Thl: txt ABCDE all Chr.—rec ενηγγελισαντο (see above, on υπεστρ.), with GH &c vss Thl al: txt ABCDE 37. 40. 81. 100. 105. 163 sah v Aug.—26. πορευθητι CD (αναστας πορ. D al) 96. 177.—for κατα, προς E 130. 180 Chr.—for επι, εις H.—for καταβαιν., φερουσιν 3. 95.—αυτή all.—

is ever put for another. χολ. πικρ.]

see reff. 'the gall which is the very seat and essence of bitterness'—'a very gall of bitterness.' The poison of serpents was considered to be seated in their gall: so χολή ἀσπίδος ἐν γαστρὶ αὐτοῦ, Job xx. 14. See Plin. H. N. xi. 37. 24.] Simon

speaks here much as Pharaoh, Exod. (viii. 28; ix. 28) x. 17,—who yet hardened his heart afterwards (Stier). It is observable also that he wishes merely for the averting of the punishment. The words ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε seem remarkably to set forth the mere terror of the carnal man, without any idea of the ἐμὲ becoming another man in thoughts and aims.

25—40.] CONVERSION OF THE ÆTHIOPIAN EUNUCH BY PHILIP'S TEACHING.

25.] μὲν οὖν indicates perhaps (but see var. readd., on Ἱεροσόλυμα) that the paragraph should begin here, not at ver. 26 as commonly: see on ver. 4.

κώμας τ. Σαμ.] It is interesting to recall Luke ix. 52, where on their entering into a κώμην Σαμ., the same John wishes to call down fire from heaven, καὶ ἀναλωσαι αὐτούς. On constr. (ἐναγγ. w. accus.), see reff.—The gradual sowing of the seed further and further from Jerusalem is advancing: not only is this eunuch to carry it to a far distant land, but Philip is sent to a desert road, away from town or village, to seek him. [The imperfects (altered in the rec., see var. readd., into aorists) are significant. They were on their way back to Jerusalem, and were evangelizing the Samaritan villages, when the angel spake (aor.) to Philip.] 26.] An angel, visibly appearing: not in a dream,—which

is not, as some suppose, implied by ἀνάστηθι, see reff. The ministration of angels introduces and brings about several occurrences in the beginning of the church, see ch. v. 19; x. 3; xii. 7 (xxvii. 23). The appearance seems to have taken place in Samaria, after the departure of Peter and John.—He would reach the place appointed by a shorter way than through Jerusalem: he would probably follow the high road (of the itineraries, see map in Conybeare and Howson's St. Paul) as far as Gophna, and thence strike across the country south westward to join, at some point to which he would be guided, the road leading from Jerusalem to Gaza.

Γάζαν] The southernmost city of Canaan (Gen. x. 19), in the portion of Judah (Josh. xv. 47), but soon taken from that tribe by the Philistines, and always spoken of as a Philistian city (1 Sam. vi. 17. 2 Kings xviii. 8. Amos i. 6—8. Zeph. ii. 4. Zech. ix. 5). In Jer. xlvii. 1, we have 'before Pharaoh (Necho?) smote Gaza,'—implying that at one time it was under Egypt. Alexander the Great took it after a siege of five months (Q. Curt. iv. 6, 7. Arrian, Alex. ii. 26) but did not destroy it (as Strabo relates in error, xvi. 759, see below in this note), for we find it a strong place in the subsequent Syrian wars, see 1 Macc. ix. 52; xi. 61, f.; xiii. 43; xiv. 7; xv. 28; xvi. 1; Jos. Antt. xiii. 5. 5, 13. 3 al.—It was destroyed by the Jewish king Alexander Jannæus (96 A.C.), Jos. Antt. xiii. 13. 3, after a siege of a year, but rebuilt again by the Roman general Gabinus (Antt. xiv. 5. 3),—afterwards given by Augustus to Herod (xv. 7. 3), and finally after his death

Ἱερουσαλὴμ, ²⁸ ἦν τε ¹ ὑποστρέφων καὶ καθήμενος ^k ἐπὶ ⁱ ver. 25 reff. τοῦ ἄρματος αὐτοῦ καὶ ¹ ἀνεγίνωσκειν τὸν προφήτην ^k = Matt. xix. 28. xxiii. 2 al. Ἡσαΐαν. ²⁹ εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ Πρόσελθε ^l constr., ch. xv. 21. 2 Cor. iii. 15. καὶ ^m κολλήθητι τῷ ἄρματι τούτῳ. ³⁰ ⁿ προσδραμὼν δὲ ^o = Luke xv. 15. 2 Kings xx. 2. Φίλιππος ἤκουσεν αὐτοῦ ¹ ἀναγινώσκοντος Ἡσαΐαν τὸν ⁿ Mark ix. 15. προφήτην, καὶ εἶπεν ⁿⁿ Ἀρά γε ^o γινώσκεις ^ā ¹ ἀναγινώ- ^x 17 only. σκεις; ³¹ ὁ δὲ εἶπεν Πῶς γὰρ ^ā δυναίμην, ἐὰν μὴ τις ⁿⁿ ἀρά γε inter- ^p rog., here only. ὁδηγήσῃ με; ^q παρεκάλεσέν τε τὸν Φίλιππον ^r ἀναβάντα ^o = Mark iv. 13. Luke xlviii. 34 al. καθίσαι σὺν αὐτῷ. ³² ^q ἡ δὲ ^s περιοχὴ τῆς ^t γραφῆς ἦν ^p = John xvi. 13. Ps. xxiv. ¹ ἀνεγίνωσκειν ἦν αὐτῇ. ^u Ὡς ^v πρόβατον ἐπὶ ^v σφαγὴν ^q constr., Mark v. 17. Luke viii. 41. ^w ἤχθη, καὶ ὥς ^x ἄμνος ^y ἐναντίον τοῦ ^z κείραντος αὐτὸν ^r = Luke v. 19. xix. 4 al. See 4 Kings x. 15. ^s here only ^t. 4 Kings xix. 24. Ps. xxx. 21. (1 Mac. xv. 2.) ^u = John ii. 22 al. Rom. iv. 3. ^v = Matt. x. 16. Mark vi. 34. Isa. liii. 7. ^w = Rom. viii. 36. James v. 5 only. ^x = Luke xxi. 12. ch. v. 21. xxv. 23. ^y = John i. 29, 36. 1 Pet. i. 19 only. ^z = Mark ii. 12. Luke xx. 26. Gen. vi. 8. ^z ch. xviii. 18. 1 Cor. xi. 6 only.

copt sah syr Chr.—bef καθ. om και (as unnecessary to the constr) D¹ 13. 34. 40. 95. 96. 98² v copt ar-pol.—του om C.—αυτου om D¹.—αναγινωσκων (omg και) D sah v (ins και) (adopted by Lachm and Tisch. The omissions in this case seem to me very like attempts to escape from the repetitions of και, which however are characteristic of this section, see v 27, vv 36. 38. 39. The τε in A may have the same source): txt A (ανεγ. τε) B (e sil) CEGH & vss Chr Thl².—29. το πν. το αγ. 180.—τω αρμ. αυτον 137.—ησ. τ. προφ. C al vss: txt ABDEGH & am demid copt syr Chr Thl.—30. προσελθων 40. 96.—rec τον πρ. ησ. with EGH & copt syr Thl (corrū to same order as previously): txt ABC 13. 163 v sah all.—31. γαρ om E 105 sah (et quomodo v: add intelligere v-ms arm).—αν om A.—οδηγησει CD 56. 163 (με οδ. C).—for τε, δε E copt sah.—32. rec κειροντος (corrū to LXX? This is uncertain, because in lc the Vat has -οντος, the Alex, -αντος), with B (e sil) & Orig Cyr-jer Thl: txt ACEGH all Ign Chron.—for ουτως

jam annis ad reginas transit. . . . Cæterum cum potirentur rerum Æthiopis, insula ea magnæ claritatis fuit.' γάζης] A Persian term. Q. Curt. iii. 13. 5, 'pecuniam regiam, quam gazam Persæ vocant.' See Virg. Æn. i. 119. δς ἐληλύθει . . .] This did not only Jews and proselytes, but also those pious Gentiles who adhered to Judaism,—the proselytes of the gate, see John xii. 20. Euseb. ii. 1, speaking of this eunuch says, ὃν πρῶτον ἐξ ἐθνῶν πρὸς τοῦ Φιλίππου δι' ἐπιφανείας τὰ τοῦ θείου λόγου ὄργια μετασχόντα, τῶν τε ἀνὰ τὴν οἰκουμένην πιστῶν ἀπαρχὴν γενόμενον κ.τ.λ., taking for granted that he was a Gentile. There were (see below, ch. xi. 21) cases of Gentile conversion before that of Cornelius; and the stress of the narrative in ch. x. consists in the miscellaneous admission of all the Gentile company of Cornelius, and their official reception into the church by that Apostle to whom was especially given the power. We may remark, that if even the plain revelation by which the reception of Cornelius and his company was commanded failed finally to convince Peter, so that long after this he vacillated (Gal. ii. 11, 12), it is no argument for the eunuch not being a Gentile, that his conversion and baptism did not remove the prejudices of the Jewish Christians.

28. ἀνεγίνωσκειν] aloud, see next ver. Schöttg. quotes from the Rabbis: 'Qui in itinere constitutus est, neque comitem habet, is studeat in Lege.'—He probably read in the LXX, the use of which was almost universal in Egypt. The word περιοχή below is not decisive (Olsh.) against this (as if there were περιοχαί only in the Hebrew, not in the LXX), as it would naturally be used as well of one as the other by those cognizant of the term. Besides, must there not have been περιοχαί in the copies of the LXX read in the synagogues? (And see on περιοχ. ver. 32.) 29.] This is the first mention of that inner prompting of the Spirit referred to again, probably ch. xiii. 2, but certainly ch. x. 19; xvi. 6, 7. Chrysostom understands the words of the appearance of an angel, but the text hardly allows it. κολλ.] no stress—'attach thyself to.' 30.] ἀρά γε = 'Yea, but . . .;' q. d. It is well, thou art well employed: but . . .? On the force of ἀρα, used "ubi responsio expectatur negans id de quo erat interrogatum," see Hermann on Viger, p. 821. The γε strengthens the ἀρα, implying the passing over of all other considerations, and selecting this as the most important: see Hartung, Partikellehre, i. 376 f. It assumes, modestly, that he did not understand what

a 1 Cor. xli. 2. a ἄφωνος, οὕτως οὐκ^b ἀνοίγει τὸ στόμα αὐτοῦ. ³³ ἐν τῇ ABC
(xiv. 10.) c ταπεινώσει αὐτοῦ ἡ^d κρίσις αὐτοῦ^e ἥρθη, τὴν δὲ^f γενεάν EGH
2 Pet. ii. 10 only. αὐτοῦ τίς^g διηγήσεται; ὅτι^c αἴρεται ἀπὸ τῆς γῆς ὁ ζῶν
b = here only. αὐτοῦ. ³⁴ ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν
c Luke i. 48. αὐτοῦ. ³⁵ ἀνοίξας δὲ ὁ Φίλιππος
Phil. iii. 21. αὐτοῦ. ³⁶ ὡς δὲ ἐπορεύοντο
James i. 10 only. τὸ στόμα αὐτοῦ καὶⁱ ἄρξάμενος ἀπὸ τῆς γραφῆς ταύτης
d = James ii. 11. κατὰ τὴν ὁδὸν, ἦλθον ἐπὶ τι^m ὕδωρ, καὶ φησιν ὁ εὐνοῦ-
e = ch. xxii. 22. John i. 20 al. χος Ἰδοὺ ὕδωρ^k τί κωλύει με βαπτισθῆναι; ³⁸ καὶ ἐκέ-
f = Matt. xi. 16 al. fr. i k
g constr., here only. See ch. ix. 27 al. 1 Chron. xvi. 9. Joel i. 3. h = Matt. v. 2. Ps. lxxvii. 2. Job iii. 1. i Luke xxiii. 5. Matt. xx. 8. ch. i. 21 al. k constr., ch. v. 42. xi. 20. xvii. 18. Gal. i. 16. l Luke xxiii. 5. Matt. xx. 8. ch. i. 21 al. m = John iii. 23.

(om 100), ουτος GII al.—33. εν . . . αυτου om 15 v.—αυτου (1st) om AB 100 v (corr to LXX): ins CEGH mss vss (nrly) Chr Oec Thl.—την γ. ABC v sah syr (corr to LXX): txt EGH mss (appy) tol copt arr Thl Iren.—34. for εαν., αυτου II.—τινος (om copt sah: αλλου τινος 177) ετερου E.—35. o om E 137.—κυρ. ιησ. sah Syr ar-erp Orig: ιησ. χριστον sah aeth.—[37. rec inserts ειπε δε (om am² ar-erp) ο φ. (om al syr) ει (εαν E) πιστευεις εξ ολης της καρδιας (add σου E al vss Bed-gr Cyp Prædest) εξεστιν (om v-ms: σωθησει E Bed-gr: suscepis c¹, saluus eris c²: alii aliter) αποκριθεις δε ειπε πιστευω τον υιον του θιου ειναι τον ιησουν χριστον (πισ. εις τον χν τον υιον τ. θ. E Bed-gr: alii aliter),—with (E) all (about 20 specified, see Scholz) Bed-gr v (not am) arm ar-pol slav-mss syr* Iren (gr and lat) Oec Thl² (text) Cyp Jer Aug Prædest Pacian: om ABCGH all (more than 60 specified) am copt sah Syr syr* aeth Chr₂ Oec (ms) Thl¹ Bed (the insertion appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the eunuch shd have been baptized without some such confes-

he was reading. γινώσκ. ἃ ἀναγ.] So 2 Cor. iii. 2. So too Cato (Wetst.), 'Legere et non intelligere nec legere est.'

31.] γάρ gives the reason of the negative which is understood. The answer expresses at once humility and docility.

32.] Perhaps it is best to render, 'The contents of (the passage of) Scripture which he was reading were as follows:' see περιέχει, 1 Pet. ii. 6. Cicero indeed appears to use περιόχῃ in the sense of a 'paragraph,' or 'chapter;' ad Attic. iii. 25. 'At ego ne Tironi quidem dictavi, qui totas περιοχάς persequi solet, sed Spintharo syllabatim.' The citation is from the LXX, with only the variation of αὐτόν inserted after κείρ., and αὐτοῦ after ταπεινώσει.

33. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτ. ἥρθη] Heb. 'He was taken away by distress and judgment:' i. e. as Lowth, 'by an oppressive judgment.' γενεάν αὐτοῦ] i. e., 'the age in which He shall live'—the wickedness of his contemporaries.' The fathers, and Bede, explain 'His generation' of His eternal Sonship and His miraculous Incarnation (De W.).

34. ἀποκριθεὶς] to the passage of Scripture, considered as the question proposed: not, to the question in ver. 30. We can hardly suppose any immediate reference in ἐτέρου τινός to Christ.

36. τὶ ὕδωρ] In the scholia to Jerome's

Epitaph of Paulla (not in Jerome himself) on the words, 'A Bethsur venit,' we have, 'hæc ætate Hieronymi vocabatur Bethsura: vicus est in tribu Juda, obvis vigesimo lapide euntibus ab Hierosolyma Chelbron. Juxta hunc fons est ad radices montis ebulliens, qui ab eadem in qua gignitur humo sorbetur. In hoc fonte putant eunuchum Candacis Reginae baptizatum fuisse.' Jerome's own words are: 'coepit per viam veterem pergere quæ ducit Gazam . . . et tacita secum volvere, quomodo Eunuchus Æthiops, gentium populos præfigurans, mutaverit pellem suam, et dum vetus relegit instrumentum, fontem repperit Evangelii. Atque inde ad dexteram transit. A Bethsur venit Escol' . . . where no reference is made to the tradition, save what may be inferred from the mention of Bethsur. Euseb. (περὶ τόπων) states it to be twenty miles south of Jerusalem in the direction of Hebron: and so in the Jerus. Itin. and the Peutinger Tab. (Howson's map.) Pocock found there a fountain built over, and a village called Betur on the left. Fabri describes the fountain as the head of a considerable brook, and found near it the ruins of a Christian church. There is no improbability in the tradition, except that, even supposing a way going across from Hebron straight to Gaza to be called ἔρημος, this

λευσενⁿ στήναι τὸ ἄρμα, καὶ ὁ κατέβησαν ἀμφότεροι εἰςⁿ τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. ³⁹ ὅτε δὲ ὁ ἀνέβησαν ἐκ τοῦ ὕδατος, ὁ πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ὁ ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. ⁴⁰ Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ὥς τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

ποταμός, Xen. Anab. iv. 3. 6. Judg. xxi. 21.
u absol., ver. 4 reff. v constr., ver. 25 reff.

s here only. t = ch. xviii. 21 al. See ver. 20 reff.
w constr., here only. See Matt. i. 17. xxi. 85 al.

σιον)].—38. εἰς τ. υδ. ἀμφ. 37. 180 copt syr.—39. ἀνέβη 137.—for ἐκ, ἀπο E 137. 177. 180.—for πνεῦμα, ἀγγελος A¹ Aug. A² adds (but the corr is that of A¹) ἅγιον ἐπε-
επισεν ἐπὶ (εἰς αὐτὸν) τὸν εὐνοῦχον· ἀγγελος δὲ: so also 15. 18. 27. 29. 38. 60. 100 arm
syr* slav-ed Bas Did Jer Cassiod al (for ἅγιον, κυρίου syr*) (on the insertion, see note).
—ιδεν H.—εἰ 177.—for γὰρ, δε 96.—αὐτοῦ τὴν ὁδὸν B.—χαίρων κ. αἰωνν τ. κυρίου
40.—40. ηνρ. E.—τας πολ. πα. εν. A.—καισαριαν AE.

would not be on that portion of it, but on the high road (Winer, RWB.). τί κωλ. μ. βαπ.] There is no reason for supposing Philip to have preached to him the necessity of baptism: his own acquaintance with Jewish practices, and perhaps his knowledge of the progress of the new faith in Jerusalem, would account for the proposition.

37.] The authorities against this verse are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text of the Acts, common in D (which is here deficient) and its cognates: few of which, however, have found their way into the received text. This was made very early, as Irenæus has it. The MSS which contain it vary exceedingly: another strong mark of spuriousness in a disputed passage. See var. readd.

38. ἐκέλ.] viz. the eunuch.

39. πν. κυρ. ἤρπ. τ. Φ.] The reading of A², 'the Spirit fell on the eunuch, and an angel of the Lord caught away Ph.,' is curious, and has probably arisen from a desire to conform the results of the eunuch's baptism to the usual method of the divine procedure, and the snatching away of Philip to his commission, ver. 26. But the Spirit did not fall on the Samaritans after baptism by Philip.—The text clearly relates a supernatural disappearance of Philip: compare μήποτε ἤρην αὐτὸν πνεῦμα κυρίου, 4 Kings ii. 16; no interpretation (as Eichhorn, Kuin., Olsh., Meyer) of his being suddenly hurried away by the prompting of the Spirit, will satisfy the analogy of the above-cited passage and of (see below) a parallel one in Luke's own Gospel.—The ἀρπάξεν of John vi. 15, which Meyer cites to justify his view, tells in my mind the other way; the fear was lest the multitude should come and carry Him off to make Him a King: and in the reff. I have therefore marked the two as

bearing the same meaning.

οὐκ εἶδεν αὐτὸν οὐκέτι.] Not 'never saw him from that day,' though (see below) that meaning may be indirectly included:—but as Luke xxiv. 31, αὐτὸς ἀφαντος ἐγένετο ἀπ' αὐτῶν, and as in the strictly parallel words of 4 Kings ii. 12, οὐκ εἶδεν αὐτὸν ἔτι,—after the going up of Elijah. These last words in my view decide the question,—that the departure of Philip was miraculous.

γάρ] refers to what follows (εὐρ. δὲ Φ.). Philip was found at Azotus: if the eunuch had gone that way, he might have met with him again: but he did not, 'for' he went from the fountain on his own way, which did not lead through Azotus.

40. εὐρ. εἰς Ἀζ.] A constr. prægns, '—was borne to, and found at.' The word ἐνρέθη again appears to refer to 4 Kings ii. ver. 17.—AZOTUS OR ASHDOD (Josh. xiii. 3. 1 Sam. v. 5 al.) was one of the five principal cities of the Philistines, never, though nominally in Judah, thoroughly subjugated by the Jews;—it was taken by Tartan the Assyrian general (Isa. xx. 1),—again by Psammetichus, Herod. ii. 157. Jer. xxv. 20,—again by Judas Maccabæus (1 Macc. v. 68) and Jonathan (1 Macc. x. 84), and by the latter destroyed;—re-built by Gabinus (Jos. Antt. xiv. 5. 3. B. J. i. 7. 7), and belonged to the kingdom of Herod, who left it in his will to his sister Salome (Antt. xvii. 8. 1; 11. 5). At present, it is a small village, retaining the name Esdud, but no remains. (Robinson, ii. 629; iii. 1. 232. Winer, RWB.) τὰς πόλεις πάσας] viz. Ekron, Jamnia, Joppa, Apollonia, on the direct road: or, if he deviated somewhat for the purpose, Lydda also (which seems implied ch. ix. 32).

Καισάρειαν] As this town bears an important part in early Christian history, it will be well to give here a full account of it, and refer to it hereafter. CÆSAREA (Pa-

x here only.

Josh. x. 40

(and constr.)

(Isa. xvii. 15.)

y ch. iv. 17, 20.

Eph. vi. 9

only. Job

xiii. 6.

z ch. xiii.

30. Rom. viii.

7 al.

a — Matt.

xviii. 58 1 L. John xii. 21. ch. xiii. 14 al.

d constr., here only. See 2 Cor. iii. 1.

IX. ¹ Ὁ δὲ Σαῦλος ἔτι ^x ἐμπνέων ^y ἀπειλῆς καὶ φόνου ^{ABC} ^{EGH} εἰς τοὺς μαθητὰς τοῦ κυρίου, ^a προσελθὼν τῷ ἀρχιερεὶ ^z ἡγήσατο παρ' αὐτοῦ ^c ἐπιστολὰς ^d εἰς Δαμασκόν. πρὸς τὰς συναγωγὰς, ὅπως ἑάν τινες εὕρῃ τῆς ^e ὁδοῦ ὄντας ἀνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ.

b 1 John v. 15. Dent. x. 12.

c — ch. xix. 9, 23. xxiv. 22. (xxii. 4. xxiv. 14.)

e — ch. xv. 30 al.

CHAP. IX. 1. παυλος 142.—ετι om 24. 26. 78. 126 sah.—πνεων 163.—φθονου 68.—εις om 177.—2. αν E al Chr.—οντ. της οδ. A al: add ταυτης 25. 46 v Syr ar-erp arm

Iestine, Καيسάρεια τῆς Παλαιστίνης, or παράλιος, Jos. B. J. iii. 9. 1; 7. 2. Antt. xii. 11. 2, or ἡ ἐπὶ θαλάττῃ K., Jos. B. J. vii. 1. 3; 2. 1, or Stratonis (see below),—distinguished from Cæsarea Philippi, see note Matt. xvi. 13) is between Joppa and Dora, 68 Rom. miles from Jerusalem according to the Jerus. Itinerary, 75 according to Josephus (i.e. 600 stadia, Antt. xii. 11. 2. B. J. i. 3. 5),—36 miles (Abulfeda) from Ptolemais (a day's journey, Acts xxi. 8),—30 from Joppa (Edrisi);—one of the largest towns in Palestine (Jos. B. J. iii. 9. 1), with an excellent haven (Jos. Antt. xvii. 5. 1, Σεβαστὸς λιμὴν,—ὄν κατασκευάσας Ἡρώδης πολλῶν χρημάτων ἐπὶ τιμῇ τῇ Καίσαρος καλεῖ Σεβαστόν). It was, even before the destruction of Jerusalem, the seat of the Roman Procurators (see ch. xxiii. 23 ff.; xxiv. 27; xxv. 1), and called by Tacitus (Hist. ii. 79) 'Judææ caput.' It was chiefly inhabited by Gentiles (Jos. B. J. iii. 9. 1; 3. 14), but there were also many thousand Jewish inhabitants (Jos. Antt. xx. 8. 7. Life, ii. B. J. ii. 18. 1). It was built by Herod the Great (Amm. Marcell. xiv. 8, p. 29, Bipont. Beforetime there was only a fort there, called Σφράγιον πύργος, Jos. Antt. xv. 9. 6 al. Strabo, xvi. 758. Plin. v. 14)—fortified, provided with a haven (see ch. ix. 30; xviii. 22. Joseph. above), and in honour of Cæsar Augustus named Cæsarea (at length Καيسάρεια Σεβαστή, Jos. Antt. xvi. 5. 1). Vespasian made it a Roman colony (Plin. v. 13). Abulfeda (Syr. p. 80) speaks of it as in ruins in his time (A.D. 1300). At present there are a few ruins only, and some fishers' huts. (From Winer, RWB.)

CHAP. IX. 1—30.] CONVERSION OF SAUL.

1.] The narrative is taken up from ch. viii. 3, but probably with some interval, sufficient perhaps to cover the events of ch. viii. ἐμπνέων] Meyer charges the ordinary interp., 'breathing,' i.e. as in E. V. 'breathing out,' with an arbitrary neglect of the composition of the word. He would render it 'inhaling,' with the partitive genitives signifying the element. But the sense would thus be flat; and there seems to be no need for pressing

the sense of the compound verb. We should perhaps hardly render it breathing out,—but 'breathing;' his 'spiritus,' inhaled or exhaled, being ἀπειλῇ κ. φόνος. So ἔθ' αἱματόεντος ἀναπνέων ὀρυμαγδού, Q. Calaber, xiv. 72, and πνέων θυμοῦ, Aristæ. I. ep. 5 (Kuini.). ἐμπνέων, προσελθὼν] As σοὶ πιστεύσας, μεταναστὰς, Œd. Col. 172, where Hermann remarks, 'Si recte observari, ea est hujus constructionis ratio, ut præcedat illud participium, quod, separatim enunciata sententia, indicativus esse verbi debet: ut hoc loco sensus sit, ὅτι σοι ἐπίστευσα, μεταναστὰς.'

τῷ ἀρχιερεὶ] See table in Prolegg. to Acts;—it would be Theophilus,—brother and successor to Jonathan, who succeeded Caiaphas, Jos. Antt. xviii. 5. 3. 2. ἐπιστολὰς] of authorization: written by the high priest (in this case, but not always, president of the Sanhedrim) in the name of πᾶν τὸ πρεσβυτέριον, ch. xxii. 5. εἰς Δαμασκόν] DAMASCUS is probably the oldest existing city in the world. We read of it in Abraham's time (Gen. xiv. 15; xv. 2): then no more till David subdued it (2 Sam. viii. 6): it became independent again under Solomon (1 Kings xi. 24 ff.), and from that time was the residence of the kings of Syria (1 Kings xv. 18; xx. 1 ff.), who were long at war with Israel and Judah, and at last were permitted to prevail considerably over Israel (2 Kings x. 32. Amos i. 3, 4) and to exact tribute from Judah (2 Kings xii. 17, 18, see also 2 Kings xiii. 3, 22, 25). Damascus was recovered to Israel by Jeroboam II. (cir. 825 A.C.). Not long after we find Rezin, king of Syria, in league with Pekah, king of Israel, against Ahaz (2 Kings xv. 37). Ahaz invited to his assistance Tiglath-pileser, king of Assyria, who took Damascus and slew Rezin, and led the people captive (2 Kings xvi. 5—9. Isa. viii. 4). From this time we find it subject to Assyria (Isa. ix. 11; x. 9; xvii. 1), then to Babylon (2 Kings xxiv. 2. Jer. xxxv. 11),—Persia (Arrian. Alex. ii. 11, Δαρείος τῶν χρημ. τὰ πολλὰ . . . πεπόμφη εἰς Δαμασκόν, Strabo, xvi. 756. Q. Curt. iii. 12. 27),—the Syrian Seleucidæ (1 Macc. xi. 62; xii. 32),—and from the time of Pompey (64 A.C.), to the

3 ἐν δὲ τῷ πορεύεσθαι ἑγένετο αὐτὸν ἡ γλῶσση τῇ Δα- f Matt. xiii. 4
μασκῶ, ἡ ἐξαίφνης τε κ περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ ix. 8. Ezek.
οὐρανοῦ, 4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν ἡ φωνὴν λέ- g Mark ii. 23.
γουσαν αὐτῷ Σαοὺλ Σαοὺλ, τί με m διώκεις; 5 εἶπεν δὲ h dat., Luke
Τίς εἶ, κύριε; ὁ δὲ Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ m διώκεις. x. 9 al.
i Luke ii. 13.
ix. 39.
ch. xxii. 6.
Prov. vi. 15.
m = ch. vii. 52 reff.

k ch. xxii. 6 only †.

1 acc., Rev. v. 18.

m = ch. vii. 52 reff.

æth.—αναγῆ 781.—3. rec και εξαίφν. (corr'n to more usual form), with EGH &c Chr al: txt ABC al (ἐξαίφν. CE): τε om 163.—περιστρ. A¹(appy)C³ (περιστραψ. C¹) 31. 37 (B? see below): text B(Bentl: περιεστρ. appy Birch)EGH Chr al.—αὐτον περι. A(αὐτ. φ. περ. A)BC 163 lect 12: txt EGH most mss vss Chr al.—ἐκ τ. οὐρ. (corr'n from ch xxii. 6) ABCG all vss Thl²: txt EH all vss Chr Thl¹.—5. τις εἰς C.—rec ο δε κυριος ειπεν (κύριος appears to have been an insertion to avoid the apparent insufficiency of ο δε;—ειπεν, from ch xxvi. 15), with GH &c Thl al: ο δε κυριος προς αυτον E 11. 27. 29: ο δε κυριος 100 Hil: txt ABC al v (43. 105. 137 copt æth arm add ειπεν).—aft ιησ. add ο Ναζωραιος (from ch xxii. 8) ACE 8. 25 lect 12 Syr syr* copt æth Hil Aug Ambr₁ (ο χριστος Iren).—rec aft διωκ. add σκληρον σοι προς κεντρα λακτιζειν. τρεμων τε και θαμβων ειπε κυριε τι με θελεις ποιησαι; και ο κυριος προς αυτον (insertions from ch xxvi. 14, and xxii. 10? But it may be observed that the order of σκληρ. . . . λακτ. in

Romans, and attached to the province of Syria (Jos. Antt. xiv. 4. 5; 9. 5). Many Jews were settled there, and the majority of the wives of the citizens were proselytes, Jos. B. J. ii. 20. 2.—On its subjection to Aretas, see below, ver. 24, note. It was later the residence of the Ommiad Caliphs, and the metropolis of the Mahommedan world. (C. and H. p. 95.)—At present it is a large city, with (Burckhardt) 250,000 inhabitants, nearly 70,000 of whom are Christians.—It is situated most beautifully, in a large and well-watered plain, on the river Chrysorrhoeas (Barrada), which divides into many streams (see 2 Kings v. 12), and fertilizes the plain (Strabo, xvi. 756, ἡ Δαμασκηνή χώρα διαφερόντως ἔπαινον-μύνη),—bounded on all sides by the desert. See Winer, RWB., from which the above is mainly taken: Vitranga in Jesaïam, p. 650 ff. (Notitia Damasci et Regni Damasceni), and a vivid description in C. and H., pp. 94—97. πρὸς τ. συν.] i. e. to the presidents of the synn., who would acknowledge the orders of the Sanhedrim, and could, under the authority of the Ethnarch, carry them out. τῆς ὁδοῦ] Not 'this way,' E. V., which rendering should be kept for the places where the pronoun is expressed, as ch. xxii. 4,—but 'the way,' viz. of 'salvation,' ch. xvi. 17, or 'of the Lord,' ch. xviii. 25. (The genitive, as τῆς γνώμης εἶναι, see 1 Cor. i. 12.) The expression 'THE WAY' had evidently become a well-known one among Christians (see reff.); and it only was necessary to prefix the pronoun when strangers were addressed.—The special journey to Damascus presupposes the existence of Christians there, and in some numbers. This would be accounted for by the return of many who may

have been converted at the Pentecostal effusion of the Spirit, and perhaps also by some of the fugitives from the persecution having settled there. This latter is rendered probable by Ananias's ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρός τούτου, ver. 13.

3.] The journey from Jerusalem was probably made on the Roman road, i. e. that of the Itineraries, by Neapolis (Sichem) and Scythopolis, crossing the Jordan S. of the lake Tiberias,—Gadara, and so to Damascus. Or he might have joined,—either the Petra road, by Jericho and Heshbon, and so by Botsrah to D.,—or the Egyptian caravan-track, which passes to the north of the lake of Tiberias, and near Cæsarea Philippi. In either case the journey would occupy from five to six days, the distance being 130 to 150 miles.

περιήστρ. κ.τ.λ.] It was (ch. xxii. 6) περὶ μεσημβρίαν,—and from ch. xxvi. 13, the light was ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου. These details at once cut away all ground from the absurd rationalistic attempt to explain away the appearance as having been lightning. Unquestionably, the inference is, that it was a bright noon, and the full splendour of the oriental sun was shining.—His companions saw the light, and were also cast to the ground, ch. xxvi. 13, 14; xxii. 9, see below on ver. 7. 4. λέ- γουσιν αὐτ.] τῇ Ἑβραϊῇ διαλέκτῳ, ch. xxvi. 14. And it is a remarkable undesigned coincidence, that the form Σαοὺλ should have been preserved in this account, and rendered in Greek in the translation of Paul's speech in ch. xxii. In ch. xxvi., where he was speaking in Greek before Festus, he inserts the words τῇ Ἑβρ. διαλ., to account for the use of the form Σαοὺλ: or perhaps he spoke the solemn words, in-

n ch. viii. 20
 o = 1 Cor. xiv.
 3. ch. x. 32.
 Ezek. iii. 22.
 p here only f.
 q here only.
 Isa. lvi. 10.
 Prov. xvii. 28.

6 ἀλλὰ ἡ ἀνάσθησι καὶ εἵρθε εἰς τὴν πόλιν, καὶ
 ὁ λαληθήσεται σοι ὅτι σε δεῖ ποιεῖν. 7 οἱ δὲ ἄνδρες οἱ
 συνοδεύοντες αὐτῷ εἰστήκεισαν ἑνεοὶ, ἀκούοντες μὲν
 τῆς φωνῆς, μηδὲνα δὲ ὁ θεωροῦντες. 8 ἡγήρθη δὲ Σαῦλος

ABC
 EGH

r ch. vii. 56 refl.

xxvi. 14 is not observed, and that διωκεῖς, ἀλλὰ ἀνάσθησι is somewhat suspicious, as being the very words of ch xxvi. 15, 16. The authority of MSS is, however, decisive: it could hardly be stronger), with (appy) no Greek ms (Scholz) v (not am¹ nor am² nor tol) aeth (but varies) ar-pol arm (ed: but add ἀλλα) syr* Thl² (text) Occ (ed-text) (Hil): om (and ins ἀλλα) ABCE(E ins σκλ. σοι πρ. κ. λακτ. aft διωκεῖς, ver. 4, see ch. xxvi.) (Hil) (Hil mss (appy) am¹ (am² add σκλ. &c aft ver. 4) tol Syr syr-marg copt sah all Chr Thl¹ Occ (ms).—6. εἰρθε B.—σοι λαλ. 137: λ. σοι εἰμι 180.—rec τι (corrū to more simple word?), with E(δεῖ σε E)GH &c Chr Thl: txt ABC 15. 18. 29. 36 al.—7. συνοντες 177¹.—rec ενεοι with G &c: txt ABCEH 13. 101. 103. 113. 126 lect 12.—ἀκουσαντες 137.—8. rec ο σαυλ., with GH &c: txt ABCE al: πανλος 13.—rec ανεωγ. with B(e sil)(Hil &c: txt (ητοιγ. A) ACE 137.—for δε (2nd), τε GH all v aeth arm ar-pol Chr Thl.

effaceable from his memory, as they were uttered, in Hebrew, for King Agrippa. (See note on Σαούλ, ver. 17.) τί με διώκεῖς;] A remarkable illustration of Matt. xxv. 45.

5. ὁ δὲ] That Saul saw, as well as heard, Him who spoke with him, is certain from Ananias's speech, ver. 13, and ch. xxii. 14,—that of Barnabas, ver. 27,—from ch. xxvi. 16 (ᾠφθην σοι), and from the references by Paul himself to his having seen the Lord, 1 Cor. ix. 1; xv. 8. These last I unhesitatingly refer to this occasion, and not to any subsequent one, when he saw the Lord ἐν ἐκστάσει, ch. xxii. 17. Such appearances could hardly form the subject of autoptic testimony which should rank with that of the other Apostles: this, on the contrary, was no ἐκστασις, but the real bodily appearance of the risen Jesus; so that it might be adduced as the ground of testimony to His Resurrection.—On the words excluded from our text, as having been interpolated from ch. xxvi. 14, and xxii. 10, see note at xxvi. 14. It is natural that the account of the historian should be less precise than that of the person concerned, relating his own history. In ch. xxvi. 15—18, very much more is related to have been said by the Lord: but perhaps he there, as he omits the subsequent particulars, includes the revelations made to him during the three days, and in the message of Ananias.

7.] In ch. xxii. 9, οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν ὥς ἐθέσαντο, κ. ἱμφοβοὶ ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. Two accounts seemingly (and certainly, in the letter) discrepant; but exceedingly instructive when their spirit is compared,—the fact being this: that the companions of Saul saw and were struck to the ground by the light, but saw οὐδένα, no person:—that they stood (or 'were fixed: but I should

acknowledge the discrepancy here, and recognize the more accurate detail of ch. xxvi. 14, that they fell to the ground) mute, hearing τῆς φωνῆς, the sound of the voice, but not τὴν φωνὴν τοῦ λαλοῦντός μοι, the words spoken and their meaning. Compare John xii. 29, note. (Only no stress must be laid on the difference between the gen. and acc. government of φωνή, nor indeed on the mere verbal difference of the two expressions;—but their spirit considered, in the possible reference which they might have to one and the same fact.)—Two classes of readers only will stumble at this difference of the forms of narration; those who from enmity to the faith are striving to create or magnify discrepancies,—and those who, by the suicidal theory of verbal inspiration, are effectually doing the work of the former. The devout and intelligent student of Scripture will see in such examples a convincing proof of the simple truth of the narrative,—the absence of all endeavour to pare away apparent inconsistencies or revise them into conformity,—the bonâ fide work of holy truthful men, bearing each his testimony to things seen and heard under the guidance, not of the spirit of bondage, but of that Spirit of whom it is said, οὐ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία.—I should not too hastily determine that this account has not come from Saul himself, on account of the above differences: they are no more than might arise in narrations at different times by the same person.

εἰστήκεισαν] It will be well to warn younger readers against an error often found in English commentators (e. g. Dr. Burton here),—that ἔστηκα is past, and εἰστήκειν pluperfect in signification,—ἔστηκα, 'I have been standing,' and εἰστήκεισαν, 'had been standing.' This error arises from forgetting the peculiar character

ἀπὸ τῆς γῆς, ἡνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲνα ἔβλεπεν.^s χειραγωγούντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.⁹ καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.¹⁰ Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας. καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ εἶπεν Ἰδοὺ ἐγὼ, κύριε.¹¹ ὁ δὲ κύριος πρὸς αὐτὸν Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην εὐθεΐαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα.¹² ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἄνδρα

s ch. xxii. 11 only. Judg. xvi. 26 alex. t ch. xxi. 12. u ch. vii. 31. v Heb. ii. 13. 1 Kings iii. 4. w ch. viii. 26. x Matt. vi. 2. Luke xiv. 21. ch. xii. 10 only. Isa. xlv. 3. y absol., Matt. vi. 5, &c. z ch. vii. 31. 1 cff.

—οὐδεν (corr'n to render the description of the blindness more complete) A¹B c v syrr æth sah (non æth sah): txt (A²?) C^E-gr GH al copt al Chr Thl.—9. ἡν κει v arm.—for οὐδε, και ουκ C.—10. μαθ. αρχαιος 64 slav-ant.—rec o κυρ. εν ορ. with GH &c vss Thl al: txt ABCE 40. 69. 105. 163 lect 12 v æth.—11. αναστα B (Bentl) syrr copt sah, also (addg και) v (but txt am) æth.—ρῡμ. της πολεως 13.—12. rec aft ειδεν ins εν ορα-

of the verb ἴστημι with regard to transitive and intransitive meanings. ἔστηκα is *strictly present*,—ἵσθησκαι *imperfect*: as much so as *slo* and *stabam*. See Matthiæ, § 206. And this accuracy is important here: they had *not* 'been standing,' but had fallen. See ch. xxvi. 14, πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν.

8.] 'On his eyes being opened (it would seem that he had closed them on the first disappearance of the vision), he saw no one.' He explains it, ch. xxii. 11, ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου. He had seen, what those with him had not seen, the glorious Person of the Lord Jesus. See below on ver. 18.—Obs. μὴ βλέπων, his personal subj. state: οὐκ ἔφ., the historical fact.

9. οὐκ ἔφ. οὐδὲ ἔπ.] There is no occasion to soften these words; the effect produced on him by the οὐράνιος ὁπτασία (ch. xxvi. 19), aided by his own deeply penitent and remorseful state of mind, rendered him indifferent to all sustenance whatever.

10.] Paul adds, ch. xxii. 12, with particularity, as defending himself before the *Jews*, that Ananias was ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων: saying nothing of the command received by him, *nor that he was a disciple*. In ch. xxvi., speaking before the Roman governor, he *does not mention him*.—Mr. Howson (p. 101) remarks on the close analogy between the divine procedure by visions here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a vision: and similarly Peter and Cornelius in ch. x. I may add, that in ch. viii., where the preparation of heart was already found in the cunuch, *Philip only* was supernaturally prepared for the interview.

11.] "We are allowed to bear in mind that the thoroughfares of Eastern cities do not

change, and to believe that the 'straight street,' which still extends through Damascus in long perspective from the eastern gate, is the street where Ananias spoke to Saul." (C. and H., p. 102.)

οἰκία Ἰούδα.] The houses of Ananias and Judas are still shewn to travellers. Doubtless they (or at least the former) would long be remembered and pointed out by Christians; but, in the long degradation of Christianity in the East, most such identities must have been lost; and imposture is so easy, that it is hardly possible to cherish the thought that the spots now pointed out can be the true ones. And so of all cases, where we have not unaltered or unaltered data to go on.

Ταρσέα.] The first place where he is so specified.—TARSUS was the capital of the province of Cilicia, a large and populous city (τῆς Κιλ. πόλιν μεγάλην κ. εὐδαίμονα, Xen. Anab. i. 2. 23) in a fruitful plain on the river Cydnus which flowed through the midst of it ('Cydnos, Tarsum liberam urbem procul a mari secans,' Plin. v. 27. Strabo, xiv. 673. Q. Curt. iii. 5. 1), with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy: τσαύτη τοῖς ἐνθάδε ἀνθρώποις σπουδῇ πρὸς τε φιλοσοφίαν καὶ τὴν ἄλλην ἐγκύκλιον ἤπασαν παιδείαν γέγονεν, ὥςθ' ὑπερβέβληνται καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν καὶ εἴ τινα ἄλλον τόπον δυνατόν εἰπεῖν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων καὶ τῶν λόγων γεγόνاسι. διαφέρει δὲ τοσούτον, ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες ἐσὶ, xiv. 674. He enumerates many learned men who had sprung from it. It was (see Plin. above) an 'urbs libera,' i. e. one which, though under Rome, lived under its own laws and chose its own magistrates. This 'libertas' was granted to it by Antony (Appian, Civ. v. 7): and much later we find it a Roman

a ch. viii. 17

b = Matt. xi.

c and constr.

ch. xvi. 28.

cc = here first.

Acts, xv. 32,

41 and ch.

xxvi. 10 only.

Epp. passim.

(Ps. xv. 3

and freq.)

d Matt. vii. 29.

Luke xii. 5.

1 Macc. x. 35.

e ch. ii. 21,

from Joel ii.

12. Rom. x.

13.

f absol., Luke

vii. 30: so

Matt. i. 8 al. fr.

g = Rom. ix.

21, 22, 23.

2 Cor. iv. 7.

2 Tim. ii. 20,

13. (Gen.

xxvii. 25.)

h Rom. ix. 11.

xi. 5, 7, 28.

1 Thess. i. 4.

2 Pet. i. 10 only †.

xxiv. 51.

n ch. v. 41. xv. 26 al.

Rom. i. 5.

3 John 7.

q ch. ii. 3 reff.

Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἔπιθέντα αὐτῷ χεῖρα ὥπως ἂν ἀναβλέψῃ. ¹³ ἀπεκρίθη δὲ Ἀνανίας Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ. ¹⁴ καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. ¹⁵ εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος Πορεύου, ὅτι σκευὸς ἔκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων, υἱῶν τε Ἰσραὴλ. ¹⁶ ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. ¹⁷ ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθείς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν Σαούλ ἀδελφε, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθαλμοὶ σοι ἐν τῇ ὁδῷ ἦ ἤρχου, ὥπως ἀνα-

ABC
EGH

ματι, with EGH Bed-gr &c: bef εἶδεν BC 163 lect 12 (addition to complete sense, as is shewn by its various position): om A v copt sah aeth.—rec ov. av. (corr'n for better arrangement) with GH &c Thl¹: txt ABCE 38. 63. 69. 113 v arm (omv. om aeth sah Chr) Thl².—αναγια 180.—χειρας (τας χ. BE all vss) ABCE 66². 69. 105 al (corr'n to suit ver 17: hence also the insertion of τας): txt GH most mss syrr sah ar-erp Chr Thl Oec.—αναβλέψῃ G.—13. rec o av. with mss: αποκριθεις o av. ειπε 96. 142: txt ABCEGH &c.—rec ακηκοα (corr'n to seemingly more appropriate tense), with GH &c Chr al: ακηκοαμεν lect 14: txt ABCE 15. 18. 36. 40 all.—for απο, παρα 63. 100. 103 Thl²: om 105. 163.—rec εποι. τοις αγ. (alteration of characteristic arrangement to more usual one), with GH &c vss Chr Thl Oec: εν ιερ. εποιη. A: txt BCE lect 12 am: τους αγιους 95¹. 133.—15. rec μοι εστ., with EGH &c vss Archel Thdr't Thl all: txt ABC 137 v syrr al.—ουτος om 13.—των εθν. BC¹ Cyr.—rec om τε, with GH &c Thdr't Thl¹ al: ins ABCE 13. 25. 36. 40. 100. 105. 163 lect 12 Thl².—τε aft vi. om 78. 137.—αυτον G 96.—17. τοτε γιγνηθεις αν. απηλθ. 137. 180.—τας χ. επ αυτ. C vss.—σανλε αδ. E al.—ιησ. om GH all ar-pol aeth copt sah slav-mss Oec Thl.—o κυρ. ιησ. απεστ. με am

colony. As a free city, it had neither the 'jus coloniarum,' nor the 'jus civitatis' see note on ch. xxi. 39. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town (Winer, RWB.).

12. προσ-εὔχεται] This word would set before An., more powerfully than any other, the state of Saul.

ἄνδρα Ἀν. ὄν.] A man, whose name in the same vision he knew to be Ananias. The sight of the man and the knowledge of his name were both granted him in his vision.

13. τοῖς ἁγίοις σου] This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ.

14.] It could hardly fail to have been notified to the Christians at Damascus by their brethren at Jerusalem, that Saul was on his way to persecute them.

15. σκ. ἐκλογῆς] A genit. of quality: as we say, 'the man of his choice.' See Winer, § 34. 2, b.—Paul often uses this word σκευος in

a similar meaning, see reff., esp. Rom. ix., &c., where it is in illustrating God's sovereign power in election.

βαστάσαι, perhaps in reference to the metaphor in σκευος.

ἐθνῶν] This would hardly be understood at the time: it was afterwards on a remarkable occasion repeated to Paul by the Lord in a vision (see ch. xxii. 21), and was regarded by him as the specific command which gave the direction to his ministry, see Gal. ii. 7, 8.

βασιλ.] Agrippa, and probably Nero.

16. ὑποδείξω] The fulfilment of this is testified by Paul himself, ch. xx. 23. 25: see also xxi. 11.

17. κ. πλησθῆς πν. ἀγ.] I can hardly think, with De W. and Meyer, that these words imply that the Lord had said to Ananias more than is above related: I would rather view them as a natural inference from what was said in ver. 15.—In ch. xxii. 14, where the command to Ananias is omitted, his speech contains much of the reason given in the command here. It is remarkable again how Paul,

βλέψης καὶ ⁸ πλησθῆς πνεύματος ἁγίου. ¹⁸ καὶ εὐθέως ^s Luke i. 15, 41.
^t ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ^u ὥς εἰ ^v λεπίδες, ^t here only.
^r ἀνέβλεψέν τε καὶ ^w ἀναστὰς ἐβαπτίσθη, ¹⁹ καὶ ^x λαβὼν ^u = ch. ii. 3.
^x τροφὴν ^y ἐνίσχυσεν. ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ ^v here only.
μαθητῶν ἡμέρας τινὰς, ²⁰ καὶ εὐθέως ἐν ταῖς συναγωγαῖς ^w ch. viii. 26
^z ἐκήρυσσεν τὸν Ἰησοῦν, ὅτι ^a οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ^x here only.
²¹ ^b ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ ^{μεταλ. τρ.,}
οὗτός ἐστιν ὁ ^c πορθήσας ἐν Ἱερουσαλὴμ τοὺς ^d ἐπικαλου- ^{ch. ii. 46.}
μένους τὸ ὄνομα ^e τοῦτο; καὶ ὧδε ^f εἰς τοῦτο ^f ἐληλύθει, ^{xxvii. 33.}
ἵνα δεδεδμένους αὐτοὺς ἀγάγῃ ^g ἐπὶ τοὺς ἀρχιερεῖς. ^{προσλ. τρ.,}
²² Σαῦλος δὲ μᾶλλον ^h ἐνεδυναμοῦτο, καὶ ⁱ συνέχυνεν τοὺς ^{xxvii. 34, 36.}
Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, ^k συμβιβάζων ^{Luke only. A.,}
^{xxii. 40.} ^z κη. τ. ἰησ., ch. xix. 13. ² Cor. xi. 4. ^{L. P.} as also κη. τ. χρ. see ch. viii. 5 reff. ^a ver. 22.
^d ver. 14 reff. ^e ch. v. 28 (iv. 12. James ii. 7). ^f Mark i. 38 al. ^g = Matt. x. 18 al. ^h Rom. ⁱ ver. 20 al. ^j Paul only, exc. here, which is of Paul. ^{Ps. li. 7.} ^k ch. ii. 6 reff. ^l 1 Cor. ii. 16 al.
^{Paul only, exc. here and ch. xvi. 10.} ^{xxix. 33.}

syrr ar-erp.—18. rec απεπεσαν (corr in more usual form), with G al Thl² al: txt ABCEH al Thl¹.—rec απ. τ. οφθ. αυτ. (altern of characteristic arrangement to more usual one), with C al: txt AB al.—ως AB (altern to more usual word): txt CEGH mss (appy),—και ανεβλ. 180 ff.—for τε, δε C² al copt al.—rec aft τε ins παραχημα (addition for precision), with EG & c syr slav (mss) ff: om ABC¹H all v Syr ar-erp copt sah arm slav-ms (ins æth ar-pol).—19. τροφης 177: ενισχυθη BC¹ 27. 29. 66². 105.—rec εγ. δε ο σαυλος (insertion at the commencement of an ecclesiastical portion: so lect 12 has εγιν. ειναι τον πανλου), with GH & c ar-pol slav Thl: txt ABCE al v syrr ar-erp copt æth arm Chr.—των οντων εν δ. GH all Chr Thl².—20. rec τ. χριστον (doctrinal alteration? see note): txt ABCE all vss Iren (alii aliter).—21. for εν, εις A al.—τους επικαλ. om 95¹. 96. 142: παντας τ. επ. al sah Syr.—εληλυθεν (alteration, not observing the force of the plur?) E-gr GH all vss Chr Oec Thl: txt AB(e sil)C & c e al.—22. πανλος 2. 26 v-ms.—μαλλον om 27.—aft ενεδ. add τω (εν τω E) λογω CE 8.—συνεχεν E al 57. 66². 137. 180 Thl².—συνιησχυεν Chr, συνεχυνεν C, συνεσχυνεν

speaking there to an infuriated Jewish mob, gives the words spoken just that form which would best gain him a favourable hearing with them—e. g. ὁ θεὸς τῶν πατέρων ἡμῶν,—ιδεῖν τὸν δίκαιον,—πάντας ἀνθρώπους, avoiding as yet the hateful word ἔθνη. He there too gives ἀναστὰς βάπτισαι καὶ ἀπολῶσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ as part of the exhortation of Ananias.

18. ὥς εἰ λεπίδες] The recovery of sight is plainly related as miraculous, the consequence of the divinely-appointed laying on of the hands of Ananias. And this scaly substance which fell from his eyes was thrown off in the process of the instantaneous healing.

ἐβαπτίσθη] It has been well remarked (Olsh.) that great honour was here placed upon the sacrament of baptism, inasmuch as not even Saul, who had seen the Lord in special revelation and was an elect vessel, was permitted to dispense with this, the Lord's appointed way of admission into His Church.

19. ἐνίσχ.] intrans. see reff. ἡμ. τινάς] A few days; of quiet, and becoming ac-

quainted with those as brethren, whom he came to persecute as infidels: but not to learn from them the gospel (οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπων παρέλαβον οὐδὲ ἐδιδάχθην, Gal. i. 12) nor was the time longer than to admit of εὐθέως being used, ver. 20,—and indeed the same εὐθέως of the whole space (including his preaching in our vv. 20, 21) preceding the journey to Arabia, in Gal. i. 16.—Pearson places that journey before our ἐγένετο δε,—which however is manifestly against the sense of the text:—Michaelis and Heinrich, between vv. 19 and 20,—to which there is the same objection: Kuinoel and Olsh., after ver. 25,—which the εὐθέως of Gal. i. 16 will not allow: Neander and Meyer, in the ἡμέραι ἱκαναί of ver. 23, which time however in our text is certainly allotted to the progress of his preaching in Damascus, and the increase of the hostility of the Jews in consequence. See below.

20. Ἰησοῦν] The alteration to χριστόν has probably, as Meyer suggests, been made from doctrinal considerations, to fix on ὁ υἱὸς τοῦ θεοῦ the theological sense,—that Christ is the Son of

1 ver. 20 refl. m ch. vii. 23. n ver. 43. ch. xviii. 18. Luke only. o constr. here only. w. 19a. Matt. xxvi. 4. John xi. 53. p Matt. ii. 16 al. Exod. ii. 15. q constr. Phil. iv. 5. r ch. xx. 3, 19. xxiii. 30 only. Both. ii. 22. s mid., Luke xiv. 1. Ps. xxxvi. 12. t Luke xviii. 7. Rev. iv. 8 al. v. κ. ἡμέρας, Mark v. 5 al.

ὅτι ὁ αὐτός ἐστιν ὁ χριστός. ²³ ὡς δὲ ἡ πληροῦντο ἡμέραι ἱκαναί, ὁ συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. ²⁴ ἡ ἐγνώσθη δὲ τῷ Σάβλῳ ἡ ἐπιβουλὴ αὐτῶν. ⁵ παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως

ABC
EGH
F vv.
23, 24.

64¹, συνεκυνεν 13.—τους (1st) om B.—23. οι om 31. 43. 105.—24. rec παρετηρουν (mistake: see below), with GH & Thl al: txt ABCEF all Orig.—rec παρ. τε (the -το of παρετηρουντο being mistaken for τε, no other copula was wanted: and thus δε και was struck out: thus also the και in G &c as unnecessary aft δε), with H &c Syr al Thl al: txt ABCEFG (omg και G al copt sah syr arm) all v Orig.—τε om A al vss.—οπ. πια-

God—instead of that which it now bears,—that Jesus is the Son of God, i. e. that Jesus of Nazareth as a matter of fact, is the Son of God, i. e. the Messiah expected under that appellation. Be this as it may, the following τὸ ὄνομα τοῦτο (ver. 21) is decisive for the reading Ἰησοῦν and οὗτός ἐστιν ὁ χριστός ver. 22 still more so.

21. πορθήσας] 'Militari verbo usus est,' Erasmus. So Aesch. Choeph. 680, οἱ ἄγῳ, κατ' ἄκρας ἐνθάδ' ὡς πορθοῦμεθα. See also Sept. c. Theb. 176 (194 Dind.).

ἐληλύθει] 'had come here,' implying the abandonment of the purpose.

22.] I regard the μᾶλλον ἐνεδυναμοῦτο, as the only words beneath which can lie concealed the journey to Arabia. Paul mentions this journey (Gal. i. 17) with no obscure hint that to it was to be assigned the reception by him, in full measure, of the Gospel which he preached. And such a reception would certainly give rise to the great accession of power here recorded. I am the more disposed to allot that journey this place, from the following considerations. The omission of any mention of it here can arise only from one of two causes: (1) whether Paul himself were the source of the narrative, or some other narrator,—the intentional passing over of it, as belonging more to his personal history (which it was his express purpose to relate in Gal. i.) than to that of his ministry: (2) on the supposition of Paul not having been the source of the narrative,—the narrator having not been aware of it. In either case, this expression seems to me one very likely to have been used:—(1) if the omission was intentional,—to record a remarkable accession of power to Saul's ministry, without particularizing whence or how it came: (2) if it was unintentional,—as a simple record of that which was observed in him, but of which the source was to the narrator unknown.

συνέκυνεν] Chrysostom strikingly says, ἅτε νομομαθὲς ὢν ἐπεστόμειν αὐτοῖς καὶ οὐκ εἶα φθίγγεσθαι ἐνδόμωσαν ἀπηνάχθαι τῆς ἐν τοῖς τοιοῦτοις διαλέξεως ἀπαλλαγέντες Στε-

φάνου, καὶ Στεφάνου σφοδρότερον εὖρον ἔτερον. (Cramer's Catena.) ²³.

ἡμέραι ἱκαναί] In Damascus, see above on ver. 19. The whole time, from his conversion to his journey to Jerusalem, was three years, Gal. i. 18.

ἀνελεῖν αὐτ.] ἐπὶ τὸν ἰσχυρὸν συλλογισμὸν ἔρχονται πάλιν οἱ Ἰουδαῖοι. οὐκ ἐτι γὰρ συκοφάντας κ. κατηγοροῦντες κ. ψευδομάρτυρας ἐπιζητοῦσιν, Chrys. Hom. xx. ²⁴.] In

2 Cor. xi. 32, Paul writes, ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν, πιάσαι με. A somewhat difficult chronological question arises respecting the subordination of Damascus to this Aretas. The city, under Augustus and Tiberius, was attached to the province of Syria: and we have coins of Damascus of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius; and the following circumstances seem to point to a change in the rulership of Damascus at the death of Tiberius. There had been for some time war between Aretas, king of Arabia Nabatæa (whose capital was Petra), and Herod Antipas, on account of the divorce by Herod of Aretas' daughter at the instance of Herodias, and on account of some disputes about their frontiers. A battle was fought, and Herod's army entirely destroyed (Jos. Antt. xviii. 5. 1). On this Antipas, who was a favourite with Tiberius, sent to Rome for help: and Vitellius, the governor of Syria, was commissioned to march against Aretas, and take him, dead or alive. While on his march, he heard at Jerusalem of the death of Tiberius (March 16, A.D. 37), and πόλεμον ἐκφέρειν οὐκέθ' ὁμοίως δυνάμενος διὰ τὸ εἰς Γαῖον μεταπεπρωκέναι τὰ πράγματα (Antt. xviii. 5. 3), abandoned his march, and sent his army into their winter-quarters, himself returning to Antioch: Antt. xviii. 5. 3. This μεταπεπρωκέναι τὰ πρ. brought about a great change in the situation of Antipas and his enemy. Antipas was soon (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Antt. xviii. 7), who had

αὐτὸν ᾠ ἀνέλωσιν· ²⁵ ἡ λαβόντες δὲ οἱ μαθηταὶ αὐτὸν
 νυκτὸς ^ν διὰ τοῦ τείχους ^ω καθῆκαν αὐτὸν ^κ χαλάσαντες
 ἐν ^υ σπυρίδι· ²⁶ ^z παραγνόμενοι δὲ ^z εἰς Ἱερουσαλὴμ
^a ἐπειράτο ^b κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβούντο
 αὐτὸν, μὴ ^c πιστεύοντες ^c ὅτι ^d ἔστιν μαθητής· ²⁷ Βαρνάβας
 δὲ ^e ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους,
 καὶ ^f διηγῆσατο αὐτοῖς ^g πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον,
 καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ ^g πῶς ἐν Δαμασκῷ ^h ἐπαρ-
 37 only t. z John viii. 2. ch. xv. 4 only. Josh. xiv. 11. a ch. xxvi. 21 only. b ch. v. 13 reff.
 c John xv. 10. Rom. x. 9. 1 Thess. iv. 14. d pres., John ii. 9. ch. xii. 9. e const. ch. vi. 17.
 xviii. 17. Luke xiv. 4. f Luke xlii. 39 a. Josh. ii. 23. g = Mark v. 16 a. h ch. xiii. 40. xiv.
 3 a 13. Eph. vi. 20. 1 Thess. ii. 2 only. L. P. Prov. xx. 9. a

σωσιον αυτ. (aft πυλας) A.—25. rec αυτον οι μαθηται (*corrpn of order, as is shewn by the varieties below*), with EGH mss (nrly appy) v copt sah syr al Chr Oec Thl: οι μαθ αυτον (*mistake for txt: the same is made in D, ch xiv. 20*) A(B Birch)CF am demid Orig Jer: οι μαθ. (omg αυτ.) 36. 69 lect 12 æth ar-pol v (ins): txt (ACF see above) B Bentl al.—rec καθ. δια τ. τ. (omg αυτον with E al Chr Oec) (*correction apparently, for the sake of perspicuity, to prevent λαβοντες and δια του τειχους being connected together*), but txt ABC(E)F al v al Orig Petr-alex Jer.—σφριδι C: σαργαν lect 12.—26. rec παρ. δε ο σαυλος (*insertion as in ver 19: further shewn by ο πανλος in E &c*), with GH &c vss Thl al: ο πανλος E al Bed-gr ar-pol: txt ABC 40 81 v copt sah æth Chr (comm) Jer.—εν ιερ. (*corrpn, παργ. being taken absolutely*) BEGH all Oec (ed) Thl¹: txt AC &c Thl³ al.—επιραζειν (*corrpn to more usual form, see ref*) ABC 38 81 al: txt EGH mss (nrly) Chr Thl.—27. επι τη οδ. lect 12.—αυτον al Chr (see above on ver 25).—ιδεν AGH &c.—for οτι, οσα 26.—rec του ιησ., with E &c: txt

been living in habits of intimacy with the new emperor (xviii. G. 5). It would be natural that Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favour; and the more so, as there was an old grudge between Vitellius and Antipas, of which Jos. says (Antt. xviii. 4. 5), ἐκρυσπεν ὀργὴν, μέχρι δὴ καὶ μετῆλθε, Γαίου τὴν ἀρχὴν παρειληφότος.—Now in the year 38 Caligula made several changes in the East, granting Ituræa to Soæmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhæmetalcæ,—and to Polemon, the son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula and Claudius existing (which might be fortuitous, but derives force when thus combined), make it probable that about this time Damascus, which belonged to the predecessors of Aretas (Jos. Antt. xiii. 5. 2), was granted to Aretas by Caligula. This would at once solve the difficulty. The other suppositions,—that the Ethnarch was only visiting the city (as if he could then have guarded the city to prevent Paul's escape),—or that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would, while waiting for orders from a new emperor, quietly allow one of its chief cities to be taken from him),—are in the highest de-

gree improbable. The above is taken in substance from Wieseler, Chron. des Apost. Zeitalters, pp. 167–175. His further argument from a coin βασιλέως Ἀρίτα φιλέλληνας does not seem conclusive, as it leaves the latter title altogether unaccounted for. It probably (C. and H. i. pp. 90 and 117) belongs to a former Aretas. — On ἐθνάρχης see note, 2 Cor. xi. 32. 25.

διὰ τ. τεύχους] Further particularized by the addition of διὰ θυρίδος, 2 Cor. xi. 33. Such windows in the walls of cities are common in the East: see Josh. ii. 15: and an engraving of part of the present wall of Damascus in C. and H. i. p. 110.

σπυρίδι] *σαργάνη*, 2 Cor. xi. 33. See note there, and on Matt. xv. 37.

26. παραγ.] Immediately : the purpose of this journey was to become acquainted with Peter, Gal. i. 18 : a resolution probably taken during the conspiracy of the Jews against him at Damascus, and in furtherance of his announced mission to the Gentiles : that, by conference with the Apostles, his sphere of work might be agreed on. And this purpose his escape enabled him to effect. καὶ] Not *but* : the δὲ follows.

27.] It is very probable that Barnabas and Saul may have been personally known to each other in youth. 'Cyprus is only a few hours' sail from Cilicia. The schools of Tarsus may naturally have attracted one who, though a Levite, was a

i here only. ¹ ῥησίασατο ἐν τῷ ὀνόματι Ἰησοῦ. ²⁸ καὶ ἦν μετ' αὐτῶν ABC EGH
² εἰσπορευόμενος καὶ ³ ἐκπορευόμενος εἰς Ἱερουσαλὴμ,
⁴ παρῤῥησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, ἐλάλει τε
⁵ καὶ ⁶ συνεζήτει ⁷ πρὸς τοὺς ⁸ Ἑλληνιστάς. οἱ δὲ ⁹ ἐπεχείρουν
¹⁰ ἀνελεῖν αὐτόν. ³⁰ οἱ ἐπιγόνοντες δὲ ¹¹ οἱ ἀδελφοὶ ¹² κατ-
¹³ ἤγαγον αὐτὸν εἰς Καισάρειαν καὶ ¹⁴ ἔξαπέστειλαν αὐτὸν εἰς
¹⁵ Ταρσόν.
³¹ Ἦ μὲν οὖν ¹⁶ ἐκκλησία ¹⁷ καθ' ὅλης τῆς Ἰουδαίας καὶ
¹⁸ Γαλιλαίας καὶ Σαμαρείας ¹⁹ εἶχεν ²⁰ ἐξόρην, ²¹ οἰκοδομου-
²² μένη καὶ ²³ πορευομένη ²⁴ τῷ φόβῳ τοῦ κυρίου, καὶ τῇ
²⁵ ἀρετῇ. ²⁶ οἱ ἀδελφοὶ ²⁷ ἐπέστειλαν αὐτὸν εἰς Ταρσόν.
²⁸ καὶ ἐκπ. om GHI all Chr₁ Thl¹.—rec εν ιερ. with II
&c: txt ABCEG all (50 nrlly) Chr₁ Oec Thl¹. (Meyer holds that εις is owing to a wish
to have a prep that may apply to one or other of the participles: but surely no cor-
rector would have left εκπορ. εις together, and H which omits κ. εκπ. reads εν).—rec
και παρρ. with EGH &c vss Thl al: txt ABC 13. 15. 40. 177 arm æth v (ms).—rec
τ. κυρ. ιησου, with GH &c Thl al: τ. κυρ. om C 3. 10. 14. 38. 67². 80¹ Syr ath slav-ms
Chr.; txt ABE 40. 100. 163 lect 12 v copt sah syr arm Jer.—29. ελληνας A many vss
(Græcos): v has loquebatur quoque gentibus, et disputabat cum Græcis, but not am
demid &c (corn from ch xi. 20).—for επεχειρ., επιτηρουν 18. 36.—rec αυτον ανελ.
with GHI &c Thl: txt ABCE all vss Chr.—30. for καισ. (-ριαν CE), ιεροσολυμα A: add
νυκτος 180: δια v. E Syr sah syr*.—αυτον om (as unnecessary) AE all v arr: ins B
(e sil) CGH &c vss Chr Thl.—31. rec αι μιν ουν εκκλησιαι (add πασαι E) &c ειχον &c
οικοδομουμναι (-νοι E) κ. πορευομναι (-νοι E) &c επληθυνοντο (see note), with EGH
&c syr ar-pol Chr Thl¹ Oec: txt ABC all v Syr copt sah æth arm Dion-alex Thl² (και
γαλ. κ. σαμ. om or transp al).—του om 137 lect 12.—και . . . επληθυνοντο om 101.—

(κυρίου A) BC al (alii aliter).—28. και εκπ. om GHI all Chr₁ Thl¹.—rec εν ιερ. with II
&c: txt ABCEG all (50 nrlly) Chr₁ Oec Thl¹. (Meyer holds that εις is owing to a wish
to have a prep that may apply to one or other of the participles: but surely no cor-
rector would have left εκπορ. εις together, and H which omits κ. εκπ. reads εν).—rec
και παρρ. with EGH &c vss Thl al: txt ABC 13. 15. 40. 177 arm æth v (ms).—rec
τ. κυρ. ιησου, with GH &c Thl al: τ. κυρ. om C 3. 10. 14. 38. 67². 80¹ Syr ath slav-ms
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νυκτος 180: δια v. E Syr sah syr*.—αυτον om (as unnecessary) AE all v arr: ins B
(e sil) CGH &c vss Chr Thl.—31. rec αι μιν ουν εκκλησιαι (add πασαι E) &c ειχον &c
οικοδομουμναι (-νοι E) κ. πορευομναι (-νοι E) &c επληθυνοντο (see note), with EGH
&c syr ar-pol Chr Thl¹ Oec: txt ABC all v Syr copt sah æth arm Dion-alex Thl² (και
γαλ. κ. σαμ. om or transp al).—του om 137 lect 12.—και . . . επληθυνοντο om 101.—

Hellenist: and there the friendship may
have begun, which lasted through many
vicissitudes, till it was rudely interrupted
in the dispute at Antioch (ch. xv. 39).
(C. and H. i. p. 113.) τοὺς ἀποστ.]

Only Peter, and James the Lord's brother,
Gal. i. 18, 19. Probably there were no
other App. there at the time: if there were,
it is hardly conceivable that Saul should not
have seen them. On his second visit, he
saw John also (Gal. ii. 9). Perhaps he
never saw in the flesh any other of the
Apostles after his conversion. διηγ-
αστο] viz. Barnabas, not Saul.

29. Ἑλληνιστάς] See ch. vi. 1 and note. This
he did, partly, we may infer, to avoid the
extreme and violent opposition which he
would immediately encounter from the Jews
themselves,—but partly also, it may well be
believed, because he himself in the syna-
gogues of the Hellenists had opposed Stephen
formerly.

30. ἐπιγόνοντες δὲ . . .] There was also another reason. He was
praying in the temple, and saw the Lord in
a vision, who commanded him to depart,
for they would not receive his testimony:—
and sent him from thence to the Gentiles:
see ch. xxii. 17—21 and notes. His stay in
Jerusalem at this visit was fifteen days, Gal.

i. 18. εἰς Καισάρειαν] From the
whole cast of the sentence, the κατήγαγον
and ἔξαπέστειλαν, we should infer this to
be Cæsarea Stratonis, even if this were not
determined by the word Καισάρια used
absolutely, which always applies to this city,
and not to Cæsarea Philippi (which De
Dieu, Olsh., and others believe to be meant).
From Gal. i. 21, it would appear that Saul
about this time traversed Syria (on his way
to Tarsus?). If so, he probably went by
sea to Seleucia, and thence to Antioch. The
ἔξαπέστειλαν looks more like a 'sending
off' by sea, than a mere 'sending forward'
by land. εἰς Ταρσόν] 'towards,'
'for,' Tarsus. He was not idle there, but
certainly preached the Gospel, and in all
probability was the founder of the churches
alluded to ch. xv. 23 and 41.

31.] FLOURISHING STATE OF THE
CHURCH IN PALESTINE AT THIS TIME.
Commencement of new section: compare
μὲν οὖν, and note ch. viii. 4. 25. The
reading ἐκκλησία can hardly (as Meyer) be
an alteration to suit the idea of the unity of
the church,—as in that case we should have
similar alterations in ch. xv. 41; xvi. 5,
where no variations are found in the chief
MSS. More probably, it has been altered

^x παρακλήσει τοῦ ἁγίου πνεύματος ^y ἐπληθύνετο· ³² ἐγένετο δὲ Πέτρον ^z διερχόμενον ^a διὰ πάντων ^b κατελθεῖν καὶ πρὸς τοὺς ^c ἁγίους τοὺς ^d κατοικοῦντας Λύδδα. ³³ εὔρεν δὲ ἐκεῖ ἄνθρωπον τινα ὀνόματι Αἰνέαν ^e ἐξ ἐτῶν ὀκτῶ ^f κατακείμενον ἐπὶ ^g κρᾶβάτῳ, ὃς ἦν ^h παραλελυμένος. ³⁴ καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰαταί σε Ἰησοῦς ὁ χριστός· ⁱ ἀνάστηθι καὶ ^k στρώσον σεαυτῷ. ³⁵ Καὶ

x = ch. xiii. 15? xv. 31? L. P. xv. 31? y ch. vi. 1. vii. 17 reff. z Matt. xii. 43. 1 Cor. x. 1. 2 Cor. i. 16. more usual with acc. a with ἐν οἱς, xx. 25. δι' ἐνίων, Rom. xv. 28. b ch. viii. 5 reff. c See ver. 13. d constr., ch. i. 19 reff. e = Luke viii. 27 al. 3 Kings xviii. 12. f = Mark i. 30. ch. xxviii. 8. Prov. vi. 9. g Mark ii. 4 al. John v. 8 al. ch. v. 15 +. h ch. viii. 7 reff. i = Mark ix. 27 al. ch. xii. 7. k Matt. xxi. 8 || Mk. al. Ezek. xxiii. 41. Job xvii. 13, constr., here only.

32. rec λυδδαν (*alteration to an inflected form from the original λυδδα*: cf εις λυδδα παρελθων Jos. B J ii. 19. 1), with CEGH & Chral: λυδδαν 57: txt AB 96 al.—33. νηρ. E.—τινα om 163.—rec αυ. ονομ. with GH & Chr Thl¹: txt ABCE al v Syr arm (copt sah aeth) al Thl².—αινεα 57.—rec κρᾶβᾶτω with (-τω) EGH & Chr Thl: -του ABC: but κρᾶβαττ. AB? CEGH al. (*The gen has prob been an alteration to conform it to ch v. 15.*)—**34.** ο κυρ. ιησ. A al vss Thl² Ambr Cass.—ιησ. om 137.—ο om BC 137. 180 (*alteration to the Name ιησ. χρ.*): ins AEGH all Chr Thl al.—σεαυτον G 42.—**35.** rec

here to conform it to those places.—This description probably embraces most of the time since the conversion of Saul. De Wette observes, that the attention of the Jews was, during much of this time, distracted from the Christians, by the attempt of Caligula to set up his image in the temple at Jerusalem, Jos. Antt. xviii. 3. 2—9. οἰκοδομον-μένη] See Matt. xvi. 18. It probably refers to both external and internal strength and accession of grace. Paul commonly uses it of *spiritual* building up: see reff.

πορ. τῷ φόβῳ] ‘walking in the fear:’ for constr. see reff.:—not ‘following after the fear’ (Winer, § 31. 1),—nor ‘walking according to the fear’ as their *rule* (Meyer),—nor ‘advancing in the fear’ (Beza, Wolf). κ. τ. παρακλ. τ. ἁγ. πν. ἐπληθ.

] ‘And was multiplied (reff.) by the exhortation of (i.e. inspired by) the Holy Spirit.’ This is the only rendering which suits the usage of the words. Those of the Vulg. ‘consolatione replebantur,’—of Kuin. ‘adjumento abundabant,’ are unexampled, see reff.—Neither must τῇ παρακλ. be coupled with τῷ φόβῳ, as in E. V. and by Beza and Rosenmüller, which would leave οἰκοδομ. standing by itself, and render the sentence totally unlike Luke’s usual manner of writing.

32—35.] HEALING OF ÆNEAS AT LYDDA BY PETER. These two miracles form the introduction to the very important portion of Peter’s history which follows in ch. x.,—by bringing him and his work before us again. **32. διερχόμε. δ. π.]**

These words are aptly introduced by the notice in ver. 31, which shews that Peter’s journey was not an escape from persecution, but undertaken at a time of peace, and for the purpose of visiting the churches.—πάντων may be neuter, ‘all parts:’ but it

is probably masc. and ἁγίων understood. Wieseler (p. 145, note) doubts whether we can say διέρχεσθαι διὰ πάντων τ. ἁγίων, —but see reff. The καὶ makes the masc. more likely, as it presupposes some ἄγιοι in the mind of the writer before.—As I have remarked on ver. 31, this journey of Peter’s is not necessarily consecutive on the events of vv. 1—30. But an alternative presents itself here; either it took place *before* the arrival of Saul in Jerusalem, or *after* his departure: for Peter was *there* during his visit (Gal. i. 18). It seems most likely that it was *before* his arrival. For (1) it is Luke’s manner in this first part of the Acts, where he is carrying on several histories together, to follow the one in hand as far as some resting-point, and then go back and take up another: see ch. viii. 2 thus taken up from ἐναιρίσει αὐτοῦ, ver. 1: ver. 4 going back to the διασπαρέντες:—ch. ix. 1 taken up from viii. 3:—xi. 19, from viii. 4 again:—and (2) the journey of Peter to visit the churches which were now resting after the persecution would hardly be delayed so long as three whole years. So that it is most natural to place this section, viz. ch. ix. 32—xi. 18 (for all this is continuous), *before the visit of Saul to Jerusalem*, and during his stay at Damascus or in Arabia. See further on xi. 19.

Λύδδα] Lod, Neh. vii. 37.—A large village near Joppa (ver. 38), on the Mediterranean (Jos. Antt. x. 6. 2, κώμην τινα Λύδδαν λεγομ., πόλειως τὸ μέγεθος οὐκ ἀποδείκνυσαν), just one day’s journey from Jerusalem (Lightf., Cent. Chor. Matth. præm. cxvi.). It afterwards became the important town of Diospolis.

33. Αἰνέαν] Whether a believer or not, does not appear; from Peter’s visit being to the *saints*, it would seem that he was: but perhaps the indefinite ἄνθρωπόν τινα

1st cor. xiv. 1. εὐθέως ¹ ἀνέστη, καὶ εἶδαν αὐτὸν πάντες οἱ ^d κατοικοῦντες ABC
m ch. xi. 21. Ἀύδα καὶ τὸν Σάωνα, ¹ οἵτινες ^m ἐπέστρεψαν ἐπὶ τὸν EGH
2 Cor. iii. 16. (ch. xiv. 15 al) ^m κύριον. 36 Ἐν Ἰόππῃ δέ τις ἦν ⁿ μαθήτρια ὀνόματι
n here only. Diag. Laert. iv. 2. αὐτῇ
o Luke xiv. 27 al. ¹ πλήρης ^r ἀγαθῶν ἔργων καὶ ^s ἐλεημοσυνῶν ¹ ὧν ἐποίει.
p — Matt. v. 2. 37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ^u ἀσθενήσασαν αὐτὴν
xxvi. 3. Col. iv. 11. ἀποθανεῖν. ^v λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ^w ὑπερώῳ.
q see ch. vi. 3. 38 ἐγγὺς δὲ οὔσης Αὐδῆς τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαν-
r Rom. ii. 7. 38 ¹ ἐγγὺς δὲ οὔσης Αὐδῆς τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαν-
xiii. 3 al. ¹ τες ὅτι Πέτρος ^x ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας
Paul ii. L. P. s plur., ch. x. 2. 4, 31 only. Dan. iv. 21. t attr., Matt. xviii. 19. Zeph. iii. 11. u abs., Matt. x. 8. al. x? (Ps. xxx. 10.)
v John xii. 10 al. ch. xvi. 33. Exod. ii. 5. w ch. i. 13 refl. Acts only. 3 Kings xvii. 19. x pres.,
ver. 20 refl.

εἶδον (*corrū to more usual form*), with EGH (ιδον H) &c: εἰδόντες 180: txt ABC.—
παντες om 96. 142.—λυδ. (see above, ver 32).—rec σαρωνᾶν (*corrū with the same view as*
λυδᾶν: but seeing τὸν before it, the transcriber could not make it an accus. fem., and
has therefore made it a masc from σαρωνας, not seeing that it was already an accus
from σαρων), with all: σσσαρωνα GH all slav Chr Thl¹: txt A(σαρρ. but erased) BCE al
al (copt sah al) Thl².—36. ην om B.—ταβειθα BC, ταβηθα 38. 93. 95. 113 al Bas Chr
Thl² Occ: txt AEGH &c Cyr-jer Thdrt Thl¹.—ερμην. 42. 196.—εργ. αγ. BCE al vss
(*corrū?*): txt AGH &c Chr Thl.—37. εθηκ. αυτ. A al (v al): om αυτ. B: txt CEGH
mss (nrly) Chr Thl.—τω υπερ. ACE 38. 93. 113 Thl¹ (comm) Thl²: (*corrū: see ch i.*
13): txt B(e sil) GH all Chr, Thl¹ (text).—38. λυδδα A, λυδδας C, λυδης 57 (*altera-*
tions for conformity to v 32. 35: but this is a different section of the narrative. Josephus
uses both forms: επι λυδδης εχωρει, B J iv. 8, 1: and see above, ver 32): txt B(e sil)
EGH mss (nrly) Chr Thl.—δυο ανδρ. om GH all (40 and more) Chr, Oec Thl¹.—rec

may imply the contrary, as also Peter's words, announcing a free and unexpected gift from One whom he knew not.

34. στρώσ. σεαυτ.] Not 'for the future:' but 'immediately,' as a proof of his soundness.

35. πάντες . . . οἵτινες] Not 'all, who had turned to the Lord,' as Kuin: this would make the mention of the fact unmeaning,—and surely more would see him than the believers merely. The similar use of οἵτινες in the ref. shews its meaning to be *commensurate with the preceding πάντες*. 'All that dwell in L. and S. saw him;—who also (i.e. and they) turned to the Lord.' A general conversion of the inhabitants to the faith followed.

τὸν Σάωνα] Perhaps not a village, but (and the art. makes this probable) the celebrated plain of that name, extending along the coast from Cæsarea to Joppa, see Isa. xxxiii. 9; xxxv. 2; lxx. 10. Cant. ii. 1. 1 Chron. xxvii. 29; and Jerome on Isa. xxxiii. and lxx.—Mariti (Travels, p. 350) mentions a village Saren between Lydda and Arsuf (see Josh. xii. 18, marg. E. V.): but more recent travellers do not notice it. See Winer, RWB., where other places of the same name are mentioned.

36. ἐν Ἰόππῃ] Joppa was a very ancient Philistian city, on the frontier of Dan, but not belonging to that tribe, Josh. xix. 46; on the coast (ch. x. 6), with a celebrated but not very secure

harbour (Jos. B. J. iii. 9. 3: see 2 Chron. ii. 16. Ezr. iii. 7. Jonah i. 3. 1 Macc. xiv. 5. 2 Macc. xii. 3),—situated in a plain (1 Macc. x. 75—77) near Lydda (ver. 38), at the end of the mountain road connecting Jerusalem with the sea. The Maccabean generals, Jonathan and Simon, took it from the Syrians and fortified it (1 Macc. x. 74—76; xiv. 5. 34. Jos. Antt. xiii. 9. 2). Pompey joined it to the province of Syria (Antt. xiv. 4. 4), but Cæsar restored it to Hyrcanus (xiv. 10. 6), and it afterwards formed part of the k. of Herod (xv. 7. 3) and of Archelaus (xvii. 11. 4), after whose deposition it reverted to the province of Syria, to which it belonged at the time of our narrative. It was destroyed by C. Cestius (Jos. B. J. ii. 18. 10); but rebuilt, and became a nest of Jewish pirates (Strabo, xvi. 759), in consequence of which Vespasian levelled it with the ground, and built a fort there (B. J. iii. 9. 3, 4), which soon became the nucleus of a new town. It is now called Jaffa (Ἰάφα, Anna Commena. Alex. ii. p. 328), and has about 7000 inhabitants, half of whom are Christians. (Winer, RWB.)

Ταβιθά] תביטה, in Aramaic, answering to תב, Heb., δορκάς (Æl. Hist. An. xiv. 14), a gazelle. It appears also in the Rabbinical books as a female name (Lightf.): the gazelle being in the East a favourite type of beauty. See Cant. ii. 9. 17; iv. 5; vii. 3.

πρὸς αὐτὸν, ^y παρακαλοῦντες Μὴ ^z ὀκνήσῃς ^a διελθεῖν ^y = ch. xiii. 42 al. fr.
^a ἕως ἡμῶν. ³⁹ ^b ἀναστὰς δὲ Πέτρος ^c συνῆλθεν αὐτοῖς· ὃν ^z here only.
^d παραγενόμενον ^e ἀνήγαγον εἰς τὸ ^f ὑπερῶον, καὶ ^g παρ- ^a Luke ii. 15.
^h ἔστησαν αὐτῷ ⁱ πᾶσαι αἱ ^j χῆραι κλαίουσαι καὶ ^k ἐπιδικ- ^b ch. xi. 19, 22.
^l νύμεναι ^m χιτῶνας καὶ ἱμάτια ὅσα ἐποίει ⁿ μετ' αὐτῶν ὅσα ^c = ch. i. 21.
^o ἡ Δορκάς. ⁴⁰ ^m ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος ⁿ θείς ^c = ch. i. 21.
^o τὰ γόνατα ^p προσηύζατο, καὶ ^q ἐπιστρέψας πρὸς τὸ ^r σῶμα ^d Luke xxiii.
^s εἶπεν Ταβιθά, ^t ἀνάστηθι. ἡ δὲ ^u ἤνοιξεν τοὺς ὀφθαλμοὺς ^e Luke iv. 5.
^v αὐτῆς, καὶ ἰδούσα τὸν Πέτρον ^w ἀνεκάθισεν. ⁴¹ ^v δοὺς δὲ ^f ver. 37.
^g αὐτῇ χεῖρα ^h ἀνέστησεν αὐτήν· ⁱ φωνήσας δὲ τοὺς ^j ἁγίους ^g = ch. iv. 10.
^k καὶ τὰς ^h χήρας ^y παρέστησεν αὐτὴν ^z ζῶσαν. ⁴² ^z γνωστὸν ^h Mark xii. 40
^l δὲ ἐγένετο ^a καθ' ὅλης τῆς Ἰόππης, καὶ ἐπίστευσαν πολλοὶ ^{al} Ps. lxxvii.
^b ἐπὶ τὸν κύριον. ⁴³ ἐγένετο δὲ ^c ἡμέρας ἱκανὰς ^d μείναι ⁱ mid., here
^e αὐτὸν ἐν Ἰόππῃ ^e παρὰ τινι Σίμωνι ^f βυρσεῖ. ^{X. 1} Ἀνὴρ ^k Matt. v. 40 al.
^l δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνῆλιος, ἑκατοντάρχης ἐκ ^{Gen.} xxxvii.
^o abs., ver. 12. Matt. vi. 5 al. p = ch. xvi. 18. w. πρὸς, here only. q = Matt. xxvii. 52, 53. r. Jude
^{9.} Josh. viii. 29. r = ver. 34. s = ver. 8 only. t Luke vii. 15 only. u here only.
⁴ Kings x. 15. v trans., ch. ii. 24, 32 al. w = John i. 49 al. ToLit v. 8. x ver. 32. y ch. i. 8 ref.
^z ch. i. 19 al. Ps. lxxv. 1. a ver. 31 ref. b ch. xi. 17 al. Rom. iv. 24. L. P. (See Matt. xxvii. 42.)
^c ver. 23 ref. d = John i. 39. ch. xvi. 15. e = John i. 39 al. f here (Sc.) only. g. (Job xvi. 16.)

μη οὐκ αὐτ. (alteration to avoid the harshness of the direct constr with παρακ. Meyer thinks the direct constr has been written in the marg and found its way into the text; but this is unlikely. Were there authority enough, I should be disposed to think that the reading οκνησαι . . . ημων might have been the original, and that -σης may have been a corrn: but there could be no motive for correcting οκνησαι . . . αυτων), with C³(appy)GH &c vss Chr Thl: txt ABC¹E 81 al (-σεις al: fugeret e) v (οκνησαι . . ημων copt sah).—39. ο π. C 180.—περιεστησαν Bas Chr (v al).—επιδιγν. A.—επικινυ-
 μεναι E¹.—χιτωνα 42.—for μετ αυτ. ουστα, αυταις v arm.—η om 133.—40. παν. Eξ. C al³ v all: txt AB(e sil)EH mss (nrly) æth al Chr Thl.—bef θεις ins και ABCE 3. 15. 25. 40 al copt Thl² (supplementary corrn): om G most mss (vss) Chr Thl¹ Oec.—bef ηνοιξ. ins παραχορημα E: διηνοιξ. 96. 142 al: ηνεωξε Thl².—41. for δε (1st), τε A Syr æth: και φων. 13. 180.—42. της om BC¹: ins AEG mss (appy) Chr Thl.—rec πολλα. επιστ. (corrū), with G &c vss Chr Thl: txt ABCE 31. 40. 69 al v æth arm.—43. for ικανας, τινας C al.—εγεν. δε αυτον AE 29. 38. 40 al: αυτ. om B 95¹: txt CG most mss Chr Thl.

CHAP. X. 1. rec aft τις ins ην (corrū, see ch ix. 36; not observing that the constr is carried on to ειδεν, ver 3), with l al vss (appy) Thl: but om ABCEG all e Chr.—και-

Lightf. remarks, that she was probably a Hellenist, and thus was known by both names.

37. ἐν ὑπερῶν. No art., as in the expr. εἰς οἶκον, 'on deck,' &c., which usually occur after prepositions, cf. Middl. ch. vi. § 1.—See 1 Kings xvii. 19.

39. πᾶσαι αἱ χ. The widows of the place, for whom she made these garments.

ἐποίει 'was making,' i. e. 'used to make' (i. c. weave): not 'had made.'

40. ἐκβαλὼν After the example of his divine Master, see reff.

43. βυρσεῖ From the extracts in Wetstein and Schöttgen, it appears that the Jews regarded the occupation of a tanner as a half-unclean one. In this case it would shew, as De W. observes, that the stricter Jewish practices were already disregarded by the Apostle. It also

would shew, in how little honour he or his office was held by the Jews at Cæsarea.

CHAP. X. 1—48.] CONVERSION (BY SPECIAL DIVINE PREARRANGEMENT) AND BAPTISM OF THE GENTILE CORNELIUS AND HIS PARTY. We may remark, that the conversion of the Gentiles was no new idea to Jews or Christians, but that it had been universally regarded as to take place by their reception into Judaism. Of late, however, since the Ascension, we see the truth that the Gospel was to be a Gospel of the uncircumcision, beginning to be recognized by some. Stephen, carrying out the principles of his own apology, could hardly fail to recognize it: and the Cyprian and Cyrenæan missionaries of ch. xi. 20 preached the word πρὸς τοὺς Ἕλληνας (not -ιστάς, certainly

g Matt. xxvii. 27 f. ch. xxi. 31. xxvii. 1 only f. 2 Macc. viii. 23. h ver. 7. 2 Pet. ii. 9 only. Isa. xxiv. 16. i = vs. 22. 35. ch. xxi. 16. 20 al. Prov. iii. 7. k = ch. vii. 10 al. fr. Gen. vii. 1. 1 = Matt. vi. 1. 2. ch. ix. 30. xxiv. 17. Tobit xii. 9. m ch. ix. 36 reff. n absol. w. gen., here only, see chap. iv. 31. 1 Thess. iii. 10. o ch. ii. 23 reff. p ch. vii. 31 alio. Acts only (exc. Matt. xxiii. 29) Gen. xiv. 2. q = here only. Mark i. 43. John vii. 10 f. r = Luke xxiii. 44. Judg. iii. 29. s acc. (without περί), Rev. iii. 3. John iv. 62. t Luke iv. 20. ch. iii. 12. 2 Cor. iii. 7, 13 L. P. Job vii. 8 alex.

ABC EG

σαρια E.—εκατονταρχ. om G.—σπειρας B all Chr: txt ACEG all Thl Oec.—2. rec aft ποιων εν τε, with G most mss Chr (comm) Thl Oec: om ABCE 1B. 26. 40. 81 v. Syr ar-pol aeth Chr (text).—εν τω λαω 40. 47. 73 Syr ar aeth Iren.—3. ουτος ειδ. 96-lat v-mss Syr.—φανερω 177.—ωσει om 3. 65. 67 arm sah: ως all Dam Thl²: ως εις Thl¹. —ιδεν C.—rec aft ωσει om περι (as unnecessary: this is much more probable than Meyer's suppn that περι was a gloss on ωσει: comp περι ωρ. εκτ., ver 9), with G most mss Chr (ωρα ενατη) Oec: ins ABCE all Dam Thl².—4. for τι εστι, τις ει aeth lat-mss.

before the conversion of Cornelius. This state of things might have given rise to a permanent schism in the infant church. The Hellenists, and perhaps Saul, with his definite mission to the Gentiles, might have formed one party, and the Hebrews, with Peter at their head, the other. But, as Neander admirably observes (Pfl. u. Leit. p. 111), 'The pernicious influence with which, from the first, the self-seeking and one-sided prejudices of human nature threatened the divine work, was counteracted by the superior influence of the Holy Spirit, which did not allow the differences of men to reach such a point of antagonism, but enabled them to retain unity in variety. We recognize the preventing wisdom of God,—which, while giving scope to the free agency of man, knows how to interpose His immediate revelation just at the moment when it is requisite for the success of the divine work,—by noticing, that when the App. needed this wider development of their Christian knowledge for the exercise of their vocation, and when the lack of it would have been exceedingly detrimental,—at that very moment, by a remarkable coincidence of inward revelation with a chain of outward circumstances, the illumination hitherto wanting was imparted to them.'

1. Καισαρείᾳ.] See ch. viii. 40, note.

ἐκατοντάρχης] The subordinate officer commanding the sixth part of a cohort = half a manipule. See Dict. of Gr. and Roman Antt.

σπ. τ. καλ. Ἰταλ.] A cohort (σπ.) levied in Italy, not in Syria. Mr. Humphry quotes from Gruter, Inscr. i. p. 434, 'Cohors militum Italicorum voluntaria, quæ est in Syria.' Biscoe (Hist. of the Acts, pp. 217—221) maintains that this was an independent cohort, not one attached to a legion. The *legio Italica*

(Tacit. Hist. i. 59. 64; ii. 100; iii. 22) was not raised till Nero's time.

2. εὖσ. κ. φοβ. τ. θ.] i. e. he had abandoned polytheism, and was a worshipper of the true God: whether a proselyte of the gate, or not, seems uncertain. That he *may* have been such, there is nothing in the narrative to preclude: nor does Meyer's objection apply,—that it is not probable that, among the many thousand converts, no Greek proselyte had yet been admitted by baptism into the church. Many such cases may have occurred, and some no doubt had: but the object of this providential interference seems to have been, to give *solemn sanction* to such reception, by the agency of him who was both the chief of the Apostles, and the strong upholder of pure Judaism. It is hardly possible that μαρτυρούμενος ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων (ver. 22) should have been said of a Gentile not in any way conformed to the Jewish faith and worship. The great point (ch. xi. 3) which made the present event so important, was, that Cornelius was ἀνὴρ ἀκροβυστίαν ἔχων. Doubtless also among his *company* (ver. 24) there must have been many who were *not proselytes*.

δεόμενος τ. θεοῦ διαπ.] From Cornelius's own narrative, ver. 31, as well as from the analogy of God's dealings, we are certainly justified in inferring, with Neander, that the subject of his prayers was that he might be guided into truth, and if so, hardly without reference to that faith which was now spreading so widely over Judæa. This is not matter of conjecture, but is implied by Peter's οἶδατε τὸ γενόμεν. ῥήμα καθ' ὅλης τῆς Ἰουδαίας. Further than this, we cannot infer with certainty; but, if the particular *difficultly present in his mind* be sought, we can hardly avoid the conclusion that it was

αὐτῷ καὶ ἡ ἔμφροτος γενόμενος εἶπεν Τί ἐστίν, κύριε; εἶπεν
 δὲ αὐτῷ Αἰ ὁ προσευχαί σου καὶ αἰ ἔλεημοσύνη σου ἄν-
 ἔβησαν εἰς ὑμνημόσυνον ἔμπροσθεν τοῦ θεοῦ. καὶ νῦν
 πέμψον ἄνδρας εἰς Ἰόππην καὶ ἀμετάπεμψαι Σίμωνά τινα
 ὃς ἐπικαλεῖται Πέτρος. οὗτος ἐξενίζεται παρά τινι
 Σίμωνι βυρσεῖ, ὃ ἐστίν οἰκία παρὰ θάλασσαν. ὡς δὲ
 ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν
 οἰκετῶν καὶ στρατιωτῶν εὐσεβῶν τῶν προσκαρτερούντων
 αὐτῷ, καὶ ἔξηγησάμενος ἅπαντα αὐτοῖς, ἀπέστειλεν
 αὐτοὺς εἰς τὴν Ἰόππην. τῇ δὲ ἐπαύριον ὁδοιποροῦν-
 των ἐκείνων καὶ τῇ πόλει ἡ ἐγγιζόντων ἀνέβη Πέτρος

c ver. 23 al. Sir. xxix. 25. Heb. xiii. 24. d = Luke xi. 37. ch. xxi. 16. e here (§c) only f.
 f Matt. xiii. 1 al. g ch. ix. 41 reff. h Luke xvi. 13. Rom. xiv. 4. 1 Pet. ii. 18 only. Gen. ix. 25, 26.
 i ver. 2 reff. k ch. viii. 13 reff. Mark iii. 9. l = ch. xv. 12, 14. Judg. vii. 13. m John i. 29, &c.
 Num. xi. 32. n here only † (2 Kings xii. 4). o dat., ch. ix. 3 al. Luke xv. 25. p ch. viii. 31 reff.

—rec ενωπιον τ. θ. (substitution for the less usual εμπροσθεν), with CEG & Chr Thl :
 txt AB 15. 36. 40. 69 CEG al Chr Thl.—5. rec εις. ιοπ. ανδρ., with G & Chr Thl :
 txt ABCE 31. 69. 105. 180 v Syr arm al.—rec aft σ. om τινα (corrū from respect to
 the Apostle. This is much more prob than Meyer's supposn, that τινα was inserted to
 conform the first σιμ. to the other. The same considerations have led to the var read in
 ver 32), with EG & Syr sah al Chr Thl Iren : ins ABC all v (am tol, not demid) copt syr-
 marg arm.—τον επικαλουμενον πετρον EG all Oec Thl (corrū from ch xi. 32? or
 origl, and ος επικαλεται α corrū from ver 32? the mss authority must decide).—καλου-
 μενον Orig? Chr; txt ABC & Chr.—6. κ. αυτοις εστι ξενηζομενος προς σιμωνα τινα
 (τον) βυρσεα 68. 137 Chr Thl² (αυτος also 133).—σιμωνι τινι C.—η οικ. lect 12.—rec
 aft θαλ. add ουτος λαλησει σοι τι σε δι ποιειν (interpolation from ch ix. 6, x. 32, com-
 bined : see also ch xi. 14), with many mss v (demid, not am tol &c) aeth Thl² (al copt ος
 λαλησει ρημ. προς σε . . . το οικος σου from ch xi. 14) : ος λαλησει σοι 133 : txt ABCEG
 h all vss Chr Thl¹.—7. ο (2nd) om G lect 26.—rec aft λαλων, -τω κορηνητω (expla-
 natory corrū), with G & syr ar-pol Chr Thl : txt ABCE all v Syr ar-erp copt sah aeth
 arm : αυτον 163.—των om 180.—rec aft οικ. add αυτου (explanatory insertion),
 with G most mss vss Chr Thl : om ABCE 40 arm.—for ευσεβη, τινα ευλαβη 40 ; fidelem d.
 —τον προσκαρτερουντα 96, lect 12 Syr sah.—8. rec αυτοις απαντα (corrū), with CG
 al vss Chr Thl : txt ABE al copt sah : αυρ. om 126.—9. for εκειν., αυτων (corrū to
 correspond with αυτοις above) AEG all : txt B(e sil)C all e v & Chr Thl.—εννατην

connected with the apparent necessity of embracing Judaism and circumcision in order to become a believer on Christ.

τῷ λαῷ] The Jewish inhabitants, see ch. xxvi. 17. 23; xxviii. 17.

3. ἐν ὁράμ. φανερώς] not in a trance, as ver. 10, and ch. xxii. 17,—but with his bodily eyes : thus asserting the objective truth of the appearance.

ὥς περὶ ὧρ. ἐν.] It here appears that C. observed the Jewish hours of prayer.

4. εἰς μνημ.] Not *instar sacrificii* (Ps. cxli. 2), as Grot. : but, as E. V., 'for a memorial,' 'so as to be a memorial.'—There has been found a difficulty by some in the fact that Cornelius's works were received as well pleasing to God, before he had justifying faith in Christ. But it is surely easy to answer, with Calvin and Augustine, 'non potuisse orare Cornelium, nisi fidelis esset.' His faith was all that he could then attain to, and brought forth its fruits abundantly in his life : one

of which fruits, and the best of them, was, the earnest seeking by prayer for a better and more perfect faith.

7. ἀπῆλθεν] So in Luke i. 38 :—another token of the objective reality of the vision : εἰσελθόντα (ver. 3) and ἀπῆλθ. denoting the *real acts* of the angel, not the mere deemings of Cornelius.

λαλῶν must be regarded as the imperfect participle, as in John ix. 8.

9.] By δῶμα, Jerome, Luther, Erasm., al., understand an upper chamber. But why not then ὑπερῶν, a word which Luke so frequently uses? It was the flat roof, much frequented in the East for purposes of exercise (2 Sam. xi. 2. Dan. iv. 29, marg.),—of sleeping in summer (1 Sam. ix. 26),—of conference (ib. ver. 25),—of mourning (Isa. xv. 3. Jer. xlviii. 38),—of erecting booths at the feast of tabernacles (Neh. viii. 16),—of other religious celebrations (2 Kings xxiii. 12. Jer. xix. 13. Zeph. i. 5),—of publicity (2 Sam. xvi. 22. Matt.

q Matt. x. 27 f. ¹⁰ ἐπὶ τὸ ⁹ δῶμα ^r προσεύξασθαι περὶ ὧραν ἔκτην. ¹⁰ ἐγένετο
 x xlv. 17 f. ¹¹ δὲ ^s πρόσπεινος, καὶ ἤθελεν ^t γεύσασθαι. ^u παρασκευάζόν-
 2 Kings xi. ^v των δὲ αὐτῶν ^v ἐγένετο ἐπ' αὐτὸν ^w ἔκστασις, ¹¹ καὶ
 r absol., Matt. ^x θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον καὶ ^y καταβαίνον ^z σκευῶς
 vi. 5 al. fr. ^{ti} τι ὡς ^a ὀθόνην μεγάλην, τέσσαρσιν ^b ἀρχαῖς [δεδεμένον
 s here only f. ^{καί} καί] ^c καθιέμενον ἐπὶ τῆς γῆς, ¹² ἐν ᾧ ^d ὑπῆρχεν πάντα
 t = ch. xx. 11. ^{τα} τὰ ^e τετράποδα καὶ ^f ἑρπετὰ τῆς γῆς καὶ ^g πετεινὰ τοῦ
 u 1 Cor. xiv. 8. ^{οὐρανοῦ}. ¹³ καὶ ^h ἐγένετο φωνὴ πρὸς αὐτὸν, ⁱ Ἀναστάς
 2 Cor. ix. 2, 3. ^{πνεύματος}. ¹⁴ καὶ ^j ἐγένετο φωνὴ πρὸς αὐτὸν, ^k Ἀναστάς
 v = Luke i. 12. ^{καὶ} καὶ ^l ἐγένετο φωνὴ πρὸς αὐτὸν, ^m Ἀναστάς
 ch. xiii. 11. ^{καὶ} καὶ ⁿ ἐγένετο φωνὴ πρὸς αὐτὸν, ^o Ἀναστάς
 xix. 17. ^{καὶ} καὶ ^p ἐγένετο φωνὴ πρὸς αὐτὸν, ^q Ἀναστάς
 viii. 16, ver. 41. ch. xi. 15. ^{καὶ} καὶ ^r ἐγένετο φωνὴ πρὸς αὐτὸν, ^s Ἀναστάς
 y = John vi. 33 al. ^{καὶ} καὶ ^t ἐγένετο φωνὴ πρὸς αὐτὸν, ^u Ἀναστάς
 z Mark xi. 16. John xix. 29. Exod. iii. 22. ^{καὶ} καὶ ^v ἐγένετο φωνὴ πρὸς αὐτὸν, ^w Ἀναστάς
 b = ch. xi. 5 only. (Exod. xxviii. 23 al. Ezek. xlviii. 1) See note. ^{καὶ} καὶ ^x ἐγένετο φωνὴ πρὸς αὐτὸν, ^y Ἀναστάς
 c ch. xi. 6. Rom. i. 23 only. Gen. i. 24. ^{καὶ} καὶ ^z ἐγένετο φωνὴ πρὸς αὐτὸν, ^{aa} Ἀναστάς
 viii. 16 reff. ^{καὶ} καὶ ^{bb} ἐγένετο φωνὴ πρὸς αὐτὸν, ^{cc} Ἀναστάς
 g Matt. vi. 26 al. fr. ^{καὶ} καὶ ^{dd} ἐγένετο φωνὴ πρὸς αὐτὸν, ^{ee} Ἀναστάς

ABCEG

36.—aft εκτ. ins της ημερας A tol.—10. ηθελησε 96. 142.—rec εκεινων (probably from εκεινων having been in the margin in some MSS at ver 9, and thus inserted here by mistake, or as in note), with G & Chr Thl: txt ABCE all am demid tol sah Orig.—rec επεπεισεν (corr'n to avoid the repetition of εγενετο, and to the more usual word, see reff. Meyer holds επεπ. to have been origl: but being usually said of πνευμα, and thus seeming inappropriate to εκστασις, to have been altered in conformity with ch xxii. 17, γενεσθαι με εν εκστασει. But this is very careless: for, Luke i. 12, we have φοβος επεπ. επ αυτ., and so ch xix. 17: and xiii. 11, επεπ. επ αυτον αχλυσ), with EG & c vss Chr Thl (επεισεν 19. 78. 96 Clem): txt ABC all copt (venit aeth) Orig.—11. ηνεωγμ. E.—aft ανεωγ. ins επ αυτον lect 12: και τεσσαρσιν αρχαις δεδεμενον σκευος τι ως οθονην μεγαλην κ. καθιμενον 13.—καταβαινον om lect 12 d Syr sah (και ιδου σκ.) ar-erp syr (bef καθιμ. ins καταβ.) Ambr.—rec aft καταβαιν. ins επ αυτον (αν αυτω) (inserted to correspond with αχρσι εμου, ch xi. 5), with G & c ar-pol Chr Thl: om ABC² (and C¹ appy, but doubtful) E h all d v copt aeth Syr sah ar-erp syr Orig.—μεγαλην om C²: splendidum d.—τετρασιν E Ath.—bef καθιμ. om δεδεμενον και ABC² (C¹ is doubtful) E 40. 81. 180 v aeth Arm Orig₁ Cyr Thdrt Aug (see note): txt (C¹?) G & c ar-pol, and bef τεσσ. syrr sah: aft αρχ. d Constt: δεδ., omg κ. καθ., 36 copt, and Clem (εκ-δεδ.) Chr Thl: -υνην και -υνην all lect 12 al.—12. rec aft τετρ. ins της γης, with G & c ar-pol Chr Thl (conformed to ch xi. 6): but aft επρ. (as txt) ABCE all v Syr ar-erp copt arm Clem Orig Constt Thdrt: om 13. 27. 163 d sah (aeth om ver 12) Ambr.—rec και τα θηρια και τα ερπ. with G & c (τα ins G & c Clem Chr Thdrt Thl²: om ABC² (C¹?) E Orig₂ Constt Thl¹) syr Chr Thl (also bef πετειν. E 4. 31 Orig₁, but om ABC² (C¹?) 33. 40. 105. 163. 180 v Syr ar-erp copt sah arm Clem Orig² Constt Thdrt Thl¹ (comm) Aug Cassiod.—rec bef πετ. ins τα (conform to ch xi. 6), with C¹ EG & c Clem Constt Chr

x. 27. Luke xii. 3. Jos. B. J. ii. 21. 5),—of observation (Judg. xvi. 27. Isa. xxii. 1),—and for any process requiring fresh air and sun (Josh. ii. 6). (Winer, RWB. art. Dach.) ἔκτην] The second hour of prayer: also of the mid-day meal.—The distance was thirty Roman miles, part of which they performed on the preceding evening, perhaps to Apollonia,—and the rest that morning. 10. γεύσ.] see reff. ἐκείνων is more likely to have been a correction of αὐτῶν as applying better to the people of the house, than the converse.

ἐκστασις] The distinction of this appearance from the ὄραμα above (though the usage is not always strictly observed) is, that in this case that which was seen was a revelation *shewn* to the eye of the beholder when rapt into a supernatural state, having, as is the case in a dream, *no objective reality*: whereas, in the other case, the thing seen *actually happened*, and was be-

held by the person as an ordinary spectator, in the possession of his natural senses.

11. τέσσ. ἀρχ.] not, 'by the four corners,' which would certainly require the article, as in reff.—but 'by four rope-ends.' This meaning of ἀρχή is justified by Diod. Sic. i. p. 104, who, speaking of harpooning the hippopotamus, says, εἰθ' ἐνὶ τῶν ἱμπαγόντων ἐνὰ ποντες ἀρχὰς στῦπινας ἀφίσαι μέχρις ἀν παραλῦθῃ. The ends of the ropes were attached to the sheet, and, in the vision, they only were seen.—I have retained the words δεδ. καί, doubtfully, because it seems difficult to account for their insertion, but they may have been omitted to assimilate our text to ch. xi. 5.—At all events, as Neander observes (Pfl. u. L. p. 126, note), these four ἀρχαί (whether ends of ropes attached to the corners, or those corners themselves) are not without meaning, directed as they are to the four parts of heaven, and intimating that

Πέτρε^k ὁ ὤσον καὶ φάγε. ¹⁴ ὁ δὲ Πέτρος εἶπεν Μηδαμῶς ^{k = Matt. xxii.}
^D κύριε ὅτι ¹ οὐδέποτε ἔφαγον ^{xv} πᾶν ^m κοινὸν καὶ ⁿ ἀκάθαρτον. ^{4. Luke xv.}
^γ καὶ ¹⁵ φωνὴ πάλιν ^o ἐκ δευτέρου πρὸς αὐτὸν, ¹ Ἄ ὁ θεὸς ^{23, 27. Deut.}
^{ABCD} ἔκαθάρισεν σὺ μὴ ^q κοῖνον. ¹⁶ τοῦτο δὲ ἐγένετο ^r ἐπὶ τρίς, ^{xi. 15.}
^{EG} καὶ εὐθὺς ^s ἀνελήμφθη τὸ ^t σκεῦος εἰς τὸν οὐρανόν. ¹⁷ ὥς ^{1 constr., Matt}
 δὲ ἐν εαυτῷ ^u διηπόρει ὁ Πέτρος τί ἂν ^v εἴη τὸ ^w ὄραμα ^{xxiv. 22 al.}
 εἶδεν, καὶ ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορ- ^{m = Mark vii.}
 νηλίου ^x διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος ^y ἐπέστη- ^{2 ver. 28. ch.}
 σαν ἐπὶ τὸν ^z πυλῶνα, ¹⁸ καὶ ^a φωνήσαντες ἐπυνθάνοντο ^{xi. 8. Rom.}
 εἰ Σίμων ὁ ^b ἐπικαλούμενος Πέτρος ἐνθάδε ^c ἐξενίζεται. ^{xiv. 14 only.}
 τοῦ δὲ Πέτρου ^d διενθυμονοῦν περὶ τοῦ ^e ὁράματος. ^{1 Macc. i. 62.}
¹⁹ ^{n = ch. xi. 8.}
¹ Cor. vii. 14.
² Cor. vi. 17.
³ Rev. xviii. 2.
⁴ Judg. xiii. 14.
⁵ o Mark xiv. 72.
⁶ John ix. 24.
⁷ Heb. ix. 28.
⁸ Jer. i. 13.
⁹ p = ch. xi. 9
 only. Mark
 vii. 19? but
 see note.
¹⁰ q = ver. 28. ch.
 xi. 9 only.
¹¹ r = ch. xi. 10. Luke iv. 25. s Mark vii. 19. 4 Kings ii. 11.
 ref. Luke only t. Luke viii. 9. xv. 26 al. v ver. 3 ref.
 ch. xi. 11 only. (1 Kings vii. 51.) See Luke ii. 9 ref.
 xiv. 13. a absol. = Luke viii. 5, 84. xvi. 24. Dan. iv. 11.
 d here only t. e ver. 3 ref. t ver. 11 ref.
 x here only t.
 z Luke vii. 20 al. Gen. xliiii. 19. ch. xii.
 b ver. 5 ref. c ver. 6 ref.

Thdrst Thl: om ABC² Orig₂.—14. παν om 180.—rec for και, η (*conform to ch xi. 8*), with CD-gr EG &c copt al Chr Thl al: txt AB al d v sah syr arr Clem Orig₁ Constt Aug Ambr.—15. παντων φων. 180: η φ. παλ. 78.—εκ δειντ. om (*as unnecessary*) 41. 37. 56 Aug.—πρ. αυτ. εγενετο 96. 142: add λεγων sah.—εκαθερισεν ACG (-ρησεν) 13. 63 Nyss: θαιρισεν 105: εκαθηρην Orig₁ Thl².—for συ, σοι 13.—16. rec παλιν ανελ. (*corrū from ch xi. 10*), with G &c syr ar-pol Chr Thl and D-gr aft ανελ.: txt ABCE-gr 81 al (ευνωξω 40. 180 syr-marg: ευνωξ αρ. παλιν 33. 34) v copt aeth om 15. 36 2 Syr sah arm Ambr).—rec -ληψθη: see ch i. 2 al freq.—for το σκ., απαντα 163.—17. aft εν αυτω (αυτω B v 133) ins εγενετο D.—ιδεν AC.—bef ιδον om και AB 36. 40. 69. 105 v arm (*corrū of Hebraism*): ins CDEG al aeth Chr Thl.—οι (1στ) om E.—for απο, υπο BE 38. 57. 95. 177 (*corrū*): txt ACG most mss Chr Thl¹ (partha Thl²)-ειρωτω, κ. μαθον-τες G all Chr.—του bef κορν. om D Thl².—rec om του bef συμ. but ins ABCD 40. 105. 133. 180 Chr Thl².—18. aft φων. ins τινα arm-venet.—επυθοντο BC.—19. rec ενθυμ. (*prob negligence of the significant compounded verb*): txt ABCDEG all Chr Thl: τ

men from the North, South, East, and West, now were accounted clean before God, and were called to a share in his kingdom: see Luke xiii. 29. 12. πάντα

dom: see Luke xiii. 29. 12. πάντα τὰ τετ.] literally: not 'many of each kind,' nor, 'some of all kinds,' in which case the art., the sense of which is carried on from τὰ τετρ. (see ch. xi. 6), would be omitted:—in the vision it seemed to Peter to be an assemblage of *all creation*. τετρ., ἑπτ.,

πΕΤ.] In ch. xi. 6, from which our text has been corrected, Peter follows the more strictly Jewish division: see there.

14.] Peter rightly understands the command as giving him free choice of *all* the creatures shewn to him. We cannot infer hence that the sheet contained *unclean animals only*. It was a mixture of clean and unclean,—the aggregate, therefore, being *unclean*.
 κῆρυξ] So Cornelius

to the angel, ver. 4. It is here addressed to the unknown heavenly speaker.—On the clean and unclean beasts, &c., see Levit. xi.

15.] These weighty words have more than one application. They reveal what was needed for the occasion, in a figure: God letting down from heaven clean and unclean alike, Jew and Gentile,—repre-

sented that He had made of one blood all nations to dwell on the face of all the earth: God having *purified* these, signified that the distinction was now abolished which was added because of transgressions' (Gal. iii. 19),—and all *regarded in His eyes as pure for the sake of His dear Son*. But the *literal truth of the representation* was also implied;—that the same distinctions between the animals intended for use as food were now done away, and free range allowed to men, as their lawful wants and desires invite them, over the whole creation of God: that creation itself having been *purified and rendered clean for use by the satisfaction of Christ*. The same truth which is asserted by the heavenly voice in Peter's vision, is declared Ephes. i. 10. Col. i. 20. 1 Tim. iv. 4, 5.—Only we must be careful not to confound this restitution with the ἀποκατάστασις πάντων of ch. iii. 21; see notes there. 16. ἐπὶ

τίς] denoting the *certainly* of the thing revealed: see Gen. xli. 32. 17.] Valeknaer and Stier understand ἐν ἑαυτῷ, as ch. xii. 11, where γερόμενος is expressed, — 'when he came to himself,' but without γερόμενος this is very harsh, and it surely

ἔειπεν τὸ ἑνεῦμα αὐτῷ Ἰδοὺ ἄνδρες ζητοῦσίν σε. ²⁰ ἀλλὰ ^{Π ιδον. .} ἀναστὰς ^{ABCD} κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς μηδὲν ^{EGH} διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. ²¹ ^h καταβάς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἢ ^k αἰτία εἰ ἢν ἄρεστε; ²² οἱ δὲ εἶπαν Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ ^l φοβούμενος τὸν θεόν, ^m μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ⁿ ἐχορηματίσθη ὑπὸ ὁ ἀγγέλου ὁ ἀγίου ^p μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ καὶ ^q ἀκοῦσαι ^r ῥήματα παρὰ σοῦ. ²³ ^r εἰσκαλεσάμενος οὖν αὐτούς ^s ἐξένισεν. ^t τῇ δὲ ἐπαύριον ^u ἀναστὰς ^v ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης ^x συνῆλθον αὐτῷ. ²⁴ ^t τῇ δὲ ἐπαύριον ^y εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος

f absol., Matt. iv. 1, ch. vi. 10 xi. 12, 28. g xi. 34. gch. viii. 21. i Gen. xxxv. 1. h — Matt. xxiv. 17 al. i — Matt. xxi. 21. Rom. iv. 20. xiv. 26. James i. 6. j Jer. xv. 10. k — Luke viii. 47. 2 Macc. iv. 28, 30. l ver. 2. m ch. xvi. 2. n ch. 12. o John 12. p See ch. vi. 3. q Luke ii. 26. Heb. xi. 7. r χρ. αὐτῷ κατ. τ. ὑπ. νοῦς ὁ θ. Jos. Antt. xi. 8, 4. o Matt. xxi. 31. Mark viii. 38. p ver. 5. q John viii. 47. r here only t. s ver. 6. t John i. 29, &c. u ch. ix. 29. v absol., ch. vii. 7 al. w — ch. ix. 30. x ch. ix. 29. y — Matt. viii. 5 al. fr.

ενθυμ. 69. διανομῆν 15. 18. 36 Did.—rec ειπεν αυτω (corr), with DEG al vss Chr Thl: txt (aut. om B copt) AC 180 v sah.—rec aft ανθρες, ins τρεις (conformm to ch xi. 11 and ver 7), with ACE &c v (τρ. ανθρ. copt al) syr-marg Thl²: δυο B: txt DGH all (50 and more, Tisch) syr ar-pol slav¹ (arm add τινες) Constt Chr Cyr-jer Thl¹ Aug Ambr al.—ζητουντες B.—20. αναστα D¹ vss.—rec διοτι with G al Chr Thl-text: txt ABCDEIH 15. 18. 36. 40. 69. 100 all Bas Did Cyr-jer Thl¹ (comm): εγω γαρ 105.—21. τοτε κατ. DE Syr.—ο π. DEG 180 lect 12 al Chr Thl²: txt AB(e sil)CH most mss Thl¹.—rec aft ανδρας (for τ. ανθρ., αντους C¹ arm), ins τους απεσταλμενους απο (υπο al Thl¹) του (om H) κορν. προς αυτον (explanatory interpolation, ver 21 beginning an ecclesiastical portion), with H al Thl¹ al? but om ABCDEG all (50 and more, Tisch) v syrr ar copt sah æth arm slav-anct Chr Thl²: προς ανδρας ειπεν 63: πρ. αυτους ειπ. ι.: ειπε πρ. αυτ. 65. 99 al slav-ms Thl¹: πρ. τ. ανθρ. ειπ. πρ. αυτ. 42. 133.—bef τις η αυτ. (η om B) ins τι θελετε; η D syr (om η).—22. rec ειπον, with DGH al: txt ABCE: add προς αυτον D sah Syr.—κορν. τις D-gr Syr.—υπ ολου D.—αγιου om 14². 38. 113: αγ. αγγ. 180.—και . . . σου om (similarity of endings) 31.—23. for εις κ. σου, τοτε προσκαλ. E (intro-ducens e).—εισκ. or και εισκ. or ειςκ. δε al vss.—τοτε εισαγαγων (ingressus d) and add ο πετ. D 40 sah: Simon syr.—εξεν. αυτ. D 40 vss.—δε om 95. 96.—rec for αναστας, ο πετρος (αναστ. being erased as unnecessary, the vacant space thus left in some copies have been filled up with ο πετρ. the subject of the verb), with GH &c ar-pol Thl¹: αναστ. ο π. E all syr ar-erp al Chr Thl²: txt ABCD all v copt sah syr æth.—εξηλθ. εις καισαρειαν 13.—bef απο, om των D all.—rec της ιοπ.: but om της MSS and most mss Chr Oec Thl¹.—συνηλθον D.—24. rec και τη (corr appy to avoid the recurrence of τη ε, τη δε, ο δε), with GH al æth al Chr Thl²: txt ABCDE (quoque d) al v copt sah syrr Thl¹.—ειρηλθεν BD al æth syr (txt in marg) Thl¹ (corr to suit εξηλθεν above): txt AC(-θαν C)EGH &c: ηλθον 163 sah vss.—την om D 133.—καισαριαν ACDE.—

is better not to force from its common meaning so usual a phrase as ἐν ἐαυτῷ διηπόρει.

18. φωνήσαντες] 'having called out (some one), they were enquiring.'—The present, ξενίζεσθαι, is a mixed construction between the direct and the indirect interrogation. 19.] See ch. viii. 29, note. 20. ἀλλά] 'make no question as to who or what they are,—but.'—so also ch. ix. 6. ἐγώ] The Holy Spirit, shed down upon the Church to lead it into all the truth, had in His divine arrangements brought about, by the angel sent to Cornelius, their coming. 23. ἐξένισεν]

This was his first "consorting with men uncircumcised and eating with them" (ch. xi. 3): though perhaps this latter is not necessarily implied. τινες τῶν ἀδ.] Six, ch. xi. 12: in expectation of some weighty event to which hereafter their testimony might be required, as indeed it was, ib. 24. ἀναγκαίους] 'his intimate friends.' So Jos. Antt. xi. 6, φ. ἀναγκαιότατος τῷ βασιλεῖ, and Xen. Mem. ii. 1. 14, φίλους πρὸς τοῖς ἀναγκαιοῖς καλουμένοις ἄλλους κτῶνται βοηθοῦς. These, like himself, must have been fearers of the true God, or at all events must have

² ἦν ^a προσδοκῶν αὐτοὺς, ^b συγκαλεσάμενος τοὺς ^c συγγενεῖς αὐτοῦ καὶ τοὺς ^d ἀναγκαίους φίλους. ²⁵ ὡς δὲ ἐγένετο ^e τοῦ ^f εἰσελθεῖν τὸν Πέτρον, ^g συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν ^h ἐπὶ τοὺς πόδας ⁱ προσεκύνησεν. ²⁶ ὁ δὲ Πέτρος ^k ἤγειρεν αὐτὸν λέγων ^l Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι. ²⁷ καὶ ^m συνομιλῶν αὐτῷ ⁿ εἰσήλθεν, ²⁸ καὶ εὐρίσκει ^o συνεληλυθότας πολλοὺς, ἔφη τε πρὸς αὐτοὺς Ὑμεῖς ἐπίστασθε ^p ὥς ^q ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ ^r κολλᾶσθαι ἢ ^s προσέρχεσθαι ^t ἀλλοφύλῳ· κἀμοὶ ὁ

z Luke i. 10, 20 al. Jer. xxxiii. 20.
a = Matt. xi. 3 ||
b = Luke i. 21 al. P. vii. 27
c = Luke xv. 6. Exod. vii. 11. c Luke i. 58.
d = here only. Levit. xxv. 45. Jos. Antt. x. 1. 2, τρεῖς τοὺς ἀναγκαιοτάτους φ. αὐτῶ.
e ch. iii. 12 reff. Rev. xii. 7. f ver. 24. g Luke ix. 37. xxii. 10. Gen. xxxii. 1. h here only. 1 Kings xxv. 24. eἰς John xi. 32. πρὸς Mark v. 22. παρὰ, Luke viii. 41. i = Matt. ii. 11. viii. 2 al. Job i. 20. k = ch. iii. 7 al. Dan. x. 10. l = ch. ix. 34 reff. m here only. n = ch. i. 6. ii. 7 al. o = ver. 38. Luke vi. 4. p 1 Pet. iv. 3 only. q 2 Macc. vii. 1. q = ch. v. 13 reff. r = ch. ix. 1 al. fr. Levit. xix. 33. s here only. 1 Kings vi. 10. xiii. 3, 5. 1 Macc. iv. 12.

ην προσδεχομενος αυτους και συνκ. D.—aft φίλους (και φίλ. Syr) add περιεμενεν D syr-marg.—25. rec om τον bef εισελθ., with H &c, but ins ABCEG most mss Chr Bas Thl.—ελθιν 42. 57. 78. 126: συνεισελθιν lect 12.—τον om 133.—aft πατρ. ins εις καισαρειαν 40.—aft ποδας add αυτου all v Syr arr sah arm' aeth Thl².—προσεκυν. αυτω sah.—D d, and syr-marg, read this verse thus:—προεγγιζοντος δε του πετρου, εις την καισαριαν, προδραμων εις των δουλων διεσπφηνεν παραγεγονειν αυτον. ο δε κορνηλιος εκπηδησας και συναντησας αυτω πεσων προς τους ποδας προσεκυνησεν αυτον (-τω D²).—26. rec αυτ. ηγ. with GH &c Thl¹: txt ABCDE all vss Chr Thl².—for αναστ., τι ποιεις D, also Syr bef αναστηθι.—και εγω αυτ. B lect 12: κ. αυτ. εγ. C: και γαρ εγ. E 13: καγω D sah: κ. γαρ εγ. αυτ. all Chr: κ. γ. α. ε. Thl²: txt AGH all Thl¹.—aft ειμι, ins ως και συ D¹ d E copt aeth.—27. for κ. συνομ. . . . ευρ., —και εισελθων τε και ευρεν D.—ομιλων 80.—add εις τ. οικον 27. 29. 66² al.—28. bef επισ. ins βελτιον D Aug¹.—αθεμιτον D¹.—εστιν μοι lect 12.—for κολλ., συναλθαι lect 12.—η προσερ. om lect 12 Syr.—bef αλλοφ. ins ανδρι D-gr lect 12 sah.—rec και

been influenced by his vision to wait for the teaching of Peter. 25. τοῦ εἰσελθ.]

This, the most difficult and best supported reading, is a harshness of construction hardly explicable on any principles. It probably arose from taking the so frequent τοῦ with the infin. almost as *one word*, and equivalent to the infin. itself. τοὺς πόδας] viz. those of Peter. Kuinoel's rendering 'in genua provolutus' is clearly inadmissible.

προσεκύν.] "Adoravit; non addidit Lucas, 'eum.' Euphemia." (Bengel).—May not the same reason have occasioned the omission of αὐτοῦ after πόδας? the one αὐτ. would almost require the other. It was natural for Cornelius to think that one so pointed out by an angel must be deserving of the highest respect; and this respect he shewed in a way which proves him not to have altogether lost the heathen training of his childhood. He must have witnessed the rise of the custom of paying divine honours first to those who were clothed with the delegated power of the senate (Suet. Octav. 52, mentions, "templa etiam proconsulibus decerni solere"), and then κατ' ἐξοχὴν to him in whom the imperial majesty centered. 26. κἀγὼ αὐτ. ἄνθρ. εἰμι] This was the lesson which Peter's vision

had taught him, and he now begins to practise it:—the *common honour and equality of all mankind in God's sight*.—Those who claim to have succeeded Peter, have not imitated this part of his conduct. See Rev. xix. 10; xxii. 8, in both which cases it is ἐμπροσθ. τῶν πόδων τοῦ ἁγγ., supporting the above rendering of ἐπ. τ. πόδας.

27.] The second εἰσήλθεν betokens the *completion* of his entering in; or (as De W. and Meyer) the former, his entering the *house*,—this latter, the *chamber*. 28.] ὑμεῖς, 'you, of all men, best know': being those immediately concerned in the obstruction to intercourse which the rule occasioned. ὡς ἀθέμιτον . . .] 'that it is unlawful,' . . . or 'how unlawful it is:' better the former, because in the order of the words, ἀθέμιτον has the stress on it: the other rendering would more naturally represent ὡς ἐστιν ἀθέμιτον. In both the reff. the ambiguity is the same.—There is some difficulty about this unlawfulness of consorting with those ἀλλόφυλοι who, like Cornelius, worshipped the true God. It rests upon no legal prohibition, and seems, at first sight, hardly consistent with the zeal to gain proselytes predicated of the Pharisees, Matt. xxiii. 15,

—with Jos. Antt. xx. 2, 3 (Ἰουδαῖος τις

t constr., here only. = w.
 t. Matt.
 xxi. 21. w.
 acc., 1 Kings
 xli. 23.
 uv ver. 14 refl.
 w. = Matt.
 xxi. 17 al.
 x here only t.
 (ch. xix. 38.)
 Polyb xxxiii.
 8. 11.
 y ver. 6 refl.
 z constr., ch. iv.
 7. xxiii. 19.
 a constr., ch. xv.
 1. Rom. xi.
 20, 30.
 b = (1) Matt.
 xii. 46 John
 xi. 53 al. ch.
 xx. 18 (but
 see note); or
 (2) ch. xv. 7.
 2 Cor. viii. 10.
 ix. 2.
 bb ch. xx. 7 refl.
 fabol., ver. 9 refl.
 i = Matt. vi. 7.
 m ver. 30.
 xvi. 16.)

θεός ἔδειξεν μηδένα ^u κοινόν ἢ ^v ἀκάθαρτον ^w λέγειν
 ἄνθρωπον, ²⁹ διὸ καὶ ^x ἀναντιρρήτως ἤλθον ^y μεταπεμφθεῖς.
^z πυνθάνομαι οὖν, ^a τίνι λόγῳ ^y μετεπέμψασθέ με; ³⁰ καὶ
 ὁ Κορινθίλιος ἔφη ^b Ἀπὸ τετάρτης ἡμέρας ^{bb} μέχρι ταύτης
 τῆς ὥρας ^c ἤμην ^d νηστεύων καὶ ^e τὴν ἐνάτην ^f προσευχόμε-
 νος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ^g ἐνώπιόν μου ἐν
 ἑσθῇ ^h λαμπρᾷ, ³¹ καὶ φησιν Κορινθίλιε, ⁱ εἰσηκούσθη σου
 ἡ προσευχή καὶ αἱ ^k ἐλεημοσύναι σου ^l ἐμνήσθησαν ^m ἐνώ-
 πιον τοῦ θεοῦ. ³² πέμψον οὖν εἰς Ἰόππην καὶ ⁿ μετακά-
 λesai Σίμωνα ὃς ^o ἐπικαλεῖται Πέτρος· οὗτος ^p ξενίζεται
 ἐν οἰκίᾳ Σίμωνος ^q βυρσέως ^r παρὰ θάλασσαν· ὃς ^s παρα-

ABCD
EGH

εμοι, with GH & Chr Thl: txt ABCDE al.—εδ. ο. θ. AE al v aeth ar-pol: txt B(cil)
 CD(επειδείξ.)GHI al.—29. ἀναντιρρήτως D.—μεταπ. υπ υμων DE 4² al.—τινι τω λογω
 E.—30. for τεταρτ. της τριτης D¹, nustertiana d.—aft ημ. ins kai 137.—αχρὶ 163.—
 for ταυτ. της της αρτι D.—της om lect 12: usque in hunc diem d.—νηστ. και om
 A¹BC 27. 81. 163 al v copt aeth arm (erased perhaps, as nothing is said of fasting above,
 ver 3): ins A²DEG(om και . . . μου G)H and most mss Bed-gr sah syrr al Chr (txt)
 Thl.—rec aft εν. ins ωραν (supplemental insertion), with H & Chr Thl: om ABCD 40.
 100. 105. 163 al: και προσευχ. απο εκτ. ωρ. εως ενατης E Bed-gr: και . . . μου om
 G.—προς. ημην 180.—for ενωπ., εναντιον 69. 105.—for λαμπρ., λευκη 38. 100 v-edd
 Syr ar-erp sah aeth.—31. η προσευχ. σου 96. 142 lect 12: προσευχαι σου sah: η δεησις
 σου 80.—αι om 142.—ανεμνησθ. 177¹: ανεβησαν 100. 106² and adding εις μνημοσυνον
 sah Chr.—32. πεμφ. ανδρας arm-venet.—for μετακαλ., μεταπεμψαι 18. 69. 105. 163
 al.—καλεται 163.—for εν οικ. σ. β., παρα τινα σ. β. C 180 (corr from ch ix. 43): συμ-
 τιος 7. 69 al arm.—ος παρ. λαλ. σοι om AB 3. 15. 18. 36. 81. 93¹. 180 al v copt aeth

ἐμπος, Ἀναρίας ὄνομα, πρὸς τὰς γυναῖ-
 κας εἰσὶν τοῦ βασιλείου (Monobazus, of
 Adiabene) ἐξίδασκεν αὐτὰς τὸν θεὸν εὐσε-
 βειν, and with the Rabbinical comment
 Schemoth Rabba on Exod. xii. 4, "Hoc
 idem est quod scriptum dicit Jes. lvi. 3.
 Et non dicit filius advenae qui adhæsit
 Domino, dicendo: separando separavit me
 Dominus a populo suo." But, whatever
 exceptions there may have been, it was un-
 questionably the general practice of the
 Jews, to separate themselves in common
 life from uncircumcised persons. We have
 Juvenal testifying to this at Rome, Sat. xiv.
 103, 'non monstrare vias, eadem nisi sacra
 colenti: Quæsitum ad fontem locos dedu-
 cere verpos.' And Tacitus, Hist. v. 5,
 'adversus omnes alios hostile odium, se-
 parati epulis, discreti cubilibus,' &c. . . .

κάμοι? not, 'but God hath shewed
 me,' as E. V.: καὶ can never have this
 meaning, and in all cases where it is so
 rendered we may trace the significance of
 the simple copula if we examine. Here,
 for instance:—the two parties concerned
 are ὑμεῖς, κάγώ. 'Ye, though ye see me
 here, know, how strong the prejudice is
 which would have kept me away: and I,

though entertaining fully this prejudice my-
 self, yet have been taught, &c.'

29. τίνι λόγῳ] 'on what account?' the
 dative of the cause: see refl.: and cf. Hes.
 Theog. 626: γαίης φραδμσύννησιν ἀνῆγα-
 γεν,—Winer, § 31. 3. b, and Bernhardy,

Syntax, ch. iii. 14. 30. ἀπὸ τετ. ἡμ.]
 The rendering of Meyer and others, 'From
 the fourth day (reckoned back) down to this
 hour have I been fasting,' is ungrammatical:
 for (1) this would require τῆςδε τῆς ὥρας,
 and (2) ἤμην cannot possibly reach to the
 present time, but is the historical past:
 'I was fasting.' This being so, ἀπὸ τε-
 τάρτης ἡμέρας must indicate the time de-
 noted by ἤμην—'quarto abhinc die'—'
 four days ago'; see refl. (2), which fully justify
 this rendering. De Wette's and Neander's
 rendering, 'For four (whole) days was I
 (i. e. had I been) fasting up to this hour
 (i. e. the hour in which he saw the vision)'
 does not satisfy ταύτης τῆς ὥρας, which
 must in that case be ἐκείνη, if indeed such
 an expression could be at all used of 'the
 time when the following incident took place.'
 The only legitimate meaning of ταύτ. τ. ὥρ.
 I take to be 'this hour of the day:' and
 this meaning is further established by the

γενόμενος λαλήσει σοι. ³³ ἔξ αὐτῆς οὖν ἔπεμψα πρὸς σε, ¹ Mark vi. 25 al.
 σύ τε ^u καλῶς ἐποίησας ^s παραγενόμενος. ^v νῦν οὖν πάντες ^u Phil. ii. 23.
 ἡμεῖς ^w ἐνώπιον τοῦ θεοῦ ^w πάρεσμεν ἀκοῦσαι πάντα τὰ ^u 1 Cor. vii. 37,
^x προστεταγμένα σοι ^y ἀπὸ τοῦ θεοῦ. ³⁴ ^z Ἀνοίξας δὲ ^z xii. 18, 22.
 Πέτρος τὸ ^z στόμα εἶπεν ^a Ἐπ' ἀληθείας ^b καταλαμβάνομαι ^v Gen. xlv. 5.
 ὅτι οὐκ ἔστιν ^c προσωπολήμπτης ὁ θεός, ³⁵ ἀλλ' ἐν παντί ^w here only.
 ἔθνει ὁ ^d φοβούμενος αὐτὸν καὶ ^e ἐργαζόμενος ^f δικαιοσύ- ^x constr., here
 νην ^g δεκτὸς αὐτῷ ἔστιν, ³⁶ τὸν ^h λόγον ὃν ^h ἀπέστειλεν ^y only.
 τοῖς ⁱ υἱοῖς Ἰσραὴλ ^j εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ ^z 2 Cor. vii. 13.
^d ver. 2 reff. ^e = Matt. vii. 23. Heb. xi. 33. Ps. xiv. 2. ^f = 1 John ii. 29. iii. 7, 10. Rev.
^{xxii. 11.} ^g = Luke iv. 24. 2 Cor. vi. 2. Phil. iv. 18 only. Levit. i. 4. ^h Ps. cvi. 20.
ⁱ ch. vii. 23. ix. 15 al. ^j = Rev. ii. 14. vii. 4 only. ^k = 3 Kings i. 42. Ps. xxxix. 9. Isa. lii. 7.

(*omn to suit ver 6*): ins CDEGH Bed-gr most mss vss.—*παραγενόμενος* lect 12: add *ρηματα εν οἷς σωθηση* sah.—33. *μετεπεμψα* 80.—*αφτ προς σε*, add *παρακαλων* ελθειν (ins σε D²) *προς ημας* D syr*.—*συ δε* D copt sah.—*εν ταχει παραγ.* D.—*νυν ιδου παντες* D¹.—*ενωπι.* σου D¹ v syr sah æth arm Bed (*see note*).—*παρεσμεν* om D¹ sah.—*παριστηκαμιν* Thl¹ (text and comm).—*ακουσαι βουλομενοι* D Syr (βουλ. om D²) and add *παρα σου* D.—*παντα* om D 96. 142 sah: *σοι π.* A: *σοι* om 37. 56 e.—*rec υπο τ. θ.*, with B(e sil)GH &c: *παρα* E: txt ACD.—*for θεου, κυριου* ABCE 15. 36. 40. 69. 137. 180 al lect 12 v copt syr arm (*corrñ to avoid repetition of θεου*): txt DGH most mss Syr sah æth arr Chr Thl.—34. *αφτ το στομ.* add *αυτου* ACE 103. 180 lect 1 v-ed Syr arr æth sah arm al Thl: txt (το στ. πετρ. D am copt æth) B(e sil)DGH mss (appy) am al Chr.—*rec προσωπολημπτης*: txt A(B?)CDE (see ch. i. 2 al freq).—35. *αλλα* A.—at end, *εσται* A Constt.—36. *τον γαρ λογ.* C¹(Tisch)D-gr. 137 Syr syr* sah.—*ον* om (*corrñ to simplify the constr*) AB v copt sah æth: ins C(Tisch)DEGH mss (appy) syrr al Chr (text and comm) Cyr-jer Thl.—*απειστ. ο θεος* v-ed.—*χρ. ιησ.* 177.

omission of ὥραν aft. ἐνάτην.—The hour alluded to is probably the *sixth*, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days. (Lightf.)

λαμπρό.] 'bright.' In Luke (ref.) the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 11), or not,—but at all events, it was radiant with brightness. 31.]

The two are separated here, which were placed together in ver. 4, and each has its proper verb: εἰς ηκ. . . ἡ προσερχή κ. αἱ ἐλ. . . ἐμνήσθ. 33.] The reading ἐνώπιον σου, for ἐνώπιον τοῦ θεοῦ, is remarkable, and had it more MS authority, would seem as if it might have been genuine. It was much more likely to have been altered into τ. θεοῦ (as making the expression more solemn), than the converse: and the sense, 'We are all here present before thee,' follows better on the two preceding verses.

τὰ προστ.] Not doubting that God, who had directed him to Peter, had also directed Peter what to speak to him. 34.

ἀνοίξας τὸ στ.] Used (see reff.) on occasions of more than ordinary solemnity.

ἐπ' ἀληθείας κατ.] 'For the first time I now clearly, in its fulness and as a living fact, apprehend (grasp by experience the

truth of) what I read in the Scripture (Deut. x. 17. 2 Chron. xix. 7. Job xxxiv. 19).'

35.] ἀλλά gives the explanation,—what it is that Peter now fully apprehends: 'but,' as opposed to προσωπολήμπτης in its now apparent sense.

ἐν παντί ἔθνει κ.τ.λ.] It is very important that we should hold the right clue to guide us in understanding this saying. The question which recent events had solved in Peter's mind, was that of the admissibility of men of all nations into the church of Christ. In this sense only, had he received any information as to the acceptableness of men of all nations before God. He saw, that in every nation, men who seek after God, who receive His witness of Himself without which He has left no man, and humbly follow His will as far as they know it,—these have no extraneous hindrance, such as uncircumcision, placed in their way to Christ, but are capable of being admitted into God's church though Gentiles, and as Gentiles. That only such are spoken of, is agreeable to the nature of the case; for men who do not fear God, and work unrighteousness, are out of the question, not being likely to seek such admission. It is clearly unreasonable to suppose Peter to have meant, that each heathen's natural

k ch. ix. 20 reff.
l = Luke ii. 15.
iii. 2 reff.
m ch. ix. 31.
Luke iv. 14.
xxiii. 5.
Luke only.
n Luke xxiii. 5. Matt. xx. 8.

χριστοῦ^k οὗτός ἐστιν πάντων κύριος. 37 ὑμεῖς οἴδατε τὸ
γενόμενον ῥῆμα^m καθ' ὅλης τῆς Ἰουδαίας, ⁿ ἀρξάμενον
ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ^o ἐκήρυξεν

ABCD
EGH

ο κύριος 163.—37. ὑμεῖς om B (eth).—aft οἶδ. ins οτι 96. 142.—γενόμενον E: γεγότος C.—ῥημα om D.—ἀρξάμενος ACDEH 40 al lectt 1. 12. 14 al e v Ath Iren (corrⁿ from Luke xxiii. 5): txt B(e sil)G most mss Ath Chr (text and comm) Thdr^t Thl.—aft ἀρξ.

light and moral purity would render him acceptable in the sight of God:—for, if so, why should he have proceeded to preach Christ to Cornelius, or indeed *any more at all*? And it is equally unreasonable to find any verbal or doctrinal difficulty in ἐργ. δικαιοσύνην, or to suppose that δικ. must be taken in its forensic sense, and therefore that he alludes to the state of men *after becoming* believers. He speaks *popularly*, and certainly not without reference to the character *he had heard of* Cornelius, which consisted of these very two parts, that *he feared God*, and *abounded in good works*.—The deeper truth, that the preparation of the heart itself in such men *comes from God's preventing grace*, is not in question here, nor touched upon.

36. τὸν λόγον] The construction is very difficult. Several ways have been proposed of connecting and rendering this accusative. (1) Erasm., Wolf, Heinrichs, Kuin., &c., take τὸν λόγον with οἴδατε, and understand τὸ γεν. ῥῆμ. κ.τ.λ. as in apposition with it. “The word *which*, &c., *ye know*, viz. the γεν. ῥ.” But this immediate connexion of λόγ. and οἶδ. is hardly consistent with the interruption of the sense by οὗτος . . . κύριος. (2) Meyer, and Winer, § 64. i. 1, adopt virtually the same construction, but understand ὑμ. οἶδ. to be a taking up of the sense which was broken by (in this case) the two parentheses εὐαγγ. . . . χριστοῦ, and οὗτος . . . κύριος. This also is the rendering of E. V. But it does not sufficiently account for the two clauses parenthesized.—Besides, it is an objection to both these, that the hearers *did not know* the λόγος—‘noverant auditores *historiam* de qua mox, non item *rationes interiores*, de quibus hoc versa,’ Bengel. (3) Rosenm. and others understand κατά, ‘secundum eam doctrinam quam Deus tradi jussit Israelitis,’ or (4) take it as an accusativus pendens, ‘ad sermonem filiis Israel missum quod attinet’ . . . But an accusative is never found thus standing alone, unless there be an anacoluthon, which (3) precludes, and which would, if assumed in (4), give us a construction of unexampled harshness. (5) Grot. and Bez. take τὸν λόγον ὅν, for ὃν λόγον, ‘quem nuncium,’ justifying it by Matt. xxi. 42, and so nearly (6)

Kypke, ‘verbum quod misit . . . illud in omnes habet potestatem,’ a rendering altogether out of all N. T. analogy, as is also (7) that of Heinsius, who understands λόγος as personal, ‘Verbum quod misit Deus, omnium est Dominus,’ a usage confined in the N. T. to the writings of St. John, and, even if admissible, most harsh and improbable here. (8) I agree in the main with De Wette, who joins τὸν λόγον with καταλαμβάνομαι,—and regards ver. 36 as exegetic of οὗτι . . . δεκτός αὐτῷ ἐστι. ‘Of a truth I perceive, &c. . . . (and recognize this as) the word which God sent to the children of Israel, preaching peace (the same phrase occurs Eph. ii. 17, on the same subject, ἐθῶν εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς) through Jesus Christ. (then, for the first time, ἐπ’ ἀληθείας καταλαμβάνόμενος *this also*, on the mention of Jesus Christ, he adds οὗτός ἐστι πάντων κύριος.) He is Lord of ALL MEN’ (with a strong emphasis on πάντων. I the more incline to this, the simplest and most forcible rendering, from observing that so far from ὑμεῖς οἴδατε being (Meyer’s objection) a harsh beginning to a new sentence, it is the *very form* in which Peter began his address to them ver. 28, ὑμεῖς ἐπίστασθε, &c.: and, as there it answers to κάμοι, so here also (ver. 39) to καὶ ἡμεῖς.

διὰ Ἰησοῦ χρ. belongs to εὐαγγελ., not to εἰρήνην.

37. τὸ ῥῆμα] ‘the matter:’ not the *thing*, here or any where else: but the *thing said*, the ‘materies’ of the proclamation, in this case perhaps best ‘the history.’

γενόμενον] Not ‘which took place,’ but, ‘which was spoken,’ ‘published,’ as E. V. See reff. This meaning, which ῥῆμα itself renders necessary, is further supported by καθ’ ὅλης τ. Ἰουδ., which can only be properly said, and is used by Luke (only, see reff.) of a *publication*, or spreading of a rumour, not of the happening of an event or series of events relating to one person.

ἀρξ. ἀπ. τ. Γαλ.] It was from Galilee first that the fame of Jesus went abroad, as Luke himself relates, Luke iv. 14. 37. 44; vii. 17; ix. 6. (xxiii. 5.) Galilee also was the nearest to Caesarea, and may have been for this reason expressly mentioned.

μετὰ τὸ βάπτ.] So also Peter dates the ministry of our Lord in ch.

Ἰωάννης, ³⁸ Ἰησοῦν τὸν ἄπο Ναζαρέθ, ὃς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ ὁ δυνάμει, ὃς διήλθεν ἐν ἐργεσίῳ καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ. ³⁹ καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χῶρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν καὶ ἀνείλαν κρεμάσαντες ἐπὶ ζύλου. ⁴⁰ τοῦτον ὁ θεὸς ἠγάγει ἐν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι οὐ παντὶ τῷ λαῷ, ⁴¹ ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ ἡμῖν, οἵτινες συνεβάγομεν καὶ συνεπίομεν αὐτῷ

a ch. v. 30 refl.
d here only.

b = ch. ii. 4 (27) refl.
e Luke xv. 2, ch. xi. 3.

Ps. c. 5.

c Rom. x. 20 only, from Isa. lxxv. 1.

p John i. 40.
xi. 1 refl.
q = ver. 28 refl.
r Luke iv. 18;
from Isa. lxi.
1. ch. iv. 27.
2 Cor. i. 21.
s = Luke i. 17.
vi. 19 al.
t absol., ch. viii.
4 refl.
u here only.
Ps. xii. 6.
v James ii. 6.
only. Ezek.
xviii. 12.
vv ch. xviii. 10
refl.
w constr., Luke
xxiv. 48 al.
x attr., ch. i. 1
refl.
y = ch. ii. 23 refl.
z ch. v. 30 refl.
from Isa. lxxv. 1.

ins γαρ AD e v Ath Iren.—38. rec ναζαρετ, with A &c: txt BCDE 98. 100. 126. 177 al v syrr copt aeth Did.—for ως εχρ. αυτ., ον εχρ. D Syr ar-erp aeth arm Bas (ms) Faustin.—αγ. πν. D: εν πν. αγ. G.—for ος, ουτος D tol sah Iren Faustin: ως lect 12 Thl¹.—for διηλθ., και ηλθεν 78.—καταδυναστευθεντας D.—υπο τ. σατανα E-gr.—39. rec ημ. εσμεν (supplementary insertion), with GH &c vss Cosm Thl al: txt ABCDE (vm. AD-gr) all syrr Chr Iren (ms).—for παντων, αυτου D: τουτου κ. παντ. Thl².—τε om 137. 163. 180 al.—εν bef ier. om BD lect 1 v (demid al: not am) Syr al (as unnecessary): ins ACE &c Chr Cosm Thl Iren.—ιεροσολυμοις 13.—rec ον ανειλ. (και ομδ, its force not being seen), with (mss?) Iren: txt ABCDEGH most mss v-ms arm syr slav Iren-ms Chr Thl.—rec ανειλον, with GH &c: txt ABCDE 33. 68. 103 al.—40. ηγειρεν ο θ. 13.—μετα την τριτην ημεραν D¹ d.—for αυτον, αυτω D¹ al d vss.—41. ημιν υπο τ. θ. C vss.—συνεψ. αυτω C 133 vss.—aft συνεπ. αυτω, ins kas

i. 22. (See note there.) ³⁸. Ἰησοῦν τ. ἀπ. Ναζ.] The *personal subject* of the *γενόμενον ῥήμα*, q. d. 'Ye know the subject which was preached . . . , viz. Jesus of Naz.'

ὡς ἔχρ. αὐτ.] 'how that God anointed Him . . . , not as Kuin. and Kypke, 'how that God anointed Jesus of N.,' taking αὐτόν as redundant by a Hebraism. See a construction very similar in Luke xxiv. 19, 20.—The fact of the anointing with the Holy Spirit, in His baptism by John, was the historical opening of the ministry of Jesus: this anointing however was not His *first* unction with the Spirit, but only symbolic of that which He had in His incarnation: so Cyril II. in Johan. p. 993 A (cited by Mr. Humphry in loc.), οὐ δὴ πον λέγομεν ὅτι τότε γέγονεν ἄγιος τὸ κατὰ σάρκα χριστός, ὅτε τὸ πνεῦμα τεθεῖται καταβαίνον ὁ βαπτιστής· ἄγιος γὰρ ἦν καὶ ἐν ἐμβρύῳ καὶ μήτρα . . . ἀλλὰ ἐδόται μὲν εἰς σημεῖον τῷ βαπτιστῇ τὸ θέλημα:—which unction abode upon Him, John i. 32, 33, and is alleged here as the continuing anointing which was upon Him from God.—Stier well remarks, how entirely all personal address to the hearers and all doctrinal announcements are thrown into the back-ground in this speech, and the *Person and Work and Office of Christ* put forward as the sole subject of apostolic preaching. καταδυναστ.] Subdued, so that he is their *δυνάστης*,—and this

power used for their oppression. Here, it alludes to physical oppression by disease (see Luke xiii. 16) and possession: in 2 Tim. ii. 26, a very similar description is given of those who are *spiritually* bound by the devil.

ὁ θεὸς ἦν μετ' αὐτ.] So Nicodemus had spoken, John iii. 2: and probably Peter here used the words as well known and indicative of the presence of Divine power and co-operation (see Judg. vi. 16): beginning as he does with the outer and lower circle of the things regarding Christ, as they would be matter of observation and inference to his *hearers*, and gradually ascending to those higher truths regarding His Person and Office, which were matter of *apostolic testimony* and demonstration from Scripture.—His resurrection (ver. 40), His being appointed Judge of living and dead (ver. 42), and the predestined Author of salvation to all who believe on Him (ver. 43).

39. καὶ ἡμεῖς] Answering to ὑμεῖς οἶδατε, ver. 37. 'You know the history as matter of universal rumour: and we are witnesses of the facts.' By this ἡμεῖς Peter at once takes away the ground from the exaggerated reverence for himself individually, shewn by Cornelius, ver. 25 (Stier): and puts himself and the rest of the Apostles in the strictly subordinate place of *witnesses* for Another. ὃν καὶ ἀνείλ.] 'Whom also they killed.' καὶ is not 'yet,' as Kuinoel, but merely introduces, in this case passing

feh. 1. 3 al. fr. ^f μετὰ τὸ ^g ἀναστῆναι αὐτὸν ἐκ ^h νεκρῶν. ⁴² καὶ ⁱ παρήγ- ABCD
 1 Chron. ii. 24. ^j γειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ ^k διαμαρτύρασθαι ὅτι EGH
 Matt. xvii. 9. ^l αὐτός ἐστιν ὁ ^m ὠρισμένος ὑπὸ τοῦ θεοῦ ⁿ κριτὴς ζώντων
 al. ^o καὶ νεκρῶν. ⁴³ ^p τούτῳ πάντες οἱ προφῆται ^q μαρτυροῦσιν, ... κ. νε-
 Josh. vi. 10. ^r ἄφεςιν ἁμαρτιῶν λαβεῖν ^s διὰ τοῦ ὀνόματος αὐτοῦ πάντα ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} 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^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ^{ni</}

ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. ⁴⁵ καὶ ^s ἐξέστησαν ^s Matt. xii. 23 al. οἱ ἑκ περιτομῆς ^u πιστοὶ ὅσοι ^v συνήλθον τῷ Πέτρῳ, ^t Gen. xlii. 33. ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ ^w δωρεὰ τοῦ ἁγίου πνεύματος ^u ch. xvi. 1. ^x ἐκκέχυται. ⁴⁶ ἤκουον γὰρ αὐτῶν ^y λαλούντων ^y γλώσσαις ^u 2 Cor. vi. 15. καὶ ^z μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος ^v Eph. i. 1. ⁴⁷ ^a Μήτι τὸ ὕδωρ ^c κωλύσαι δύνатаί τις ^d τοῦ μὴ ^v ch. i. 21. βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον ^{ix. 39 reff.} ὡς καὶ ἡμεῖς; ⁴⁸ ^e Προσέταξεν τε αὐτοὺς βαπτισθῆναι ἐν ^{w = ch. ii. 38} τῷ ὀνόματι τοῦ κυρίου. τότε ^f ἠρώτησαν αὐτὸν ^g ἐπιμεῖναι ^{reff.} ^h ἡμέρας ^h τινάς. ^{x ch. ii. 17 reff.} ^{y ch. ii. 4 reff.} ^{z = Luke i. 46.} ^{ch. v. 13.} ^{2 Kings vii. 26.} ^{a Matt. vii. 16.} ^{John iv. 29.} ^{Mal. iii. 8.} ^{c Luke vi. 29. Gen. xlii. 6.} ^{d ch. xiv. 18. Luke iv. 42. xxiv. 16. Gen. xlii. 6.} ^{f constr., Luke v. 3. viii. 37. John iv. 40.} ^{g ch. xxi. 4, 10. xxviii. 12, 14. Exod. xii. 39.} ^{h ch. ix. 19. xv. 36. xvi. 12. xxiv. 24 only.}

take? or simple word for compound): txt BEGH most mss ff.—45. for οσοι, οι B v Syr copt sah Vigil al: txt AD-gr EGH ^{mss} (appy) Chr Rebapt al.—συνήλθον B.—του πν. τ. αγ. BD² (του πν. αγ. D¹) al vss: txt AEGH mss (nrly) Chr al: του θεου και αγ. πν. 33. 34.—γλωσσ. ιτεραις D sah: *prævaricatis linguis* d.—εμεγαλυνον 96: *δοξαζοντων* sah Ath.—κυριον 78.—46. rec o π. with D (ειπ. δ. ο π.) EGH nearly all mss Oec Thl: txt AB 180 Chr.—47. δυν. κωλ. τις AB al: δυν. τις κωλ. E 95. 180: τις om 177¹: txt GH most mss Chr Oec Thl.—μη om 33. 34. 37. 180 d Iren Thl¹ (text).—rec καθως κ. ημ. (*corrñ to more usual expr: or to suit ch xv. 8*), with EGH most mss Chr Oec Thl: txt (ωσπερ D) ABD 13. 38. 113. 137. 180.—48. for τε, δε BE 180 copt sah syr al: txt AGH mss (nrly) v æth al.—τοτε προσετ. D Syr.—αυτοις A 33 Syr ar-erp sah.—om βαπτισθ. here, and ins bef τοτε AB al am demid (*corrñ of order*): txt DEGH ^{mss} (nrly) vss Chr Rebapt al.—for του κυρ., ιησου χριστου AB (του χρ. Benth) E al v-mss copt sah æth syr slav Cyr-jer Chr Thl² Jer Rebapt al (*corrñ, as giving more precision to the baptismal formula*): του κυρ. ιησ. 38. 42. 57: txt GH most mss (appy) arr.—for ηρωτ., παρεκαλεσαν D.—προσ αυτους επιμ. (διαμειναι D¹) D v-ed Syr arr æth sah.

once and for all with the necessity of circumcision in the flesh, so can He also, when it pleases him, with the necessity of water-baptism: and warning the Christian church not to put baptism itself in the place which circumcision once held. See further in note on Peter's important words, ch. xi. 16.—The outpouring of the Spirit on the Gentiles was strictly analogous to that in the day of Pentecost; Peter himself describes it by adding (ch. xi. 15), ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἄρχῃ. Whether there was any visible appearance in this case, cannot be determined: perhaps from ver. 46 it would appear not. 45.] We do not read that Peter himself was astonished. He had been specially prepared by the vision: *they had not*.—The λαλεῖν γλώσσαις here is identified with the λ. ἐτέραις γλ. of ch. ii. 4, by the assertion of ch. xi. 15, just cited;—and this again with the ἐλάλουν γλώσσαις of ch. xix. 6:—so that the gift was *one and the same throughout*. On the whole subject, see note, ch. ii. 4. 47.] One great end of the unexpected effusion of the Holy Spirit was, entirely to preclude the question which otherwise could not but have arisen, 'Must not these men be circumcised before

baptism?' τὸ ὕδωρ . . . τὸ πνεῦμα]

The two great PARTS of full and complete baptism: the latter infinitely greater than, but not superseding the necessity of, the former. The article should here certainly be expressed: 'Can any forbid THE WATER to these who have received THE SPIRIT?'

—The expression κωλύσαι, used with τὸ ὕδ., is interesting, as shewing that the practice was to *bring the water to the candidates, not the candidates to the water*. This, which would be implied by the word under any circumstances, is rendered certain, when we remember that they were assembled *in the house*. 48. προσέταξεν] As the Lord Himself when on earth *did not baptize* (John iv. 2), so did not ordinarily the Apostles (see 1 Cor. i. 13—16, and note).

Perhaps the same reason may have operated in both cases,—lest those baptized by our Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor. i. 17, as compared with Acts vi. 2, the ministry of the Word was esteemed by them their higher and paramount duty and office, whereas the subordinate ministration of the ordinances was committed to those who

XI. ¹ Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ἄνθρωποι ὅτι κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἔδειξαν τὸν λόγον τοῦ θεοῦ. ² ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλήμ, ³ διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι ἐισήλθεις πρὸς ἄνδρας ἁκροβυστίαν ἔχοντας καὶ συνέφαγες αὐτοῖς. ⁴ ἄρξάμενος δὲ ὁ Πέτρος ἐξέτιθετο αὐτοῖς καθέξῃς λέγων ⁵ Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἑκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς ὁ θρόνον μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρως ἐμῶν. ⁶ εἰς ἣν ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ⁷ ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι Ἄναστās Πέτρε ὁὔσον καὶ φάγε. ⁸ εἶπον δὲ Μηδαμῶς κύριε, ὅτι κοινὸν ἡ ἀκάθαρτον οὐδέποτε εἰς ἡλθεν εἰς τὸ στόμα μου. ⁹ ἀπεκρίθη δὲ φωνὴ ἐκ δευτέρου

i = ch. ii. 46. xiii. 1. 2 Macc. i. 1. k ch. viii. 14. ref. 1 ch. vi. 7. m Matt. xx. 17. 18. Ebr. ii. 1. n constr., here only. w. dat., Jude 10. Jer. xv. 10. o ch. x. 45 ref. p ch. x. 3. xvi. 40. Luke i. 28. q here only. Gen. xxxiv. 11. ἀπρ., Rom. ii. 25. al 16. Paul only, exc. here. r ch. x. 41 ref. s ver. 15. Luke xiii. 5. t (ch. vii. 21.) = ch. xviii. 26. xxviii. 23. Acts only. h Job xxxvi. 15. λόγον ἐκθήσεται, Jas. Anti. i. 12. 2. u ch. iii. 24. ref. v constr., Luke i. 10, 20 al. Jer. xxxiii. 20. ἡμην, ch. xxii. 19, 20 (Paul). w absol., ch. x. 9 ref. x ch. x. 10 ref. y ch. vii. 31 ref. z ch. x. 11 ref. a b c ch. x. 11 ref. d ch. ix. 25. x. 11 ref. e = ch. xiii. 6. xx. 4. xxviii. 15. 2 Cor. x. 13, 14. Rev. xiv. 20. xlviii. 5. f. f ch. x. 4 ref. g ch. vii. 31 ref. h i k l m ch. x. 12-14. n Matt. xv. 11 only. Dan. x. 3. o p q r ch. x. 15, 16.

CHAP. XI. 1. ακουστον δε εγενετο τοις απ. κ. τοις αδ. τοις (οι D¹) εν τη ιουδ. D Syr: *audito vero apostoli &c d.*—2. rec και οτε (alteration because the fact related seems a consequence of, rather than opposed to, ver 1?), with GH &c vss Chr al: txt ABE all vss Jer Cassiod.—rec ιεροσολυμα, with (D see below) EGH &c Chr al.—διεκριναντο 13.—οι εκ περ. πιστοι 4 arm Cassiod.—D (and simply syr*) reads the verse thus: ὁ μὲν οὖν πέτρος δια ικανον χρονου ηθελησαι (-σε D²) πορευθηναι εις ιεροσολυμα· και προσφωνησας τοις αδελφοις και επιστηριξας αυτοις πολυν λογον ποιουνμενος δια των χωρων (civilitates d) διδασκων αυτοις: ος και (quia el d) κατηντησεν αυτοις και απηγγιλεν αυτοις την χαριν του θεου· οι δε (quia erant d) εκ περιτομης αδελφοι διεκρινοντο προς αυτον (judicantes ad eum d).—3. οτι om 9 aeth: διατι Chr-comm and v-Jer.—rec has ειςηλθεις aft εχοντας (corr'n of arrangement), with EG(-λθεν D) II syr Chr Thl¹: txt AB(-λθεν B) D al v copt sah aeth arm al Thl²: -λθεν κ. συνεφαγεν BG all syr.—συν αυτ. D¹.—4. ο bef πετρο. om ABDE 180 Chr (cf πετρ. above: but here the art is designedly put): txt GH mss (nrly) Oec Thl.—εξετιθει 163.—τα κατεξης D¹ (καθ. D²): om 4¹ copt: aft λεγων 68, 100 Thl².—5. εν ιοπ. πολ. D copt.—ιδον (and in ver 6) H.—εν (2nd) om D¹-gr 96.—καταβαινων (error?) A.—for μεγ., δευτεμενην Syr.—πετρασιν D (see ch x. 11).—και ηλθ. om 68.—αχρι AB? G al: txt B (e sil) EH all: εως D al.—6. τα (thrice) om D¹.—της γης om al: aft θηρ. al: aft ερπ. al.—7. rec ηκ. δε φ. with GH &c syr Chr Thl¹ Oec: και ηκ. D 15. 18. 36 Syr aeth: txt ABE all 13. 25. 27 all v copt sah.—φωνην λεγουσαν lect 12.—αναστα D vss.—8. ιεπα D.—rec παν κοινον (insertion from ch x. 14), with GH &c: txt ABDE 13. 15. 18 all v syr ar-erp sah arm Chr Epiph Dam.—κοιν. τι 27. 29. 69 arm.—9. εγενετο (add δε D²) φωνη εκ του ουρ. προς με D.—rec bef φων. ins μοι (from ch x. 15), with EGH &c vss Chr al: προς με D. om AB 36. 40. 105. 163. 180 al v copt sah arm Epiph.—εκ δευτ. φ. BE al syr Chr Epiph: εκ δ. om D 4 ar-erp.—ins λεγουσα 13. 105. 177² slav.

δικονουν τραπεζαις. ἐν τῷ ὄν. = ἐπὶ τῷ ὄν., ch. ii. 38, where see note. Wahl compares ἀποκτείνειν ἐν τῇ προφάσει ταύτῃ, Lysias, p. 452.

CHAP. XI. 1-18.] PETER JUSTIFIES, BEFORE THE CHURCH IN JERUSALEM, HIS HAVING CONSORTED WITH MEN UNCIRCUMCISED. 1. κατὰ τ. Ἰουδ.] 'in Judæa,' or perhaps more strictly, 'through-

out Judæa.' (See reff.) ὅτι κ. τ. ἔθν.] They seem to have heard the fact, without any circumstantial detail (but see on τὸν ἄγγελον below, ver. 13); and, from the charge in ver. 3,—from some reporter who gave the objectionable part of it, as is common in such cases, all prominence. 3.] οἱ ἐκ περιτομῆς must have come into use later as designating the circumcised gene-

ABDE
GH

ἐκ τοῦ οὐρανοῦ Ἄ ὁ θεὸς ῑ ἐκαθάρισεν σὺ μὴ ῑ κοῖνον. s Luke xiv. 5
 10 τοῦτο δὲ ἐγένετο ῑ ἐπὶ τοῖς, καὶ ῑ ἀνεσπάσθη πάλιν only. Hab.
 ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ ἰδοὺ ῑ ἐξ αὐτῆς τρεῖς t ch. x. 33 reff.
 ἄνδρες ῑ ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ῑ ἡμῖν, ἀπεσταλμέ- u ch. x. 17 reff.
 νοι ἀπὸ Καισαρείας πρὸς με. 12 εἶπεν δὲ τὸ ῑ πνεῦμά μοι v ch. x. 19 reff.
 ῑ συνελθεῖν αὐτοῖς. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελφοί w = ch. ix. 39.
 οὗτοι, καὶ ῑ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρὸς, Luke xxi. 39.
 13 ῑ ἀπήγγειλέν τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ 55? 2
 οἴκῳ αὐτοῦ ῑ σταθέντα καὶ εἰπόντα αὐτῷ ῑ Ἀπόστολον εἰς al. fr.
 ῑ Ἰόππην καὶ ῑ μετὰ πεμφθῆαι Σίμωνα τὸν ῑ ἐπικαλούμενον z Matt. viii. 33.
 Πέτρον, 14 ὃς ῑ λαλήσει ῑ ῥήματα πρὸς σε ῑ ἐν οἷς ῑ σωθήσῃ Luke viii. 20.
 σὺ καὶ πᾶς ὁ ῑ οἶκός σου. 15 ῑ ἐν δὲ τῷ ῑ ἄρξασθαι με i 21 al.
 λαλεῖν ῑ ἐπέπεσον τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ῑ ὥς περ a Luke xviii.
 ῑ καὶ ἐφ' ῑ ἡμᾶς ῑ ἐν ἄρχῃ. 16 ἐμνήσθην δὲ τοῦ ῑ ῥήματος 11, 40. xix.
 κυρίου, ῑ ὥς ῑ ἔλεγεν ῑ Ἰωάννης μὲν ἐβάπτισεν ῑ ὕδατι, 8 ch. ii. 14.
 only, elsw., καθὼς καὶ. 1 John i. l. vi. 64. Gen. i. l. al. Luke only.
 m = ch. x. 28, 38.

—εκαθερίσεν AG 13: εκθαίρισ. H 105: εκθηρε 24. 26. 101. 104: εκθαρε 2. 142 Thl¹.—10. rec παλιν ανεσπ. (see ch x. 16, where παλιν was introduced in this order), with EGH & syr al Chr al: txt ABD 40. 69. 96. 105. 163. 180 v copt aeth arm: ανεσπασθησαν 96. 142.—11. εν om 95.—ημεν (error in transfer?) ABD al: ημιν 96: txt EGH mss (nrly) vss Chr al.—καισαρειας AE, -ραιας D.—12. rec μοι το πν. (corrū of arrangement), with EGH & c: txt ABD v copt sah: μοι και το πν. 137.—συνελθε 46 syrr ar-erp copt: πορευου Syr sah aeth.—rec aft αυτοις ins μηδεν διακρινομενον (interpolation from ch x. 20, as is shewn by the number of variations: some inserting it accurately, some from memory), with EGH & c: -νος (as x. 20) 33. 46, and 46 above) συνελθε (to suit it): μηδεν διακριναντα AB 13. 163. 180, but -νοντα B (Bentl) al: μη διακριναντι Thl²: txt D syrr.—δε om D al: τε Syr al.—οι om 38: αδ. μον 96.—13. for τε, δε ABD 18. 33. 36 v copt syr ar-erp arm (appy) Chr Thl² (corrū to more usual particle): txt EGH most mss Syr aeth (om sah) al Thl¹ Oec.—ιδεν AH.—τον (bef agy.) om D: add του θεου 27. 29 al.—αυτω om AB copt aeth: txt DEGH mss (appy) vss Chr al.—rec aft ιουπ. ins ανδρας (from ch x. 5), with EGH & syr al Chr al: but om ABD al v Syr ar-erp sah copt aeth arm.—14. for σωθ., ωφεληθηση 177.—15. λαλ. αυτοις D aeth.—επεισεν D al.—επ αυτοις D¹.—ως D.—16. εμνησθημεν A.—του κυρ. ADE all Thl¹ (alteration to more usual constr, but the expr is characteristic of Peter: see I Pet. i. 25): txt B(e sil)GH all Chr Thl² Oec.—aft ελεγ. ins οτι 38. 69 all slav-ms Thl¹ Aug.—

rally: in this case *all* those spoken of would belong to the circumcision. Luke uses it in the sense of the *time when he wrote* the account.

4.] 'Having begun, set forth the account.' i. e. 'begun and set forth:' not for ἤρξατο ἐκτιθέναι, as Kuinoel.

5.] ἦλθ. ἄχρ. ἐμοῦ is a fresh detail.

12. οὗτοι.] They had accompanied him to Jerusalem, and were there to substantiate the facts, as far as they had witnessed them.

13. τὸν ἄγγελον.] The art. almost looks as if the history of Cornelius's vision were known to the hearers. The difference between the vision of Cornelius and that of Peter is here again strikingly marked, while the latter is merely 'praying in the city of Joppa,' no place nor circumstance being named, the former sees the angel 'standing

in his house.'—Notice also that Peter never names Cornelius in his speech—because he, his character and person, was absorbed in the category to which he belonged,—that of men uncircumcised.

14. ἐν οἷς σωθ. κ.τ.λ.] This is implied in the angel's speech:—especially if the prayer of Cornelius had been for such a boon, of which there can be little doubt.

15. ἐν δὲ τῷ ἄρξασθαι . . .] See note on ch. x. 44, as also for the rest of the verse.

16.] ch. i. 5. This prophecy of the Lord was spoken to his assembled followers, and promised to them that baptism which was the completion and aim of the inferior baptism by water administered to them by John. Now, God had Himself, by pouring out on the Gentiles the Holy Spirit, in-

ⁿ Matt. iii. 11. ^o ὑμεῖς δὲ βαπτισθήσεσθε ^p ἐν πνεύματι ἁγίῳ. ¹⁷ Εἰ οὖν ^{ABDE}
^{ch. i. 5} 1 Cor. ^q τὴν ἰσὴν ^r δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, ^{GH}
^o Luke vi. 34. ^p ch. ii. 38 reff. ^q ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ δὲ
^r = Exod. iii. ^s τίς ἡμῶν δυνατὸς ^t κωλύσαι τὸν θεόν; ¹⁸ Ἀκούσαντες δὲ
^u Luke ix. 49 ^v ταῦτα ἡσύχασαν καὶ ^w ἐδόξαζον τὸν θεὸν λέγοντες
^{ch. x.} 47. ^x Ἄραγε καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν ^y μετάνοιαν ἔδωκεν
^t Luke xiv. 3. ^z εἰς ζωὴν.
^u Matt. ix. 8 al. ¹⁹ Οἱ μὲν οὖν ^a διασπαρέντες ^b ἀπὸ τῆς ^c θλίψεως τῆς
^v Matt. vii. 29. ^w γενομένης ^x ἐπὶ Στεφάνῳ ^y διήλθον ^z ἕως Φοινίκης καὶ
^{xxvi. 26.} ^{Gen. xxvi. 9.} Κύπρου καὶ Ἀντιοχείας. μηδενὶ ^d λαλοῦντες τὸν ^e λόγον
^w = ch. xx. 21. ^{2 Tim. ii. 25.} ^x = Rom. x. 1.
^{vi. 22.} Jude ^y ch. viii. 1, 4 only. ^{Ezek. xxii. 15.} ^z = Matt. xxviii. 4. ^{Ezek. xxxi. 16.}
^{21.} See 2 Cor. vii. 10. ^a = ch. xx. 23 al. ^{2 Chron. xx. 9.} ^b = ch. iii. 16. ^{viii. 2 al.} ^c Luke
^{ii. 15.} ch. ix. 38 reff. ^d ch. iv. 29, 31. ^{viii. 23 al.}

εν υδ. 42.—17. ο θεος om D aeth Aug Rebapt.—χριστον om 14. 27. 29 al slav-ms.—δε
 om ABD all v Syr aeth arm Chr Did Thl² Aug Ambr Jer Rebapt (as unnecessary, not
 seeing its force): ins EGH all sah syr Thl¹.—for τις, τι arm.—δυνατος om 34 al copt.—
 aft τον θεον, add του μη δουναι αυτοις πνευμα αγιον (so far 8 also) πιστευσασιν επ
 αυτω D and a few lat-mss: simply syr*.—18. (om 34) εδοξασαν BD² (εδοξαν D¹) 180
 vss (nrly) Chr (text) Thl²: txt AE &c.—λεγοντα 57.—αρα ABD 40. 65. 133 sah (γε
 omd, its force not being seen: cf note): forsitan d Syr ar-erp: utique c: txt EGH most
 mss Chr al.—εν τ. εθν. 35. 99.—εις ζ. εδωκ. ABD 180 al? am tol demid (cornu of
 arrangement): txt EGH all vss Chr al.—19. επι στεφανου AE 40. 45 al lect 12 d v (sub
 Stephano) Thl¹: απο του στεφανου D (corrm) txt: B(e sil)GH mss (nrly) vss Chr
 Thl² Oec.—διηλομεν 180.—αντιοχιας and so passim AE.—μονοις D v.—20. rec εις ελθ.

cluded them in the number of these ὑμεῖς, and pronounced them to be members of the church of believers in Christ, and partakers of the Holy Ghost, the end of baptism. This (in all its blessed consequences, = the gift of μετάνοια εἰς ζωὴν, ver. 18) was (ver. 17) the ἰση δωρεὰ bestowed on them: and, this having been bestowed,—to refuse the symbolic and subordinate ordinance,—or to regard them any longer as strangers from the covenant of promise would have been, so far as in him lay, κωλύσαι τὸν θεόν.

17.] πιστεῦσασιν belongs to both αὐτοῖς and ἡμῖν; setting forth the strict analogy between the cases, and the community of the faith to both. τίς ἡμῶν

δυν.] A junction of two questions: (1) Who was I that I should . . . , as Exod. iii. 11,—and (2) Was I able to . . .

δέ here (omitted in some MSS, the transcribers not being aware of the construction) brings out the contrast after εἰ οὖν, as frequently after ἐπεὶ, e. g. Od. ξ. 178, τὸν ἐπεὶ θιέψαν θιοὶ, ἐννέϊ ἴσον . . . τοῦ δὲ τις ἀθανάτων βλάβη φρένας ἔνδον ἔισας: Herod. iii. 68, εἰ μὴ αὐτὴ Σμῆρδιν . . . γινώσκεες, σὺ δὲ παρὰ Ἀπόσσης πύθου. See more exx. in Hartung, Partikellehre, i. p. 184.

18.] ἄραγε is more than ἄρα. γε has the effect of insulating the sentence, q. d. whatever may be the consequences, or however mysterious the proceeding to us, this at least is plain, that God &c. Com-

pare Matt. vii. 20, 'therefore, whatever they profess, from their fruits,' &c.: and the other reff.: and see Hartung's chap. on γε in his Partikellehre, vol. i. p. 344, ff. εἰς ζωὴν] to be taken with ἔδωκεν, not with τὴν μετάνοιαν, which would be more probably τὴν εἰς ζωὴν, 'hath given unto the G. also repentance,—that they may attain unto life.'

19—30.] THE GOSPEL PREACHED ALSO IN ANTIOCH TO GENTILES. BARNABAS, BEING THEREUPON SENT BY THE APOSTLES FROM JERUSALEM, FETCHES SAUL FROM TARSAUS TO ANTIOCH. THEY CONTINUE THERE A YEAR, AND, ON OCCASION OF A FAMINE, CARRY UP ALMS TO THE BRETHREN AT JERUSALEM. Our present section takes up the narrative at ch. viii. 2. 4. In vv. 19—21 it traverses rapidly the time occupied by ch. ix. 1—30, and that (undefined) of Saul's stay at Tarsus, and brings it down to the famine under Claudius.

19. μὲν οὖν] A resumption of what had been dropt before, see ch. viii. 4, continued from ver. 2: not however, without reference to some narrative about to follow which is brought out by a δέ, answering to the μὲν,—see ch. vi. i. 5, also ch. ix. 31, 32; xxviii. 5, 6,—and implying, whether by way of distinction or exception, a contrast to that μὲν. ἐπὶ Στ.] 'on account of Stephen,' see reff. Wolf, Kuin., Olsh., &c. render it 'after St.:' the Vulg.

εἰ μὴ μόνον Ἰουδαίοις. ²⁰ ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες ^{c constr. ch. v. 42. vti 35. xvi. 18. Gal. i 16} Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ^{f Luke i. 86. h. xiii. 11 only. 1 Kings xxii. 17. 2 Kings xiv. 19. g here only. h ch. ix. 35 reff.} ἐλάλουν καὶ πρὸς τοὺς Ἕλληνας ^e εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. ²¹ καὶ ἦν ¹ χεὶρ κυρίου μετ' αὐτῶν, ² πολὺς τε ³ ἀριθμὸς ὁ πιστεύσας ^h ἐπίστροψεν ἐπὶ τὸν

(perhaps from ver 3), with H all v Syr ar-pol Thl: txt ABDEG all copt sah syr al Chr. —rec aft ελαλ. om και (as not being understood, the whole sense having been confused by the reading ελληνιστας below), with DEGH mss vss (nrlly) Chr al: ins AB 27. 29. 69. 163.—40 v aft και ins συνεζητουν.—rec ελληνιστας (apparently altogether a mistake, as no sense can be yielded by it: see note), with B(e sil)D²EGH mss (appy) (v and many versions do not seem to observe the distinction) Chr (text) Oec (text) Thl (text): txt AD¹ Euseb Chr (comm) Oec (comm) Thl² Cassiod (gentiles).—κυρ. ημων lect 12.—aft ιησ. add χριστον D 96.—21. ην δε D-gr.—aft αυτων, ins του (εις το) ιασθαι αυτους (from Luke v. 17) 25. 27. 29 all.—rec bef πιστ. om ο (as unnecessary, not perceiving its force), with DEGH &c: ins AB 180.—προς τ. κυρ. 180.—κυρ. ιησ. 38.—

sub Stephano, reading ἐπὶ Στεφάνου.

διήλθον] so ch. viii. 4. 40; ix. 32.

Φοινίκης] properly, the strip of coast, about 120 miles long, extending from the river Eleutherus (near Aradus), to a little south of Tyre, and belonging at this time to the province of Syria: see ch. xv. 3; xxi. 2. Its principal cities were Tripolis, Byblos, Sidon, Tyre, and Berytos. It is a fertile territory, beginning with the uplands at the foot of Lebanon, and sloping to the sea, and held a distinguished position for commerce from the very earliest times. See Winer, RWB.

Κύπρου] Cyprus was intimately connected by commerce with Phœnice, and contained many Jews (οὐ μόνον αἱ ἡπειροὶ μεστὰι τῶν Ἰουδαϊκῶν ἀποικῶν εἰσιν, ἀλλὰ καὶ νήσων αἱ δοκιμώταται, Εὐβοία, Κύπρος, Κρήτη. Philo, Leg. ad Caium, § 36. See also Jos. Antt. xiii. 10. 4). See on its state at this time, note on ch. xiii. 7.

Ἀντιοχείας] A city in the history of Christianity only second in importance to Jerusalem. It was situated on the river Orontes, in a large, fruitful, and well-watered plain, 120 stadia from the sea and its port Seleucia. It was founded by Seleucus Nicator, who called it after his father Antiochus. It soon became a great and populous city (Ἀντ. ἡ μεγάλη, Philostr. Apoll. i. 16), and was the residence of the Seleucid kings of Syria (1 Macc. iii. 37; vii. 2; xi. 13. 44; 2 Macc. v. 21), and (as an 'urbs libera,' Pliny, v. 18) of the Roman proconsuls of Syria. Josephus (B. J. iii. 2. 4) calls it μεγέθους τε ἔνεκα καὶ τῆς ἄλλης εὐδαιμονίας τρίτον ἀδηρίτως ἐπὶ τῆς ὑπὸ Ῥωμαίοις οἰκουμένης ἔχουσα τόπον. Seleucus the founder had settled there many Jews (Jos. Antt. xii. 3. 1. See also xiv. 12. 6. B. J. ii. 18. 5; vii. 3. 3—and contr. Apion. ii. 4, αὐτῶν γὰρ ἡμῶν οἱ τὴν Ἀντιόχειαν κατοικοῦντες, Ἀντιοχεῖς ὀνομάζονται τὴν γὰρ πολιτείαν

αὐτοῖς ἔδωκεν ὁ κτίστης Σέλευκος), who had their own Ethnarch. The intimate connexion of Antioch with the history of the church will be seen as we proceed. A reference to the principal passages will here be enough: see vv. 22. 26, 27; ch. xiii. 1; xv. 22. 35 ff.; xviii. 22. It became afterwards one of the five great centres of the Christian church, with Jerusalem, Rome, Alexandria, and Constantinople. Of its present state (Antakia, a town not one-third of its ancient size) a view is given in C. and H. where also, vol. I. pp. 131 ff., is a minute and interesting description of the city and its history, ancient and modern. See also Mr. Lewin's Life and Epistles of St. Paul, vol. I. p. 108 ff. (Principally from Winer, RWB.)

20. Κυρηναῖοι] of whom Lucius mentioned ch. xiii. 1, as being in the church at Antioch, must have been one. Symeon called *Niger*, also mentioned there, may have been a Cyrenean proselyte.

ἐξ αὐτῶν] not, of these, last mentioned Jews: but, of the διασπαρέντες. This both the sense and the form of the sentence (μὲν οὖν . . . δέ) require.

Ἕλληνας] The retaining and advocacy of the reading Ἑλληνιστάς has mainly arisen from a mistaken view that the baptism of Cornelius must necessarily have preceded the conversion of all other Gentiles. But that reading gives, in this place, no assignable sense whatever: for (1) the *Hellenists* were long ago a recognized part of the Christian church,—(2) among these διασπαρέντες themselves in all probability there were many Hellenists,—and (3) the term Ἰουδαῖοι includes the Hellenists,—the distinctive appellation of pure Jews being not Ἰουδαῖοι, but Ἑβραῖοι, ch. vi. 1. Nothing to my mind can be plainer, from what follows respecting Barnabas, than that these Ἕλληνας were GENTILES, uncircumcised; and that their con-

i Luke v. 15. κῆρυον. ²² ἡκούσθη δὲ ὁ ἰ λόγος ^k εἰς τὰ ὦτα τῆς ἑκκλη- ABDE
 vii. 17 only. σίας τῆς ἐν Ἱερουσαλὴμ ἰ περι αὐτῶν, καὶ ^m ἐξαπέστειλαν GH
 ὁ Ν. περι ἡμῶν. Xen. Ἰαν. vi. 6. 13. Βαρνάβαν ⁿ διελθὲν ἕως Ἀντιοχείας. ²³ ὅς ^o παραγενό-
 k Matt. x. 27. μενος καὶ ἰδὼν τὴν ^p χάριν τὴν τοῦ θεοῦ ἐχάρη, καὶ
 Luke i. 34. 13. 44. 1a. v. 9. μνησθὲν τὴν ^q καρδίαν τῆς ἐκκλησίας ^s προσμένειν
 l ch. viii. 1 al. παρεκάλει πάντας τῇ ^r προθέσει τῆς καρδίας ^s προσμένειν
 m ch. vii. 12 refl. q τῷ κυρίῳ, ²⁴ ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ ^t πλήρης πνεύματος
 n ver. 19 refl. ἁγίου καὶ πίστεως. καὶ ^u προσετίθη ὄχλος ^v ἰκανὸς τῷ
 o absol. Luke xii. 51 refl. κυρίῳ. ²⁵ ^w ἐξήλθεν δὲ ^x εἰς Ταρσὸν ^y ἀναζητῆσαι Σαῦλον,
 p = John i. 14. s = ch. xiii. 43 only. Wisd. iii. 9. t ch. vi. 3, 8. Luke iv. 1 al.
 q ch. i. 6. u ch. i. 14. v Mark x. 46. Luke vii. 12. ch. xix. 26. w Matt. xi. 7 al. fr. John i. 44.
 r = 2 Tim. iii. 10. 2 Macc. iii. 8. x Luke ii. 44 only. Job iii. 4. x. 6.

22. τῆς οὐσης ἐν BE 13. 163. 180 Chr.—rec ιεροσολυμοῖς (corrη: cf ver 2), with EGH &c: txt ABD 180 sah.—τα περι αυτων E Chr.—εξαπεστειλε 96.—διελθειν om AB vss v Syr ar-erp copt aeth arm (as unnecessary; to simplify the constr: but διελθ. εως is in Luke's manner: see ver 19 ref): ins DEGH mss (appy) syr (ελθειν sah).—εως της αυτ. D¹: εις (την) αυτ. 32. 42 al.—23. ος και παραγ. D-gr.—rec aft την χαριν om την (as unnecessary: no reason can be given for its insertion in so unusual a connexion. It has peculiar force, see note), with DE &c: but ins AB &c.—bef τω κυρ. B 40 al v sah slav ins εν.—24. for αγαθ., vigilans arm.—aft πιστ., ins και προσευχης lect 12.—τω κυρω om B.—25. rec aft ταρσ. ins ο βαρναβας (supplementary), with EGH &c vss Chr al: om AB (D see below) 36. 69. 100. 180 v-ms Syr copt sah arm.—rec aft ενρ. ins αυτων (supplementary), with GH &c syr†: om ABE all lectt 5. 12. 18 Chr Chron.—

version took place before any tidings had reached Jerusalem of the divine sanction given in the case of Cornelius. See below.

21. ἦν χεῖρ κυρ. μ. α.] By visible manifestations not to be doubted, the Lord shewed it to be His pleasure that they should go on with such preaching; αὐτῶν being, the preachers to the Gentiles, whose work the narrative now follows. 22.]

ἦκ. εἰς τ. ὦτα, a Hebraism, see reff. Βαρνάβαν] himself a Cyprian, ch. iv. 36.—His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria (nor can he in any distinctive sense, be said to have been an Apostle, as they were: see ch. xiv. 14, and note): but more probably, from what follows, the intention was to ascertain the fact, and to deter these persons from the admission of the uncircumcised into the church: or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, one by birth with the agents, and of a liberal spirit, shews sufficiently that they wished to deal, not harshly, but gently and cautiously,—whatever their reason was.

23, 24.] It is on these verses principally that I depend as determining the character of the whole narrative. It certainly is implied in them that the effect produced on Barnabas was something different from what might have been expected: that to sympathize with the work was not the intent of his mission, but a result brought about by the sight of the effects of divine

grace (τ. χάρ. τὴν τοῦ Θεοῦ, not merely, 'the grace of God,' but 'the grace which [evidently] was that of God:' the expr. is deliberately used) on a good man, full of the Holy Ghost and of faith. And this is further confirmed to my mind by finding that he immediately went and sought Saul. He had been Saul's friend at Jerusalem: he had doubtless heard of the commission which had been given to him to preach to the Gentiles: but the church was waiting the will of God, to know how this was to be accomplished. Here was an evident door open for the ministry of Saul, and, in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin his work in Antioch. And it was here, more properly, and not in Caesarea, that the real commencement of the Gentile church took place,—although simultaneously, for the convincing of the Jewish believers at Jerusalem, and of Peter, and for the more solemn and authorized standing of the Gentile church, the important events at Caesarea and Joppa were brought about.

23. παρεκάλει] in accordance with his name, which (iv. 36) was interpreted νῖδος παρακλησίως. 25.] This therefore took place after ch. ix. 30: how long after, we have no hint in the narrative, and the question will be determined by various persons according to the requirements of their chronological system. Wieseler and Schrader make it not more than from half a year to a year: Dr. Burton, who places the conversion of Saul in A.D. 31,—nine

καὶ εὐρὼν ἤγαγεν εἰς Ἀντιόχειαν. ²⁶ ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον ^y συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ^v ἱκανόν, ^z χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς ^a Χριστιανούς.

²⁷ Ἐν ταύταις δὲ ταῖς ἡμέραις ^b κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. ²⁸ ἀναστὰς δὲ εἷς ἐξ

y ch. iv. 26 reff.
z = Rom. vii. 3
only. χρημα-
τίζειν Φιλ-
ῶν, Jos.
Antt. xiii. 11,
3 al.
a ch. xxvi. 28.
1 Pet. iv. 16
only.
b ch. viii. 5 reff.
c = Mark xiv.
57, 60. ch. i.
15. vi. 9 al.

rec aft ηγαγ. ins αυτον (supplementary), with EGH &c: om AB all v arm Chron Thl.—The verse stands thus in D syr-marg: ακουσας δε οτι σαυλος εστιν εις θαρσον (ταρ. D²) εξηλθεν αναζητων αυτον· και ως συντυχων (et cum invenissent depraeabantur d, qui cum collocutus esset cum eo syr-marg) παρεκαλεσεν αυτον (om D¹) ελθειν εις αντιοχειαν.—26. rec αυτους (corr of constr), with GH &c Chr al: txt ABE 13. 105. 180.—rec bef ενι. om και (as unnecessary), with EGH &c: ins AB (v) syr Ath Vig.—ολον om E sah Chr.—εν (1st) om GH (and appy D) all Thl.—πρωτως BD² 163: πρωτους (or -τος?) 180.—εις αυτ. A.—The verse stands thus in D¹: οιτινες παραγενομενοι ενιαυτον ολον συνεχυθησαν (-αχυθηναι Börn) (congregati sunt syr-marg) οχλον ικανον· και τοτε πρωτον (-ως D¹?) εχρηματισεν (-σαν?) εν αυτ. οι μαθ. χρ.; and syr marg has the former part: d somewhat varies: D² is uncertain.—27. αυταις B: εκειναις sah.—δε om 80.—28. D Aug read for αναστ. δε εις,—ην δε πολλη αγαλλιασις· συνεστραμ-

years. Speaking *à priori*, it seems very improbable that any considerable portion of time should have been spent by him before the great work of his ministry began. Even supposing him during this retirement to have preached in Syria and Cilicia,—judging by the analogy of his subsequent journeys, a few months at the most would have sufficed for this. For my own view, see Prolegg. to Acts, § 5.

26. Χριστιανούς.] This name is never used by Christians of themselves in the N. T. (but οἱ μαθηταί, οἱ πιστοί, or οἱ πιστευόντες, οἱ ἀδελφοί, οἱ ἅγιοι, οἱ τῆς ὁδοῦ), only (see reff.) as spoken by, or coming from, those without the church. And of those, it cannot have arisen with the Jews, who would never have given a name derived from the Messiah to a hated and despised sect. By the Jews they were called Ναζωραῖοι, ch. xxiv. 5, and Galilaeans: and Julian, who wished to deprive them of a name in which they gloried (see below), and to favour the Jews, ordered that they should not be called Christiani, but Galilaei. Greg. Naz. Orat. iii. p. 81 (see Humphry, Comm. on Acts, p. 83). That it has a Latin form is no decided proof of a Latin origin: Latin forms had become naturalized among the Greeks, and in this case there would be no Greek adjective so ready to hand as the Latin possessive, sanctioned as it was by such forms as Pompeiani, Caesariani, Herodiani (Christus being regarded as a proper name, see Tacit. Ann. xv. 44, '... quos vulgus... Christianos appellabat. Auctor ejus nominis Christus, Tiberio impitante, per procuratorem Pontium Pilatum supplicio affectus erat'). The name soon became matter of glorying among its bearers: ref. 1 Pet.,

Eus. H. E. v. 1, in the epistle of the churches of Lyons and Vienne, τοῦ ἡγεμόνος... μόνον τοῦτο πυθόμενον εἰ καὶ αὐτοῖς εἶη Χριστιανός, τοῦ δὲ (Epagathus) λαμπροτάτῃ φωνῇ ὁμολογήσαντος, . . . and again, πρὸς πάντα τὰ ἐπρωτημένα ἀπεκρίνατο (Sanctus) τῇ Ῥωμαικῇ φωνῇ, Χριστιανός εἰμι. And in the Clementine Liturgy (Humphry, p. 84),—εὐχαριστοῦμέν σοι, ὅτι τὸ ὄνομα τοῦ χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοὶ προσωκειώμεθα.—Before this, while the believers had been included among Jews, no distinctive name for them was needed: but now that a body of men, compounded of Jews and Gentiles, arose, distinct in belief and habits from both, some new appellation was required.—It may be observed, that the inhabitants of Antioch were famous for their propensity to jeer and call names; see instances in C. and H. i. p. 130, note 4.

27. ἐν τ. τ. ἡμ.] It was during this year, ver. 26. προφῆται.] Inspired teachers in the early Christian church, referred to in the Acts (ch. xiii. 1; xv. 32; xix. 6; xxi. 9, 10), and in the Epistles of Paul (Rom. xii. 6. 1 Cor. xii. 10. 28, 29; xiii. 2 8; xiv. 6. 29—37. Eph. ii. 20; iii. 5; iv. 11; 1 Thess. v. 20). They might be of either sex (ch. xxi. 9). The foretelling of future events was not the usual form which their inspiration took, but that of an exalted and superhuman teaching, ranked by St. Paul above 'speaking with tongues,' in being the utterance of their own conscious intelligence informed by the Holy Spirit. This inspiration was, however, occasionally, as here, and ch. xxi. 10, made the vehicle of prophecy, properly so called.

28. Ἀγαβός.] The same who prophesied Paul's imprisonment in

d John xii. 33. xviii. 32; xxi. 19, ch. xxv. 27. Rev i. 1 only. Esth. ii. 22. constr. here only. e ch. i. 2 xxi. 4. Rom. v. 5. Eph. iii. 16. 2 Thess. ii. 2 al. L P. f Gen. i. Luke xv. 14 (par read). g ch. xxv. 15. xxvii. 10, w. h. ut., Acts only. See Winer, § 45. h Mark xv. 33. ch. v. 11. i = Luke ii. 1. xxi. 26. (Isa. xxiv. 4.) k = Luke iii. i. iv. 27. n ch. ii. 23 reff. constr. here only. o = ch. vi. 1. 2 Cor. ix. 1, 12, 13. p = Phil. iv. 16. q Luke xiii. 4. ch. i. 20 al. r = here for first time, aff., passim. s ch. ii. 23. vii. 25 al. 2 Chron. xxxiv. 14. t ch. xix. 23 only. 2 Macc. xii. 15. See Rom. ix. 9. u Matt. xxv. 50. Luke xx. 19. Gen. xxii. 12. constr. here only. (See ch. iv. 3, v. 18. xxi. 27. Deut. xii. 7. xv. 10.) v ch. vii. 8 reff. w = ch. v. 5 (xxvii. 44). x absol., Matt. xvi. 18. ch. xx. 28 al. Dent. xxi. 1, 3. y = ch. iii. 23 reff.

μενον δε ημων εφη εις . . . —εσημαινεν B d v Chron Aug: txt (εφη σημειων D-gr) AEGH mss (appy).—μεγαλην ABD² 27. 29. 40. 100 Epiph Euthal Chron (*corr.*, the Dorians and later Greeks using λιμος in the fem. This appears by λιμος μεγας being unquestioned in Luke iv. 25. In Luke xv. 14 it has been altered, as here, to fem. See Meyer, and Lobeck on Phryn., p. 188): txt D¹EGH &c Chr Chron al.—εσεισθαι om all lect 12.—γενεσθαι lect 12.—ητις (see above) ABDE 12. 27. 29. 40 al Epiph Euthal Chron: txt GH &c Chr al.—και om ABD 33. 34. 40. 105. 133 vss Chron (*as unnecessary, its force not being seen*): ins EGH most mss syr (copt) ar-pol Chr al.—rec κλ. καισαρος (*supplementary*), with EGH &c vss Chr Cassiod al: txt ABD 40 v copt sah æth arm Chron.—29. δε om 163.—rec ηνπορ. with G &c Chr al: txt ABD (οι δε μαθ. καθως ευπορουντο D)EH all Thl¹.—ωρισεν A 95¹ al.—30. for ο, οι G.—for τους, αυτους (or for τ. πρεσβ.) lect 12.—προς om B 34 copt.

CHAP. XII. 1. τας χ. ηρ. ο β. D.—aft εκκλ. add εν τη ιουδαία D syr*.—2. δε om 96

Jerusalem, ch. xxi. 10, ff. From the form of his announcement *there*, we may infer the manner in which he εσήμαινεν διὰ τοῦ πνεύματος *here*. It was τὰδε λέγει τὸ πν. τὸ ἄγιον. ὅλην τ. οἰκουμένην] not, 'all Judæa,' though in fact it was so: the expression is a hyperbolical one in ordinary use, and not to be pressed as strictly implying that to which its literal meaning would extend. That it occurs in a *prophecy* (Meyer) is no objection to this: the scope and not the wording of the prophecy is given. But see below. ἐπὶ Κλαυδίου] In the *fourth* year of Claudius, A.D. 44, there was a famine in Judæa and the neighbouring countries (Jos. Antt. xx. 2. 5). And three others are mentioned during his reign: one in Greece (Eus. Chron. i. 79), and two in Rome (Dio Cassius, lx. 11. Tacitus, Ann. xii. 43), so that *scarcity ἐπὶ Κλαυδίου did extend through the greater part of the 'orbis terrarum,'* if it be thought necessary to press the words of the prophecy. The queen Helena of Adiabene and her son Izates helped the Jews with subsidies on the occasion (Jos. ibid., see also xx. 5. 2, where he calls it τὸν μέγαν λιμόν), both of corn and money.—I do not believe that the words ἐπὶ Κλ. imply that

the events just related were not also in the reign of Claudius: but they are inserted to particularize the famine as being that well-known one, and only imply that the author was not writing under Claudius. 29.] There is no need to suppose that the prophecy of Agabus preceded by any long time the outbreak of the famine: nor would it be any derogation from its prophetic character to suppose it even coincident with its first beginnings; it was the *greatness* and *extent* of the famine which was particularly revealed, and which determined the Christians of Antioch to send the relief. τῶν δ. μαθ. κ.τ.λ. is a mixture of two constructions, οἱ δὲ μαθηταὶ καθὼς ἠμπορεῖτό τις αὐτῶν.—The church at Jerusalem was poor, probably in connexion with the community of goods, which would soon have this effect; see ch. ii. 45, note. 30. πρεσβυτέρους] These were the *overseers* or *presidents* of the congregation,—an office borrowed from the synagogues,—and established by the Apostles in the churches generally, see ch. xiv. 23. They are in the N. T. identical with ἐπίσκοποι, see ch. xx. 17. 28. Titus i. 5. 7. 1 Pet. v. 1, 2. So Theodoret on Phil. i. 1, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ: ἀμφοτέρα γὰρ εἶχον

ABDE
GH

Ἰωάννου ^z μαχαίρα. ³ ἰδὼν δὲ ὅτι ^a ἀρεστόν ^b ἔστιν τοῖς ^z Matt. xxvi. 47, &c.
 Ἰουδαίοις, ^c προσέθετο ^d συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ ^{Exod. xv. 9.}
 αἱ ἡμέραι τῶν ^e ἀζύμων. ⁴ ὃν καὶ ^f πιάσας ^g ἔθετο εἰς ^{a ch. vi. 2 ref., b pres., John i. 40 ref., c = Luke xiv. 17, Mark xiv. 11. xx. 11, 12 only. Gen. iv. 2, viii. 12, xiii. 29. d ch. i. 16 ref. e Matt. xxvi. 17. Mark xiv. 12 al. Levit. xxiii. 6. f John vii. 30 ref. g = ch. iv. 3. xii. 29. Gen. xii. 10.}

sah: καὶ ἀνελεν D æth al: ἀνελ. ἔε καὶ 76. 177²: ἰωαννον (as usual) D.—μαχαίρη AD².—3. rec καὶ ἰδ. (arry corrū to avoid recurrence of δε: or perhaps as agreeing better with the continuation of the same line of conduct) with DGH &c vss Chr (text) al: txt ABE all v lux copt sah Chr (comm).—aft ἰουδαίοις, ins η επιχειρησεις (comprehensio d) αὐτου ἐπὶ τοὺς πιστοὺς D.—συνεθετο 177.—τον συλλ. (συνλ. E) E al.—ἦσαν . . . ἀζύμων om 4¹. 35.—rec bef ημεραι om αι (as unnecessary), with B(e sil)GH all Chr₁ Oec: ins ADE all Chr₁ Thl.—4. for ον καὶ, τουτον D.—εν φυλακῃ E.—παρα-

κατ' ἐκείνον τὸν καιρὸν τὰ ὄνόματα. The title *ἐπίσκοπος*, as applied to one person superior to the *πρεσβύτεροι*, and answering to our 'bishop,' appears to have been unknown in the apostolic times.—Respecting the chronology of this journey to Jerusalem, see note on ch. xii. 25, and Prolegg. to Acts, § 5.

CHAP. XII. 1—25.] PERSECUTION OF THE CHURCH AT JERUSALEM BY HEROD AGRIPPA. MARTYRDOM OF JAMES THE BROTHER OF JOHN. IMPRISONMENT AND MIRACULOUS DELIVERANCE OF PETER. DEATH OF HEROD AT CÆSAREA. RETURN OF BARNABAS AND SAUL FROM JERUSALEM TO ANTIOCH. 1. κατ' ἐκ. τ. καιρ.] Before the arrival of Barnabas and Saul in Jerusalem. The famine in Judæa broke out under Cuspius Fadus, and continued under Tiberius Alexander, procurators of Judæa. Now Cuspius Fadus was sent to Judæa by Claudius on the death of Agrippa (i. e. after Aug. 6, A.D. 44). The visit of Barnabas and Saul must have taken place about the time of, or shortly after, Agrippa's death.

Ἡρώδης ὁ βασιλεὺς] HEROD AGRIPPA I., grandson of Herod the Great,—son of Aristobulus and Berenice (Jos. Antt. xvii. 1. 2. B. J. i. 28. 1). Having gone to Rome, to accuse Herod the Tetrarch (Antipas), and fallen under the displeasure of Tiberius for paying open court to Caius Cæsar (Caligula), he was imprisoned and cruelly treated; but, on the accession of Caligula, released, and at once presented with the tetrarchy of Philip (Trachonitis),—who had lately died,—and the title of king. On this, Antipas, by persuasion of his wife Herodias, went to Rome, to try to obtain the royal title also, but was followed by his enemy Agrippa, who managed to get Antipas banished to Spain, and to obtain his tetrarchy (Galilee and Peræa) for himself. (Jos. Antt. xix. 3. 2.) Finally, Claudius, in return for services rendered to him by Agrippa, at the time of Caligula's death, presented him with Samaria and Judæa (about 41 A.D., Jos. Antt. xix. 5. 1), so that he now ruled (Jos. ibid.)

all the kingdom of Herod the Great. His character, as given by Josephus, Antt. xix. 7. 3, is important as illustrating the present chapter: ἐπεφύκει δὲ ὁ βασιλεὺς οὗτος εὐεργετικὸς εἶναι ἐν ὧραις, καὶ μεγαλοφρονῆσαι ἐν τῇ φιλότιμος, καὶ πολλοῖς ἀθρόως δαπανήμασιν ἀνιστάς αὐτὸν εἰς ἐπιφάνειαν, ἡδόμενος τῷ χαριζέσθαι, καὶ τῷ βιοῦν ἐν εὐφημίᾳ χαίρων . . . (see ver. 3) . . . πρᾶϋς δὲ ὁ τρόπος Ἀγοίππα, καὶ πρὸς πάντας τὸ εὐεργετικὸν ὅμοιον. ἡδέϊα γοῶν αὐτῷ διατα καὶ συνεχίης ἐν τοῖς Ἱεροσολύμοις ἦν, καὶ τὰ πάτρια καθαρῶς ἐτήρει. διὰ πάσης γοῶν αὐτὸν ἦγεν ἀγνείας, οὐδὲ ἡμέρα τίς παρώδενεν αὐτῷ τῆς νομίμης χηρεύουσα θυσίας. This character will abundantly account for his persecuting the Christians, who were so odious to the Jews, and for his vain-glorious acceptance of the impious homage of the people, ver. 23.

ἐπέβ. τ. χεῖρ.] A pregnant construction. In full, it would be ἐπέβ. τὰς χ. ἐπὶ τινὰς τῶν ἀπ. τ. ἐκκ., τοῦ κακῶσαι αὐτούς. Some expositors (Heinr., Kuin.), not seeing this, have endeavoured to give to ἐπιβ. τ. χ. the unexampled meaning, not justified by Deut., see ref.) of 'took in hand,' 'attempted.' The E. V. 'stretched forth his hands' (or, marg. 'began') is equally inadmissible. It should be, 'H. the K. laid hands on certain of the church, to vex them.'

τῶν ἀπό] See ref., and comp. ch. vi. 9. 2. Ἰάκωβον] Of him we know nothing besides what is related in the Gospels. He was the son of Zebedee, called (Matt. iv. 21) together with John his brother: was one of the favoured Three admitted to the death-chamber of Jairus's daughter (Mark v. 37), to the mount of transfiguration (Matt. xvii. 1), and to the agony in the garden (Matt. xxvi. 37). He, together with John his brother (named by our Lord 'Boanerges,' 'sons of thunder'), wished to call down fire on the inhospitable Samaritans (Luke ix. 54),—and prayed that his brother and himself might sit, one on the right hand and the other on the left, in the Lord's kingdom (Matt. xx. 20—24).

h — Matt v. 25. ^hφυλακὴν, ^hπαραδούς τέσσαρσιν ⁱτετραδίοις στρατιωτῶν ABDE
 xvi. 34. Luke xii 58. k ^hφυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ ^lπάσχα ^mἀν- GH
 i here only †. ^lαγαγῖν αὐτὸν τῷ λαῷ. ⁵ὁ μὲν οὖν Πέτρος ⁿἐτήρειτο ἐν
 τῇ φυλακῇ. ^oπροσευχῇ δὲ ^pἦν ^qἐκτείνης ^rγυνομένη ^rὑπὸ
 k — Luke viii. ^{τῆς ἐκκλησίας πρὸς τὸν θεὸν} ^sὑπὲρ αὐτοῦ. ⁶ὅτε δὲ
 20. ch. xxiii. 10. 1 Matt. xxvi. 2. 4 Kings xxi. 22. m — Luke xxii. 66 only. n — Matt. xxvii. 36.
 35. xxviii. 16. o See Rom. xv. 30. p Luke i. 10, 20 al. Jer. xxiii. 20.
 Prov. xix. 16. q Luke xxii. 44. 1 Pet. iv. 8 only †. See Jonah iii. 8. Judith iv. 9. r Luke ix. 7. xiii. 17. xxiii. 8.
 Eph. v. 12. s — Luke vi. 28. Col. i. 9. περί, Luke xxii. 32. Col. i. 3 al.

διδούς Α.—αὐτον (1st) om D v (not am): al vss transpose it.—*τέσσαρσιν* om H.—*αγαγῖν* Α al: *ἐξαγαγῖν* sam: *tradere* syr: *producere* syr-marg.—5. *εκτείνως* Α¹ (appy) B 13. 40. 81 v e Lucif Cassiod (*corrū from the adj to the adv as suiting γυνομένη better*).—*πολλὴ δὲ προσευχὴ ἣν ἐν ἐκτενείᾳ περὶ αὐτοῦ* (π. av. om D²) *ἀπὸ τῆς ἐκκλ. πρ. τ. θ. περὶ αὐτ.* D (sic): txt A²EGH nrlly mss (appy) vss Chr Oec Thl.—*πρ. τὸν θεον* om B.—*for vπερ*, περὶ ABD 13. 27. 40. 42 al (probably a *corrū*, see ch vii. 15: *the two are indifferently used in this connexion, see Lexx and reff: but περὶ is the more usual*): txt EGH &c Chr al.—6. rec *μελλ.*, with ADH &c Chr al: txt BEG 13 Chr al.—rec *προ-*

It was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James was the first to fulfil.—*This is the only Apostle of whose death we have any certain record.* With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths.—Eusebius, H. E. ii. 9, relates, from the Hypotyposes of Clemens, who had received it *ἐκ παραδόσεως τῶν πρὸ αὐτοῦ*, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom, *συναπ- ῆχθησαν οὖν ἀμφω, φησί, καὶ κατὰ τὴν ὁδὸν ἠξίωσεν ἀφεθῆναι αὐτῷ ὑπὸ τοῦ Ἰακώβου. ὁ δὲ δλίγων σκεψάμενος, εἰρήνη σοι, εἶπε, καὶ κατεφίλησεν αὐτόν. καὶ οὕτως ἀμφοτέροι ὁμοῦ ἐκατατομήθησαν. μαχαίρᾳ*] Probably according to the Roman method of beheading, which became common among the later Jews. It was a punishment accounted extremely disgraceful by the Jews: see Lightf. in loc.

3.] See the character of Agrippa above. *προς. συλλ.*] A Hebraism: see reff. *αἱ ἡμ. τ. ἄζ.*] Wieseler (Chronol. der Apost. Zeit. pp. 215—220) regards the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A.D. 44. He takes τὸ πάσχα in the strict meaning, ‘*the passover*,’ i. e. the eating of the passover on the evening of the 14th of Nisan, and thinks that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quaternions of soldiers, the guard for one night (see below), and maintains that the expression τὸ πάσχα cannot apply to the whole festival period, which would have been τῇν ἑορτῇν, or ταύτας τὰς ἡμέρας.—But

Bleek (Beitrag zur Evang. Krit. p. 144) calls this view most arbitrary and even unnatural; and I own, with all respect for Wieseler’s general acumen, I am disposed to agree with this criticism. The whole cast of the narrative,—the ἦσαν αἱ ἡμέραι, not ἦν ἡ ἡμέρα τῶν ἄζ., Luke’s own expression in his Gospel, xxii. 7,—the intimation of *enduring custody* in the παραδούς φυλάσσειν αὐτ.,—the delay implied in the βουλόμενος,—in the imperfects ἐτήρειτο,—ἦν γυνομένη (not ἐγένετο),—the specification of τῇ νυκτὶ ἐκείνῃ as presupposing (notwithstanding what Wieseler says to the contrary) more nights preceding,—all this would be unaccountable in the precise historical diction of Luke, unless he had intended to convey an impression that *some days elapsed*. But still more decisive is his own definition of πάσχα, Luke xxii. 1, ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα. So that μετὰ τὸ πάσχα may well = μετὰ τῇν ἑορτῇν τῶν ἁζύμων. The argument from the four quaternions of soldiers proves nothing: the same sixteen (see below) may have had him in *permanent* charge, that number being appointed as adequate to the duties required.

4. *τέσσαρσιν τετραδίοις*] In military arrangements, Herod seems to have retained the Roman habits, according to which the night was divided into four watches, and each committed to four soldiers (διδόασιν φυλάκεια δύο: τὸ δὲ φυλάκειόν ἐστιν ἐκ τεσσάρων ἀνδρῶν, Polyb. vi. 33. 7), to two of whom the prisoner was chained, the other two keeping watch before the doors of the prison, forming the *first* and *second* guards of ver. 10. It is plain that this number being mentioned is no sign that the custody was only for *one night*.

μετ. τὸ πάσχα.] (see above) ‘*after the days of the feast*,’ i. e. after the 21st of Nisan. Herod, who (ver. 1, note) observed rigo-

ἡμέλλεν ^τπροαγαγεῖν αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ^{ch.} (xvi. 30.)
^u ἦν ὁ Πέτρος κοιμώμενος ^v μεταξὺ δύο στρατιωτῶν δεδε- ^{xxv. 26. Jos.}
^{μένος} ^w ἀλύσει διῶσι, φύλακας τε πρὸ τῆς θύρας ^x ἐτήρουν ^{Antt. xvi. 11.}
^{τὴν φυλακὴν.} ⁷ καὶ ἰδοὺ ἄγγελος κυρίου ^y ἐπέστη, καὶ ^{6. προαγα-}
^z φῶς ² ἔλαμψεν ἐν τῷ ^a οἰκήματι ^b πατάξας δὲ τὴν ^{ζών (ὁ Ἡρώ-}
^c πλευρὰν τοῦ Πέτρου ^d ἤγειρεν αὐτὸν λέγων ^e Ἀνάστα ^{δης) εἰς ἐκ-}
^f ἐν τάχει. καὶ ^g ἐξέπεσαν αὐτοῦ αἱ ^h ἀλύσεις ἐκ τῶν ^{κλησίαν}
^k χειρῶν. ⁸ εἶπεν τε ὁ ἄγγελος πρὸς αὐτὸν ⁱ Ζῶσαι καὶ ^{τριακσί-}
^l ὑποδῆσαι τὰ ¹ σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ ^{ους τῶν}
^m λέγει αὐτῷ ⁿ Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολουθεῖ ^{ἡγεμόνων.}
^{μοι.} ⁹ καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθές ^{u ver. 5.}
^o ἐστὶν τὸ γινόμενον ^p διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ^{v Luke xvi. 26.}
^q βλέπειν. ¹⁰ ^r διελθόντες δὲ πρῶτην ^s φυλακὴν καὶ δευ- ^{Matt. xxiii.}
^t τέραν, ἦλθαν ἐπὶ τὴν πύλην τὴν ¹¹ σιδηραὴν τὴν ^s φέρουσιν ^{35 f.}
^c John xix. 34. ^{xx. 20, 25, 27 only.} (Gen. ii. 21. Dan. vii. 5.) ^d = Mark iv. 27. ^{Luke viii. 24}
^{al.} Gen. xii. 4. ^e ch. ix. 34 reff. ^f Luke xviii. 8. ^{Rev. i. 1.} ^{Dent. xxviii. 20.} ^g Mark xiii.
^{25. ch. xxvii. 32.} ^{James i. 11.} ^{Isa. xxviii. 1, 4.} ^h ver. 6. ⁱ John xxi. 18 only. ^{Acta. iv. 18.}
^k Mark vi. 9. ^{Eph. vi. 15 only.} ^{2 Chron. xxviii. 15.} ^l Mark vi. 9 only. ^{Isa. xx. 2.} ^m Luke xii.
^{27 and l.} ^{Esth. v. 1.} ^{Ezek. xviii. 7, 16.} ⁿ pres., John i. 40 reff. ^o ch. ii. 43. ^{iv. 16 al.} ^p ch. vii.
^{31 reff.} ^q constr., Luke xix. 1. ^{ch. xiii. 6 al.} ^r = here only. ^{Xen. Cyr. i. 6. 43.} ^{rr} Rev. ii. 27 reff.
^s = here only. ^{Xen. Cyr. v. 4. 41.}

αγεῖν (*corrū*), with DE &c: txt (προαγαγ. B 57: προαγεῖν al: αγεῖν 33. 34) AB al.
 —rec aut. προ., with GH &c vss Thl Oec: txt ABDE all vss Chr.—o bef ηρ. om D
 lect 12.—αλυσειν E &c: txt AD &c.—δυσιν DE &c: txt A &c.—φυλ. δε D: τε om 133.
 —προς τη θυρα A: π. την θυραν lect 12.—7. επεστη τω πετρω D sah aeth syr*.
 —επειλαμψεν τω D: ελαμψεν απ αυτου syr-marg.—παντι τ. οικ. syrr.—for παταξας,
 νυξας D Syr ar-erp Lucif.—rec εξεπεσον (*corrū* to more usual form), with GH &c: txt
 ABDE 15. 18 lect 12.—aft χειρ. ins αυτου D-gr v Syr arr sah arm Lucif (omg it bef al al.).
 —8. δε BDEH 96 v sah Thl¹ (alteration, as often, to more usual copula, from τε, which
 is characteristic of the Acts): txt AG most mss Syr aeth al Chr Thl² Oec.—πρ. αυρ. o
 ay. G vss.—rec περιζωσαι (alteration for more precision, and perhaps, as Meyer, to
 agree better with υποδῆσαι, also a compound), with EGH &c Chr (text) Thl Oec: txt
 ABD all sah (add την οσφυν σου) Bas Chr (comm₂).—rec ουτως: txt ABDE.—επ . . .
 αυρ. om 100: ουτος lect 12.—9. rec ηκολ. αυτω (supplementary, to correspo to μοι
 above), with EGH &c: txt ABD 13. 15. 36. 40. 180 tol arm al.—γενου. G 180.—δια
 τ. αγγ. om 4¹. 96.—for δια, υπο AH all syr-marg Chr, Thl² (*corrū*, not observing the
 peculiar force of δια here, said of the secondary agent. This is much more probable
 than the converse. Both exprs are used by Luke: cf for δια, reff: for υπο, Luke ix. 7,
 xiii. 17, xiii. 8. But this latter he uses always of our Lord, the prime Agent in the
 miracle. See also Eph v. 12): txt BDEG &c vss Chr, Thl¹ Oec.—εδοκει γαρ D al tol

rously the Jewish customs, would not execute a prisoner during the feast: 'Non judicant die festo' (Moed Katon v. 2, Meyer).

ἀναγ. αὐτ. τ. λαῷ] See reff: 'to bring him out and sentence him in sight of the people.' 5.] On the duration

implied by this verse, see above.

6. ἐκείνῃ] emphatic: 'that very night,' viz. which preceded the day of trial.—The practice of attaching a prisoner to one keeper or more by a chain is alluded to by several ancient authors: e. g. Seneca, de Tranquill. 10, 'Eadem custodia universos circumdedit, alligati sunt etiam qui alligaverunt, nisi tu forte leviores in sinistra catenam putas:' and Epist. 5: 'Quemadmodum eadem catena et militem et cus-

todiam copulat.' In the account of the imprisonment of Herod Agrippa himself by Tiberius, Jos. Antt. xviii. 6. 7, we read of the συνεδεμένους αὐτῷ στρατιώτης. And we have an edict of Constantius, commanding, for binding prisoners, 'prolixiores catenas, si criminis qualitas etiam catenarum acerbitem postulaverit, ut et cruciatio desit, et permaneat sub fida custodia.' (Wieseler, p. 414.) See note on ch. xxviii. 16.

ἐτήρουν τὴν φυλ.] not, kept the watch (Raphel. Wolf. al.),—but 'guarded the prison.'

7.] οἰκ., 'the chamber.'

9.] ἐξελθῶν, viz. from the οἶκημα.
 10.] The first and second watch or guard cannot mean the two soldiers to whom he was chained, on account of ἐξελθῶν above:

t ch. xi. 28 al. ^{fr.} εἰς τὴν πόλιν, ^h ἥτις ^u αὐτομάτῃ ἡνοίγη αὐτοῖς· καὶ ἐξελ- ABDE
u Mark iv. 28 ^{only} ὁ- GH
only Lev. ^{xxv. 5}—^{Jos.} θόντες ^v προσῆλθον ^w ῥύμην μίαν, καὶ εὐθέως ^x ἀπέστη ὁ
B. J. vi. 6, 3. ἄγγελος ἀπ' αὐτοῦ. ¹¹ καὶ ὁ Πέτρος ^y γενόμενος ἐν ἑαυτῷ
ἡ πόλις . . . εἶπεν Νῦν οἶδα ^z ἀληθῶς ὅτι ^a ἐξάπείστειλεν κύριος τὸν
ἀγγελόν αὐτοῦ καὶ ^b ἐξείλατό με ἐκ ^c χειρὸς Ἡρώδου καὶ
v ^{conf.} here only. Xen. ^{πάσης} τῆς ^d προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. ¹² ^e συν-
Cyr. ii. 4, 18. ^{ιδὼν} τε ἦλθεν ^f ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς
(Matt. xxvi. 39 f.)
v Matt. vi. 2. ^{Ἰωάννου} τοῦ ^g ἐπικαλουμένου Μάρκου, οὗ ἦσαν ^h ἱκανοὶ
Luke xiv. 21. ⁱ ^{συνηθροισμένοι} καὶ ^k ^{προσευχόμενοι}. ¹³ ^{κρούσαντος} δὲ
ch. ix. 11. ^{Isa. xv. 3.} αὐτοῦ τὴν ^l θύραν τοῦ ^m πυλῶνος ⁿ προσῆλθεν ^o παιδίσκη
x = Luke ii. ^p ὑπακούσαι, ὀνόματι Ῥόδῃ· ¹⁴ καὶ ^q ἐπιγινούσα τὴν φωνὴν
37 al. ch. xix. ^{τοῦ} Πέτρου ^r ἀπὸ τῆς χαρᾶς οὐκ ἠνοιξεν τὸν ^m πυλῶνα,
9. 1 Kings ^s ἐξεδραμοῦσα δὲ ^t ἀπήγγειλεν ^r ἐστάναι τὸν Πέτρον πρὸ
xvi 11. ^{τοῦ} ^m πυλῶνος. ¹⁵ οἱ δὲ πρὸς αὐτὴν εἶπαν ^u Μαίνη. ἡ δὲ
y here only. ^v ^{δυσχυρίζετο} οὕτως ἔχεν. οἱ δὲ ἔλεγον Ὁ ^x ἄγγελός
17.) Xen. ^{οἱ} δὲ ἔλεγον Ὁ ^x ἄγγελός
Anab. i. 5, ^{17.}
z = John vii. ^{20.} xvii. 8
only.
a ch. vii. 12
ref.
b ch. vii. 10
ref.
c ch. xxiv. 7.
John x. 28, 29 al. d Luke xxi. 26 only. Gen. xlix. 10. e = ch. xiv. 6 only. (1 Cor. iv. 4. Levit.
v. 1) 1 Macc. iv. 21. f = Matt. xxi. 19. Luke xxiv. 1 al. g Matt. x. 3 al. fr. Dan. x. 1.
h ch. xiv. 21. xix. 19 al. 1 Macc. xiii. 49. i Luke xxiv. 33 (rec.). ch. xix. 23 only. Deut. i. 41. k absol.
ch. x. 9 reff. l 1 Luke xxi. 25. Judith xiv. 14. See Judg. xix. 22. m ch. x. 17 reff. n constr. ch. vii.
31 al. o = Matt. xxvi. 69 al. Gen. xx. 17. p = here only. Xen. Symp. i. 11. q 1 Kings xxvi. 17.
r = Matt. xiii. 44. xviii. 7. 2 Chron. v. 6. s here only. 2 Macc. v. 26. t constr., here only.
u John x. 20. ch. xxvi. 24, 25. 1 Cor. xiv. 23 only. Jer. xxxvi. (xxix.) 26. v Luke xxii. 59 only. f.
w ch. vii. 1 reff. x = Matt. xviii. 10.

Syr sah arm: ἀλλ' ἐδοκεῖ Thl¹.—10. πρ. κ. δευτ. φυλ. D.—rec ἡλθον, with DE &c: txt AB.—την σιδηραν om 4.—την φερ. εἰς τ. π. om G Syr: ἐπι 13. 96. 142.—αὐτοματῶς 73.—rec ηνοιχθη, with EGH &c: txt (ηνυγη D) ABD all.—aft ἐξελθ. (εἰσελθ. 180) add κατεβησαν τους επτα βαθμους και D.—προσηλθον (or -αν: -εν 42) D 25. 95¹ Thl¹.—απηλθεν A: ἐξηλθ. 68.—11. εν εαυτω (αυτω B Birch) γενομ. ABD 13. 163. 180 lect 12 v ar-pol al Lucif (alteration to avoid ambiguity of εν εαυτω ιπεν): txt EGH &c.—οτι αλ. DE it ar-erp aeth Chr Lucif.—ο κρη. B 180: ο θεος all.—rec εξιειτετο (corrpt): txt ABDEGH all: ιρουσατο 40. 98. 99 lect 12. 13. 14 al.—for ηρωδ., αγραππα lect 12 al.—και εκ πασης E 73.—τον λαον om A Syr.—12. συν. δε A all Syr sah: τε om 59¹: txt B(e sil)EGH &c vss Chr al: και συν. D.—εις τ. οικ. lect 12.—rec om της (as unnecessary?), with E &c: ins ABD al.—aft συνηθρ., ins αδελφοι 32. 42. 57. 69 Syr ar-erp syr^r Chr-ms.—13. rec for αυτου, τον πετρον (explanatory, συνιδων beginning an ecclesiastical portion), with EGH &c Syr al Chr al: txt ABD all v Syr ar-pol sah copt arm Thl².—for τον πυλ. (om 68), εξω D (Wetst), and d.—προηλθε 3: υπ. om 59.—ρωδη E 38 al copt sah: δραμονσα ρωθη η παιδισκη, και ιδουσα τον πετρον, απο της χαρας &c 68.—ον. ροδ. υπ. D.—14. for τον πυλ., αυτω την θυραν E Syr.—και ειδρ. δε D¹, and om τον bef πετρ.—15.—rec ειπον (corrpt), with EGH &c: txt AB: ελεγον D² (add αυτη): D¹ uncert.—for ελεγον, ειπαν B lect 12: txt ADEGH mss (nrly) Chr

but are probably the other two, one at the door of the chamber, the other at the outer door of the building. Then 'the iron gate leading into the city' was that outside the prison buildings, forming the exit from the premises. The situation of the prison is uncertain, but seems to have been in the city. The additional clause in D (see var. readd.) is remarkable, and can hardly be other than genuine.

11. γ. ἐν ἑαυτῷ, as E. V. 'coming to himself:' having recovered his self-consciousness. He was before in the half consciousness of one who is dreaming and knows that it is a dream: except that in his case the dream was *the truth*, and his

supposition the unreality.

12. συν-ιδών] Not, *considerans* (as Vulg. Bez. Grot.): nor, 'being aware of the place of meeting,' with reference to what follows (Meyer), against which the aorist is decisive, importing some single act and not a state: but, as reff., referring to what *went before* (οἶδα ἀληθῶς κ.τ.λ.) 'having become aware of it.'

Ἰωάννου] It is uncertain whether this John Mark was the same as the Evangelist Mark: but they have been generally believed to be the same. For a full account of him, see Prolegomena to Mark (vol. i. § 1). His mother Mary was not sister, but aunt of Barnabas: see Col.

ἐστὶν αὐτοῦ. ¹⁶ ὁ δὲ Πέτρος ^γ ἐπέμενεν ^z κρούων· ^α ἀνοί- ^γ constr., John
 ζαντες δὲ εἶδαν αὐτὸν καὶ ^β ἐξέστησαν. ¹⁷ ^ε κατασείσας δὲ ^γ Philo de
 αὐτοῖς τῇ χειρὶ ^δ σιγᾶν, ^ε διηγήσατο αὐτοῖς ^ι πῶς ὁ κύριος ^ε ἐπιμένει,
 αὐτὸν ^ε ἐξήγαγεν ἐκ τῆς ^η φυλακῆς. εἶπέν τε Ἀπαγγέilate ^ε Philo de
 Ἰακώβω καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ^ι ἐξελθὼν ἐπορεύθη ^ε 197 (P.).
 εἰς ^ι ἕτερον τόπον. ¹⁸ ^κ Γενομένης δὲ ^κ ἡμέρας ἦν ^ι τῶραχος ^ε z ver. 13.
^μ οὐκ ^μ ὀλίγος ^ν ἐν τοῖς στρατιώταις ^ο τί ἄρα ὁ Πέτρος ^ε a absol., Matt.
^ο ἐγένετο. ¹⁹ Ἡρώδης δὲ ^ρ ἐπιζητήσας αὐτὸν καὶ μὴ εὕρων, ^ε xxv. 11 al.
^ρ ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ^ι ἀπαχθῆναι· καὶ ^ε b = Matt. xii.
^ε ch. ix. 27 reff. f = Mark v. 16 al. g ch. vii. 40. xiii. 17. Exod. xx. 2. h = ver. 5 al.
^ε absol., v. 9, 10. j = ch. i. 20 al. k Luke iv. 42. vi. 13 al. ch. xvi. 35 al. Luke only. l ch. xix.
^ε only. 1 Kings v. 9. m ch. xiv. 28 al. n Luke only. o here only. See John xxi. 21. Luke i. 66. p Luke iv. 42. q Luke xxi. 1. r = absol., here only. Matt. xxvii. 31 ff. 1 Macc. ii. 9. constr., ch. xxi. 33. q Luke xxiii. 14 reff.

al.—o om 56. 59 Chr-comm.—add aft ἐλεγον, προς αὐτην Τυχον D Syr ar-erp.—rec αυτου
 εστ. (corr'n of order), with DE Orig: txt AB.—16. πετ. om D.—ἐξανοίξ. δε και ιδοντες
 αυτ. και εξ. D¹.—rec ειδον (corr'n), with EGH (ιδ.) &c: txt AB.—17. κατασιαντος δε
 αυτου σιγ. Α.—ειρηληθεν και διηγ. D Syr syr*.—αυτοις om (as unnecessary aft αυτοις
 before) A 13. 33. 69. 100. 105 lect 12 v arm: txt BDE(GH ?) &c: αυτους 177: bef
 διηγ. 4.—αυτον ο κυρ. Α: εξ. αυτον 13. 73.—απο τ. φ. 80. 180.—rec ειπε δε (see
 above, ver 3) with DGH &c vss ff: txt ABE al v Syr aeth sah (add αυτοις).—18. ουκ
 ολιγ. om D 76 Lucif: μεγας 15. 18. 36. 180 Syr ar-erp arm sah Cassiod.—19. τε Α
 aeth ar-pol.—αποκτανθηναι D¹.gr Syr ar-erp copt (απαγχθ. Petr Alex): αποκεφαλι-
 σθηναι 67: add επι θανατω 23.—rec την καισ. (insertion to answer to της ιουδ.), with

iv. 10, note. ¹⁵. ἄγγελός ἐστ. αὐτοῦ] No other rendering but 'his angel' will suit the sense: and with a few exceptions (Camero, Basnage, Hammond, and one or two more) all commentators, ancient and modern, have recognized this meaning. Our Lord *plainly asserts the doctrine of guardian angels* in Matt. xviii. 10 (see note there): and from this we further learn in what sense His words were understood by the early church. From His words taken with the context (μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων) we infer that *each one* has his guardian angel: from this passage we find not only that such was believed to be the case, but that it was supposed that such angel *occasionally appeared in the semblance* (if with the voice) *of the person himself*. We do not, it is true, know who the speakers were: nor is the peculiar form in which they viewed the doctrine binding upon us: it may have been erroneous, and savouring of superstition. But of the *doctrine itself* this may not be said, as *the Lord Himself has asserted it*.—For what *purpose* they supposed this angel to have come, does not appear in the narrative. ¹⁷. κατα-

σεῖσας] see reff. His motive was *haste*: he tells briefly the particulars of his deliverance, and, while it was yet night, hastily departs. Ἰακώβω] James, the brother of the Lord, whom we find presiding over the church at Jerusalem, ch. xv. 13; xxi. 18. Gal. ii. 12. See Gal. i. 19; ii. 9. I believe him to have been one of those

ἀδελφοὶ τοῦ κυρίου mentioned Matt. xiii. 55. John vii. 5. Acts i. 14. 1 Cor. i. 5, of whom I have in the note on the first of these passages maintained, that they were His real maternal brethren, sons of Joseph and Mary:—to have been an *Apostle*, as Paul and Barnabas, but not of the number of the twelve:—and to have been therefore of course distinct from James the son of Alphæus, enumerated (Matt. x. 3. 11) among the twelve. The reasons for this belief I reserve for the Prolegomena to the Epistle of James.

εἰς ἕτερον τόπον] I see in these words a minute mark of truth in our narrative. Under the circumstances, the place of Peter's retreat would very naturally at the time be kept secret. It probably was unknown to the person from whom the narrative came, or designedly left indefinite. And so it has remained, the narrative not following Peter's history any longer. We find him again at Jerusalem in ch. xv. Whether he left it or not on this occasion is uncertain. It is not asserted in ἐξελθὼν,—which only implies that he left the house.

18. γενομένης ἡμέρας] Wieseler argues from this, and I think rightly, that the deliverance of Peter must have taken place in the *last watch* of the night (3—6 A.M. in April), for otherwise his escape would have been perceived before the break of day, viz. at the next change of the watch. τί . . . ἐγένετο]

So Theocr. Id. xiv. 51. ἀδίστα Γοργοί, τί γινοίμεθα; 19. κατ. εἰς καισ.] These words are to be taken together, and

s ch. viii. 5
 t absol., John
 ch. xiv. 35.
 Jer. xlii.
 (xxxv.) 7.
 u here only t.
 Polyb. ix. 40.
 4. μέχρι τῆς
 ἐσχάτης
 ἀναπνοῆς
 θεομι-
 χοῦντες,
 Diod. Sic.
 xvii. 33 end.
 v ch. i. 14 refl.
 y ch. viii. 27.
 xix. 4.
 e here only.
 xxvii. 19 refl.
 8 κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν ^t διέτριβεν. ABDE
 GH
 20 ἦν δὲ ^v θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ^v ὁμοθυμαδὸν
 δὲ ^w παρήσαν ^w πρὸς αὐτὸν, καὶ ^x πείσαντες Βλάστον τὸν
^y ἐπὶ τοῦ ^z κοιτῶνος τοῦ βασιλέως ^a ἤτοῦντο εἰρήνην, διὰ
 τὸ ^b τρέφεσθαι αὐτῶν τὴν χώραν ^c ἀπὸ τῆς ^d βασιλικῆς.
 21 ^e τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ^f ἐνδυσάμενος ἐσθῆτα ^d βα-
 σιλικὴν καὶ ^g καθίσας ἐπὶ τοῦ ^h βήματος ⁱ ἐδημηγόρει πρὸς
 w 2 Cor. xi. 8. Gal. iv. 18, 20. x = Matt. xxviii. 14. Gal. i. 10. 2 Macc. v. 45.
 z here only. Exod. viii. 3. a = Matt. vii. 9 f. ch. xvi. 29. 3 Kings
 b = Matt. vi. 26 al. c = Jude 23 al. d John iv. 46, 49. James ii. 8. Num. xx. 17.
 e intr., Matt. xliii. 2. 2 Kings vii. 1. h Matt.
 f constr., Matt. vi. 25 al. g intr., Matt. xliii. 2. 2 Kings vii. 1. h Matt.
 i here only. Prov. xxx. 31. ἐδημηγόρει ἐν αὐτοῖς, Jos. Ant. ix. 13. 1.

GH most mss Chr Thl Oec: txt ABDE 13. 20. 40. 59. 69. 80. 105.—διέτριβεν A: add ἐκεῖ v sah arm.—20. for δε, γαρ D, τε al.—rec aft δε, ins o ηρωδης (as being the commencement of a new history,—that of the death of Herod), with E (om o, as do 38. 95. 96. 177¹) all: om ABD 13. 33. 34. 40. 133. 142 v Syr ar-erp copt sah æth Euthal Lucif: τε 93. 113.—D reads οι δε ομοθ. εξ αμφοτερων των πολων (ab invicem civitates d) παρησαν προς τον βασιλεα (οι δε ομ. syr-marg and εξ αμφ. τ. π. syr*)—for του βασ., αυτου D.—ητησαντο A.—τας χωρας αυτων D v Lucif: αυτ. την πολιν E 13. 33. 34 (civitates e).—for απο, εκ D 40.—21. for τακτη, τη εκτη 21.—o om B al.—και om B al: vestitus sedit v Lucif: vestitus est seditque am.—22. bef o δε, ins καταλ-

κεῖ or ἐν K. to be supplied with διέτριβεν. Kuin. takes εἰς K. as = ἐν K. with διέτρ., and κατελθὼν alone, which is not so natural on account of the position of the words.

20. θυμομαχῶν] It is impossible that Herod should have been at war with the Tyrians and Sidonians, belonging as they did to a Roman province, and he himself being in high favour at Rome:—nor is this implied in our text. The quarrel, however it originated, appears to have been carried out on Herod's part by some commercial regulation opposed to their interest, dependent as they were on supplies from his territory. ἦν θυμ. is therefore best rendered as in E. V., 'was highly displeased.' ὁμ. παρήσ.] viz. by a deputation.—Blastus is a Roman name (Wetst. from an inscription), and, from Herod's frequent visits to Rome, it is likely that he would have Romans as his confidential servants. Bl. was his *cubicularius*, or *praefectus cubiculo* (Suet. Dom. 16): see ch. viii. 27. εἰρήνην] not (see above) *peace*, in its strict sense, but 'reconciliation.'

διὰ τὸ τρέφεσθαι] We learn from 1 Kings v. 11 that Solomon made presents of wheat and oil to Hiram in return for the cedar and fir-trees for the Lord's house: and from Ezek. xxvii. 17, that Judah and Israel exported wheat, honey, oil, and balm (or resin) to Tyre. In Ezra iii. 7 also, we find Zerubbabel giving meat, drink, and oil to them of Sidon and Tyre, to bring cedar-trees to Joppa. Mr. Humphry quotes from Bede, 'Tyrii necessariam habebant vicini regis amicitiam, eo quod eorum regio valde angusta et Galikæ

Damascie pressa finibus esset.'—An additional reason for their request at this particular time may have been, the prevalence of famine.

21.] The account in Josephus is remarkably illustrative of the sacred text: τρίτον δὲ ἔτος αὐτῷ βασιλεύοντι τῆς ὅλης Ἰουδαίας πεπληρωτο, καὶ παρῆν εἰς πόλιν Καισάρειαν . . . συνετίλει δὲ ἐνταῦθα θεωρίας εἰς τὴν Καισάρειαν τιμῇ, ὑπὲρ τῆς ἐκείνου σωτηρίας ἐορτῇ τινα ταύτην ἐπιστάμενος (probably the 'quinquennialia,' B. J. i. 21. 8. Wieseler, p. 133). καὶ παρ' αὐτὴν ἡθροιστο τῶν κατὰ τὴν ἐπαρχίαν ἐν τέλει καὶ προβεβηκότων εἰς ἀξίαν πλήθος. διεντέρα δὲ τῶν θεωριῶν ἡμέρα στολὴν ἐνδυσάμενος ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὤφην εἶναι, παρήλθεν εἰς τὸ θέατρον ἀρχομένης ἡμέρας. ἐνθα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίων ἐπιβολαῖς ὁ ἀργυρὸς καταναγασθεὶς θαυμασίως ἀπέστειλε, μαρμαίρων τι φοβερόν καὶ τοὺς εἰς αὐτὸν ἀτεινίζονσι φρικῶδες. εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῳ πρὸς ἀγαθὸν ἄλλος ἄλλοθεν φωνὰς ἀνεβῶναι θεῖον προαγορεύοντες, Εὐμενὴς τε εἶης, ἐπιλέγοντες, εἰ καὶ μέχρι νῦν ὡς ἀνθρωπὸν ἐφοβήθημεν, ἀλλὰ τοῦντεῦθεν κρείττονά σε θνητῆς φύσεως ὁμολογοῦμεν. οὐκ ἐπέπληξε τοῦτοισι ὁ βασιλεὺς οὐδὲ τὴν κολακίαν ἀσεβοῦσαν ἀπετρίψατο. ἀνακύψας δ' οὖν μετ' ὀλίγον τὸν βουβῶνα τῆς αὐτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἐπὶ σχοινίου τινός· ἄγγελον δὲ τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, . . . καὶ διακάρδιον ἐσχεν ὁδόνην. (This owl, Eusebius, H. E. ii. 10, professing to quote Josephus, makes into an angel. Having prefaced his quotation, αὐτοῖς γράμμασιν ὥδε πως τὸ θαῦμα

αὐτούς. ²² ὁ δὲ δῆμος ^k ἐπεφώνει Θεοῦ φωνὴ καὶ οὐκ ^k ἀνθρώπου. ²³ ^l παραχοῆμα δὲ ^m ἐπάταξεν αὐτὸν ἄγγελος κυρίου ⁿ ἀνθ' ὧν οὐκ ^o ἔδωκεν τὴν δόξαν τῷ θεῷ, καὶ ⁱ γερόμενος ^p σκωληκόβρωτος ^q ἐξέψυξεν. ²⁴ ὁ δὲ ^r λόγος τοῦ θεοῦ ^r ἠύξανε καὶ ^s ἐπληθύνετο. ²⁵ Βαριάβας δὲ καὶ Σαῦλος ^t ὑπέστρεψαν ἐξ Ἱερουσαλὴμ ^u πληρώσαντες τὴν ^v διακονίαν, ^w συμπαραλαβόντες Ἰωάννην τὸν ^x ἐπικληθέντα Μάρκον.

o Luke xvii. 18 al. John ix. 24. Josh. vii. 19.

r ch. vi. 7 reff.

u = Matt. iii. 15. ch. xiv. 26 al. Ps. xix. 4.

37, 38. Gal. ii. 1 only. Job i. 4.

p here only t.

t ek, here only.

uv Col. iv. 17.

x Matt. x. 3 al. fr. Dan. x. 1.

q ch. v. 5, 10 only.

Ruth i. 6. ἀπό, Luke iv. 1. xxiv. 9.

v = ch. vi. 1 t.

w ch. xv.

n Luke i. 20.

xix 44. Deut.

viii. 20.

m = Rev. xi. 6.

xix. 15. Gen.

viii. 21.

2 Macc. ix.

5.

l Luke i. 20.

xix 44. Deut.

viii. 20.

m = Rev. xi. 6.

xix. 15. Gen.

viii. 21.

2 Macc. ix.

5.

l Luke i. 20.

xix 44. Deut.

viii. 20.

m = Rev. xi. 6.

xix. 15. Gen.

viii. 21.

2 Macc. ix.

5.

λαγνέου δὲ αὐτοῦ (om d) τοῖς τυρτοῖς D: *reconciliatus est iis autem* syr*.—ο δῆμος δὲ 177.—φωνή θεοῦ GH all vss: φωναὶ θ. D v Syr Lucif.—23. *αντ. επατ.* D 180.—την om DEGH all (*alteration to more usual expr*) Chr Thl Oec ins AB all.—for δοξ., *αινον* 33. 34.—D reads *και καταβας απο του βηματος γερομ. σκολ. επι ζων και ουτως εξεψυξεν.*—24. for θ., *κυριου B v ar-pol.—ηυξανετο A: ευξανε D¹ (-γεν ED² -ve BD¹). —25. απειστρ. D¹—for εξ, απο DE all v vss Chr (ms): εις BGH all vss Chr (ms) Oec Thl: εις αντιοχειαν al sah slav-ms (την αντ. al): alii aliter: txt A al copt Chr: aft ιερ. add εις αντ. E all Syr ar-erp sah slav-mod Cassiod (*the variations have apparently arisen from a confusion of marginal glosses. εις αντ. may have been an explanatory gloss, afterwards substituted for εξ ιερ.; then αντ. may have again been corrected to ιερ., leaving the εις standing*).—και bef ιωαν. om ABD¹ 36. 100. 105. 180 v Syr ar-erp (*as unnecessary*): txt D²EGH most mss copt sah syr al Chr Thl Oec.—επικαλου-μενον A all Thl².*

δηγῆται, he cites thus: . . . ἀνακύψας δὲ μετ' ὀλίγον, τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἄγγελον. τοῦτον εὐθὺς ἐνόησε κακῶν εἶναι αἴτιον κ.τ.λ. On the impossibility of acquitting the ecclesiastical historian of the charge of wilful fraud, see Heinichen's second Excursus in his edition of Eusebius. It may be a caution to us as to how much we may believe of his quotations of authors which *do not remain to us*.) ἀθρόον δὲ αὐτῷ τῆς κοιλίας προσέφυσεν ἄλγημα, μετὰ σφοδρότητος ἀρξάμενον. ἀναθεωρῶν οὖν πρὸς τοὺς φίλους Ὁ θεὸς ὑμῖν ἐγὼ, φησὶν, ἤδη καταστρέφειν ἐπιτάττομαι τὸν βίον, παραχοῆμα τῆς ἐμαρμένης τὰς ἄρτι μου κατεψυσμένας φωνὰς ἐλεγχούσης· καὶ ὁ κληθεὶς ἀθάνατος ὑφ' ἡμῶν, ἤδη θανὼν ἀπάγομαι. . . . συνεχῶς δὲ ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγήματι διεργασθεὶς τὸν βίον κατέστρεψεν. Antt. xix. 8.—The circumstance related in our text, of the answer to the Sidonian embassy, of which Josephus seems not to have been aware, having been one object of Herod on the occasion, shews an accuracy of detail which well accords with the view of the material of this part of the Acts having been collected at Cæsarea, where the event happened (see Prolegg. to Acts, § 2. 11).

23.] The fact may be correctly related by Josephus (see above): but our narrative alleges the cause of what happened to have been the *displeasure of God*,

and the stroke to have been inflicted by *His angel*. Comp. 2 Kings xix. 35. 1 Chron. xxi. 15, 16. But no appearance of an angel is implied: nor was I aware that such had ever been inferred; but I see in Valerius's note on Euseb. ii. 10, "Quasi vero non utrumque fieri potuerit, ut et bubo supra caput Agrippæ, et ex alia parte angelus eidem appareret."

σκωληκόβρωτος] Another additional particular: and one to be expected from a physician. In several cases of deaths by divine judgment we have accounts of this loathsome termination of the disease. So Herodotus, iv. 205, ἡ Φερετῖμη . . . ζωῶσα εὐλέων ἐξέζεσε: which he alleges as an instance that excessive indulgence of revenge, such as Phereima had shewn against the Barchæans, is looked on with anger by the gods. See too the very similar account of the death of Antiochus Epiphanes, 2 Macc. ix. 5—9. So also Jos. Antt. xvii. 6. 5, describing the disease of which Herod the Great died, mentions σῆψις σκώληκας ἐμποιοῦσα. So also Euseb. (viii. 16) of the death of Galerius. So also Tertullian, ad Scapulam, c. 3, "Claudius Lucius Herminianus in Cappadocia, cum indigne ferens uxorem suam ad hanc sectam transiisse, solusque in prætorio suo vastatus peste vivus vermibus ebullisset, Nemo sciat, aiebat, ne gaudeant Christiani. Postea cognito errore suo, quod tormentis quosdam a proposito suo excidere fecisset,

γ ch. xi. 1. refl.
 z ellipsis of ἐκεῖ,
 Mark viii. 1.
 ch. xxi. 12.
 a 1 Cor. xii. 28.
 29. 1 pph. iv.
 11.
 b here only f.
 = 2 Mac. ix.
 29. Thuc. ii.
 50 of d. c.
 (aces). Xen.
 Mem. ii. 3, 4.
 c — here only. (Heb. x. 11. Rom. xv. 27.) Num. xviii. 2 al. fr.

XIII. ¹ Ἦσαν δὲ ἐν Ἀντιοχείᾳ ^γ κατὰ τὴν ^z οὖσαν ABDE GH
 ἐκκλησίαν ^a προφῆται καὶ ^a διδάσκαλοι, ὃ τε Βαρνάβας
 καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ Κυρηναῖος, ^c ος
 Μαναὴν τε Ἡρώδου τοῦ τετράρχου ^b σύντροφος καὶ <sup>Ma-
 ναην....</sup>
 Σαῦλος. ² ^c λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ <sup>ABCD
 EGH</sup>

CHAP. XIII. 1. rec ἦσαν δὲ *τινες* (see note), with EGH &c syr Chr al: txt ABD 33. 40. 68. 69. 100. 105 lect 12 v Syr ar-erp sah æth Vig.—for ο τε, εν οis D¹ v Vig: add ην καi D²-gr Vig.—σιμεων Β.—επικαλουμ. D 180 lect 12.—νειγερ A: νηγερ syr-marg.—λουκειος D (add o D²), κυρην: λουκκος lect 12.—ηρ. καi τετρ. D¹ d.—σαυλος 96.—

παῖνε Christianus decessit.” 24.] Similarly ch. v. 12 ff.; vi. 7; ix. 31, in the transition from one portion of the history to another.

25.] The journey (ch. xi. 30) took place after the death, or about the time of the death of, Herod; see on ver. 1. The purpose of the mission would be very soon accomplished: Saul would naturally not remain longer in Jerusalem than was unavoidable, and would court no publicity: and hence there seems an additional reason for placing the visit *after* Herod's death: for, of all the persons whose execution would be pleasing to the Jews, Saul would hold the foremost place. Our verse is probably inserted as a note of passage from the last recorded fact of Barnabas and Saul (xi. 30), to their being found at Antioch (xiii. 1). Ἰωάνν.] See above on ver. 12.

CHAP. XIII. 1—XIV. 28.] FIRST MIS-
 STARY JOURNEY OF PAUL AND BARNA-
 BAS. Henceforward the history follows
 Saul (or Paul, as he is now [ver. 9] and
 from this time denominated), his ministry,
 and the events of his life, to the exclusion
 (with the sole exception of the council in
 ch. xv.) of all the other Apostles.

XIII. 1.] The *τινες* of the rec. has been interpolated, to make it appear that the persons mentioned were not the *only* pre-
 phets and teachers at Antioch. The enu-
 meration is probably inserted on account of
 the solemnity of the incident about to be
 related, that it might be known *who they*
were, to whom the Holy Spirit intrusted so
 weighty a commission. That those enu-
 merated were all then present, is implied
 by the τε . . . καὶ; see ch. i. 13.

προ-
 φῆται] See on ch. xi. 27. διδάσκ.]
 Those who had the χάρισμα διδασκαλίας,
 1 Cor. xii. 28. See also Eph iv. 11. They
 were probably less immediately the organs
 of the Holy Spirit than the προφῆται, but
 under His continual guidance in the gradual
 and progressive work of *teaching* the Word
 (see Neander, Phil. u. L. p. 58). Συ-
 μεὼν ὁ καλ. Νίγερ] Nothing is known of
 him. From his appellation of Niger, he

may have been an African proselyte.

Λούκιος] A Lucius, probably the same
 person, is mentioned Rom. xvi. 21 as a
 συγγενὴς of Paul. There is no reason to
 suppose him the same with Λουκάς (Lu-
 canus),—but the contrary; for why should
 Paul in this case use *two different names*?
 See Col. iv. 14. Philem. 24. 2 Tim. iv. 10.
 Wetstein, believing them to be the same,
 quotes Herodotus, iii. 131, πρῶτοι μὲν
 Κροτωνιῆται ἡγεροὶ ἐλέγοντο ἀνὰ τὴν
 Ἑλλάδα εἶναι, δεύτεροι δὲ Κυρηναῖοι,
 which certainly is curious enough.

Μαναήν] The same name with Menahem
 the king of Israel, 2 Kings xv. 14. A cer-
 tain Essene, of this name, foretold to
 Herod the Great, when a boy going to
 school, that he should be king of the Jews
 (Jos. Antt. xv. 10. 5). And in conse-
 quence, when he came to the throne, he
 honoured Manaen, and πάντας ἀπ' ἐκείνου
 τοὺς Ἑσσηνοὺς τιμῶν διετέλει. It is then
 not improbable that this M. may have been
 a son of that one: but see below. The
 Herod here meant was Antipas, who with
 his brother Archelaus (both sons of Herod
 the Great by Malthace a Samaritan woman,
 see Matt. xiv. 1, note) παρά τινι ιδιώτῃ
 τροφᾷς εἶχον ἐπὶ Ῥώμῃς, Antt. xvii. 1. 3.
 Both were at this time exiles, Antipas at
 Lyons, Archelaus at Vienne.

σύντρο-
 φος] Probably 'collocatus' (Vulg.), 'foster
 brother;' not, 'brought up with,' for, if
 he had been brought up with Antipas, he
 would also have been with Archelaus: see
 above.—In this case, his mother may have
 called her infant by the name of the person
 who had brought the Essenes into favour
 with Herod, and no *relationship* with that
 person need have existed. Σαῦλος]

mentioned last, perhaps because the *pro-
 phets* are placed first, and he was *not one*,
 but a teacher: or it may be, that he him-
 self furnished the account. From the
 arrangement of the copula, it would seem
 as if Barnabas, Symeon, and Lucius were
 prophets,—Manaen and Saul, teachers.

2. λειτουργούντων] The general word
 for the priestly service among the Jews, to

^d νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον ^e Ἀφορίσατε ^d ch. x. 30 reff.
^{ee} δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ^f ὁ ^e Rom. i. 1.
^g προσκέκλημαι αὐτούς. ³ τότε ^d νηστεύσαντες καὶ ^h προς- ^{Gal. i. 15.}
^{eu} ζάμενοι καὶ ¹ ἐπιθέντες τὰς χεῖρας αὐτοῖς ^k ἀπέλυσαν. ^(Lev. xx. 26.)
⁴ αὐτοὶ μὲν οὖν ¹ ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος ^{ce} ch. xv. 36
^m κατήλθον εἰς Σελεύκειαν, ἐκείθεν τε ⁿ ἀπέπλευσαν εἰς ^{from str., ver. 39}
^{Κύπρον}, ⁵ καὶ γενόμενοι ἐν Σαλαμῖνι ^ο κατήγγελλον τὸν ^{only. παρά}
^p λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων ^{πόλεως,}
^{ii. 32. (perf. pass. = ch. xvi. 10. xxv. 12. John ix. 22. 1 Pet. iv. 3. 4 Kings v. 25 al.)} ^h absol., x. 9 reff.
ⁱ ch. viii. 17 al. ^{Num. xxvii. 18.} ^k = Matt. xiv. 15. xv. 22 al. ¹ Mac. x. 43. (Gen. xv. 2.) ^l ch. xvii.
^{10 only. Gen. xxiv. 54, 56.} ^m ch. viii. 5 reff. ⁿ ch. xiv. 26. xx. 15. xxvii. 1 only ^{τ.} ^o ch. iv.
^{2 al. fr.} ^p ch. xv. 36.

2. εἰπ. (ins δε 133) αυτοῖς E v Syr sah æth.—for δη, δε 133.—rec τον τε βαρν.: txt MSS all vss ff.—rec bef *σανλ*. ins τον (*corrū*), with GH & Thdr̄t Thl Oc.: txt ABCDE all Bas (ms) Cyr-jer Chr.—προκεκλημῖ 177¹.—3. προσευξ. παντες D.—*αυτ. τας χειρ.* 38.—*απελυσαν* om D.—*απηλθον* 47¹. 59: add *αυτους* E v Syr arr æth syr† slav-edd Lucif Vig Jer.—4. rec ουτοι (*corrū* to *more usual exprn*), with E-gr GH & c vss Chr al: *οι* D lect 12 Ath.: txt AB (C is uncert) 15. 18. 36 & c v d e Syrr al Ambr al.—*ουν* om 38. 93. 113. 180.—*εκπεμψαντες* B.—rec του πν. του αγ., with EGH & c vss nrly ff: txt ABC²(C¹ uncert)D² (τ. πν. αγ. D¹) 180 Ath (των αγιων sah).—*απηλθ.* A: ηλθ. Ath.—*καταβαντες* δε D-gr.—rec ins *την* bef *σελ.* and *κυπρ.*, with EGH all Oec al: but om ABC²(C¹ uncert)D al Chron (alii aliter).—*σελευκιαν* AC²DE.—*τε* om D 64. 137: *κακειθεν* 133. 137. 180 Chr: δε GH all d sah syr-marg Thl Oec.—5. *γεν.* δε D.—*εν τη σαλαμεινι* D: *εν σαλαμινη* AEG al: *Salaminam* v (not am) Lucif Cassiod.—*κατηγγελον* G al: *-γαλαν* D 73. 96. 142 Chr₁: *-γειλον* al.—*του κυριου* D-gr Syr Copt Lucif.—*και* om 105 slav-ms Lucif.—for *υπηρετην*, *υπηρετονντα* αυτοις D sah ar-pol syr-marg: *εχοντες μεθ εαυτων και ιω. εις διακονιαν* E (*in ministerio* v) (*the correc-*

which now had succeeded that of *προφήται* and *διδάσκαλοι* in the Christian church: 'ministering' is therefore the only word adequate to render it, as E. V. after the Vulg. '*ministrantibus Domino*':—more closely to define it is not only impracticable, but is narrowing an expression purposely left general. Chrys. explains it by *κηρυττόντων*,—alii aliter: and the Romanist expositors understand the *sacrifice of the mass* to be meant; but in early times the word had no such reference (see reff., and Suicer sub voce).

εἶπεν τὸ πν. τ. ἅγ.] viz. by one of the prophets present, probably Symeon or Lucius: see above. The announcement being to the church, and several persons being mentioned, we can hardly, with Meyer, suppose it to have been an inner command merely to some one person, as in the case of Philip, ch. viii. 29.

δὴ gives precision and force to the command, implying that it was for a special purpose, and to be obeyed at the time: see reff.

τὸ ἔργον] Certainly, by ver. 4, we may infer that there had been, or was simultaneously with this command, a divine intimation made to B. and S. of the nature and direction of this work.

3. νηστ. κ. προσευξ.] not, '*jejunio et precibus*' (viz. of ver. 2) *peractis*, Kuin.: this was a new fasting and special prayer for B. and S.

Fasting and prayer have ever been connected with the solemn times of ordination by the Christian church; but the '*jejunia quatuor temporum*,' or '*ember days* at the four seasons,' for the special purpose of ordinations, were probably not introduced till the fourth or even fifth century. See Bingham, iv. 6. 6.

ἐπιθ. τ. χ. αὐτ.] See on ch. vi. 6. 4. ἐκπεμφ.] Under the guidance of the Spirit, who directed their course.

Σελεύκειαν] A very strong fortified city (supposed impregnable, Strabo, xvi. p. 751), fifteen miles from Antioch,—on the Orontes, and five miles from its mouth. It was founded and fortified by Seleucus Nicator (Strabo, xvi. 749), who was buried there (Appian, Syr. 63). It was called *Seleucia ad mare*.—and *Pieria*, or *ἡ ἐν Πιριᾷ*, from Mount Pierius, on which it was built, to distinguish it from other Syrian towns of the same name. This mountain is called Coryphæus, Polyb. v. 59, where is a minute description of the town and its site. Among other particulars he mentions, *πρόξωσιν δὲ μίαν ἔχει κατὰ τὴν ἀπὸ θαλάττης πλευρὰν κλιμακωτὴν καὶ χειροποίητον, ἐγκλιμασι καὶ σκαλώμασι πυκνοῖς καὶ συνεχέσι διειλημμένην*. This excavated way is to this day conspicuous amongst the ruins of the city. It was under the Seleucid kings the capital of a

^q = Luke i. 2. ^{εἶχον δὲ καὶ Ἰωάννην} ^q ὑπηρέτην. ^{6 r} διελθόντες δὲ ὅλην ABCD
^{ch. xxvi. 16.} ^{τὴν} ^u ἡσον ^s ἄχοι ^{Εἰς} Πάφου ^{Εἰς} ἄνδρα ^{τὴν} ¹ μάγον EGH
^{1 Cor. iv. 1.} ^u ψευδοπροφήτην ^{Εἰς} Ἰουδαίων, ^{Εἰς} ὄνομα ^{Εἰς} Βαρισοῦς, ⁷ ὃς ἦν
^{Prov. xiv. 35.} ^u σὺν τῷ ^v ἀνθυπάτῳ ^{Εἰς} Σεργίῳ ^{Εἰς} Παύλῳ, ^{Εἰς} ἀνδρὶ ^w συνετῷ.
^{r ch. xii. 10} ^u οὗτος ^x προσκαλεσάμενος ^{Εἰς} Βαρνάβαν ^{Εἰς} καὶ ^{Εἰς} Σαῦλον ^y ἐπ-
^{s ch. xi. 5 refl.} ^u ^{xxiv. 11 Jer.} ^{vi. 13. Zech. xiii. 2.} ^{v ch. xviii. 12. xix. 38 only. (See notes.)} ^{w Luke x. 21. Prov. xvi. 21.}
^{t Matt. ii. 1} ^{only. Dan. ii. 27.} ^{x = ch. v. 40 al.} ^{y constr., here only. Matt. xii. 39. 1 Kings xx. 1.}

tions have arpy been made for perspicuity.—6. διελθόντων δε (διαπεριελθόντων D¹ ? καὶ περιελθ. δε ?) αὐτῶν D.—rec om ὅλην (ὅλην and ἄχοι παφου being supposed to be inconsistent), with GH all ar-pol Thl Oec : ins ABCDE all vss Lucif al, and aft νησ. 137 Chr.—ἡσον E, ευραν A, add εκει C.—rec om ανδρα (as superfluous), with GH & C Oec : ins ABCDE (aft τῶν E v sah al) all syrr arr copt æth Chr Thl Lucif.—ονοματι καλου-
 μινον D : ονοματι al.—βαριησουαν D¹ : Barjesuban Lucif : βαριησουαν AD² GH most
 mss syr-marg Thl¹ Oec Cassiod : βαριησου al v copt arm (alii aliter) : txt B(e sil) CE
 al sah Chr Thl².—add ο μεθερμηνευεται ελυμας (paratus, i. e. ετοιμας, see on ver 8)
 Bed-gr demid Lucif.—7. παυλω om 59. 96. 99 : et Paulo Cassiod.—συγκαλ. D.—και

district Seleucia,—and, since Pompey's time, a free city. Strabo, xvi. 751. Plin. v. 21. (Winer, RWB.; and Mr. Lewin, Life of St. Paul, from an art. by Col. Chesney in the Geogr. Soc.'s Transactions.)
 εἰς Κύπρον] The lofty outline of Cyprus is visible from the mouth of the Orontes (C. & H. p. 145). See below, ver. 7. It was the native country of Barnabas,—and, as John Mark was his kinsman, they were likely to find more acceptance there than in other parts.

5.] Salamis was the nearest port to Seleucia on the eastern side of the island. It had a good harbour (λιμένα ἔχουσα κλαυστὸν χιμερινόν, Scylax, Periopl. p. 41). It was the residence of a king anciently (Herod. iv. 162), and always one of the chief cities of the island. There were very many Jews there, as appears by there being more than one synagogue. Their numbers may have been increased by the farming of the copper-mines by Augustus to Herod. On the insurrection of the Jews in the reign of Trajan, Salamis was nearly destroyed, and they were expelled from the island. Its demolition was completed by an earthquake in the reign of Constantine, who (or his immediate successors) rebuilt it and gave it the name of Constantia. The ruins of this latter place are visible near the modern Famagosta, the Venetian capital of the island (Winer, RWB. and C. and H.).

ὑπηρέτην] Probably for the administration of baptism : see also 1 Cor. xiv. 16.

6.] Paphos is on the western shore, with the length of the island between it and Salamis. It is Nea Paphos which is meant, about eight miles north of the Paphos more celebrated in classic poets for the temple and worship of Venus. It was destroyed by an earthquake in Augustus's reign, but rebuilt by him, Dio Cass. liv. 23. It is now called Baffa, and contains some im-

portant ruins. (Winer, RWB.)

τὴν μάγον, κ.τ.λ.] On the prevalence of such persons at this time, see ch. viii. 9, note. The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. We read of such in connexion with Marius, Pompey, Crassus, Cæsar,—and later with Tiberius : and the complaints of Horace and Juvenal shew how completely, and for how long a time, Rome was inundated with Oriental impostors of every description. See Hor. Sat. i. 2. 1. Juv. Sat. iii. 13—16 ; vi. 542—546 ; x. 93, and C. and H. pp. 177 ff.

Βαρισοῦς] He had given himself the Arabic title of Elymas, 'the wise man' (from the same root as the Turkish 'Ulema'), interpreted ὁ μάγος in our text.

7. τῷ ἀνθυπάτῳ] The Greek term for the Latin 'proconsul,' the title of the governor of those provinces which were (seemingly) left by the emperors to the government of the senate and people. The proconsul was appointed by lot, as in the times of the republic : carried with him the lictors and fasces as a consul : but had no military power, and held office only for a year (Dio Cass. liii. 13). This last restriction was soon relaxed under the emperors, and they were retained five or even more years. The imperial provinces, on the other hand, were governed by a military officer, a Proprætor (ἀντιστράτηγος) or Legatus (πρεσβευτής) of the Emperor, who was girded with the sword, and not revocable unless by the pleasure of the Emperor. The minor districts of the imperial provinces were governed by Procurators (ἐπίτροποι). (C. and H. : Dio Cassius, liii. 13. 15 : Merivale, Hist. of the Romans under the Empire, ch. xxxii.) The title ἡγεμών, used in the N. T. of the procurator of Judæa, of the Legatus of Syria, and of the emperor himself, is a general

ἐζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.^{8 z} ἀντίστατο δὲ^{z ch. vi. 10 reff.}
 αὐτοῖς Ἐλύμας ὁ ἰμάγος^a οὕτως γὰρ^b μεθερμηνεύεται^{a = Matt. vi. 9.}
 τὸ ὄνομα αὐτοῦ),^c ζητῶν^d διαστρέφαι τὸν^e ἀνθύπατον^{b Mark ii. 12 al.}
 ἀπὸ τῆς^e πίστεως.⁹ Σαῦλος δὲ ὁ καὶ Παῦλος,^g πλῆ-^{c = Luke vi.}
 σθεὶς πνεύματος ἁγίου,^h ἀτενίσας εἰς αὐτὸν¹⁰ εἶπεν^τ ὦ^{d Luke ix. 41.}
 22. Luke xliii. 8 al. g Luke i. 15 al. h ch. x. 4 reff.

ἐζητησεν D.—του κυριου 69. 105.—8. for ελυμ., ετοιμας D¹, *etoemas* d (see above on ver 6).—for μαγος, μεγας D.—add aft πιστεως,—επειδὴ ἡδιστα ηκουεν αυτων D¹ d syr*: οτι ηδεις αυτων ηκουεν E Bed-gr.—for ο κ. παυλ., και βαρναβας lect 12.—9. rec και ατεν. (supplementary insertion), with DEH &c vss Thl Oec: txt ABCG 13. 33. 34. 36. 40. 105. 180 v al Chr Lucif al (ατ. ε. αυ. om copt): πλησθεντες and ατενισαντες and ειπον (see

term for any governor. But we never find the more definite title of ἀνθύπατος assigned in the N. T. to a legatus.—Cyprus, as Dio Cassius informs us, liii. 12, was originally an *imperial* province, and consequently was governed by a *proprætor* or *legatus*: (so also Strabo, xiv. 685, γέγονε στρατηγική) ἐπαρχία καθ' αὐτήν ἐγένετο ἐπαρχία ἢ νῆσος, καθάπερ καὶ νῦν ἐστί, στρατηγική): but immediately after he relates that Augustus ὕστερον τὴν Κύπρον κ. τὴν Γαλατίαν τὴν περὶ Νάρβωνα τῷ δῆμῳ ἀπέδωκεν, αὐτὸς δὲ τὴν Δαλματίαν ἀντέλαβε. And in liv. 4, repeating the same, he adds, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκείνα τὰ ἔθνη πέμπεσθαι ἤρξαντο. The title of Proconsul is found on Cyprian coins, both in Greek and Latin. (See C. and H. p. 156, who give an inscription [Boeckh. No. 2632] of the reign of Claudius, A.D. 52, mentioning the ἀνθύπατοι, a former and a present one, Julius Cordus and L. Annius Bassus.)—Nothing more is known of this Sergius Paulus. Another person of the same name is mentioned by Galen, more than a century after this, as a great proficient in philosophy. He was of consular rank, and is probably the Sergius Paulus who was consul with L. Venuleius Apronianus, A.D. 168, in the reign of M. Aurelius. Another S. P. was one of the consules suffecti in A.D. 94: but this could hardly have been the same.

8. Ἐλύμας] See above on ver. 6.

διαστρέφαι . . . ἀπό] A pregnant construction, as ἀπέστησεν ὀπίσω, ch. v. 37.

9. ὁ καὶ Παῦλος] This notice marks the transition from the former part of his history, where he is uniformly called Saul, to the latter and larger portion, where he is without exception known as Paul. I do not regard it as indicative of any change of name at the time of this incident, or from that time: the evidence which I deduce from it is of a different kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describ-

ing events, the truth of which he had ascertained by research and from the narratives of others. But henceforward there is reason to think that the joint memoirs of himself and the great Apostle furnish the material of the book. In those memoirs the Apostle is universally known by the name PAUL, which superseded the other. If this was the first incident at which Luke was present, or the first memoir derived from Paul himself, or, which is plain, however doubtful may be the other alternatives, the commencement of that part of the history which is to narrate the teaching and travels of the Apostle Paul,—it would be natural that a note should be made, identifying the two names as belonging to the same person.—The καὶ must not be understood as having any reference to *Sergius Paulus*, 'who also (as well as Sergius) was called Paul.' Galen (see above) uses the same expression in speaking of his Sergius Paulus: Σίργιος τε, ὁ καὶ Παῦλος . . . , and then, a few lines down, calls him ὁ Παῦλος. It signifies that Paulus was a *second name* borne by Saul, in conformity with a Jewish practice as old as the captivity (or even as Joseph, see Gen. xli. 45), of adopting a Gentile name. Mr. Howson traces it through the Persian period (see Dan. i. 7. Esth. ii. 7), the Greek (1 Macc. xii. 16; xvi. 11. 2 Macc. iv. 29), and the Roman (Acts i. 23; xiii. 1; xviii. 8, &c.), and the middle ages, down to modern times. Jerome has conjectured that the name was adopted by Saul in memory of this event: 'Diligenter attende, quod hic primum Pauli nomen incepit. Ut enim Scipio, subjecta Africa, Africanus sibi nomen assumpsit, et Metellus, Creta insula subjugata, insigne Cretici sue familiaris reportavit;—et imperatores nunc usque Romani ex subjectis gentibus Adiabeni, Parthici, Sarmatici nuncupantur: ita et Saulus ad prædicationem gentium missus, a primo ecclesiæ spolio Proconsule Sergio Paulo victoriæ sue tropæa tulit, crexitque vexillum ut Paulus diceretur e Saulo.' (In Epist. ad Philem.) It is strange that any

¹ Luke iv. 1 al. ⁱ πλήρης παντὸς ^k δόλου καὶ ^l πάσης ¹ ῥαδιουργίας, ^m υἱὲ ^{ABCD}
^{John i. 14.} ^k Matt. xxv. 4. ⁿ διαβόλου, ^a ἐχθρὲ ^o πάσης ^o δικαιοσύνης, οὐ ^p παύση ^{EGH}
^{Job xiii. 7.} ^l here only ^r. ^q διαστρέφων τὰς ^q ὁδοὺς κυρίου τὰς ^r εὐθείας; ¹¹ καὶ νῦν
^{Xen. Rep.} ^u ἰδοὺ ^s χεῖρ κυρίου ^u ἐπὶ σέ, καὶ ^t ἔση τυφλὸς ^v μὴ βλέπων
^{Lac. xiv. 4.} ^m see John xiii. ^s ^{41.} Ἐφ. ii. ² al.
ⁿ w. gen. of ^{τὸν ἥλιον} ^w ἄχρι ^w καιροῦ. ^x παραχρῆμα δὲ ^y ἐπέπεσεν
^{only.} ^{ἐπ'} αὐτὸν ^z ἀχλὺς καὶ ^a σκότος, καὶ ^b περιάγων ^{ἐξήτει}
^{ἐχθρὸν τῆς} ^{φύσεως ὅλης τῆς ἀνθρωπίνης;} Demosth. κατ. Στεφ. 79. ^o = Matt. v. 6 al. Ps. cxl. 9. ^p constr.,
^{ch. v. 42 al. Isa. xxxviii. 20.} ^q = Rom. xi. 33. Heb. iii. 10. Rev. xv. 3. Ps. xvii. 21. ^r ch. viii. 1.
^{21 refl.} ^s ver. 46 refl. ^t ch. xi. 21 refl. ^u ellips., Matt. xxvii. 25. ^v ch. xviii. 45.
^{Rom. i. 18. ii. 2, 9.} ² Kings i. 16. ^y Eccl. xi. 7. constr., Deut. ix. 7. ^z w Luke iv. 13. (Rom. i. 13.
^{2 Macc. xiv. 10.)} ^x ch. xii. 23 refl. ^y ch. viii. 16, xix. 17. ^z here only ^t. Hom. II. xx. 321.
^a = here only. ^{σκότον} ^{δεδορκώς}, Eur. Phoen. 377. ^b absol., here only, w. acc., Matt. iv. 23 refl.

above) lect 12.—10. *πάσης* (1st) om D¹ d¹ arm Lucif Vig Occ-int.—*υἱὸς* D¹?—*πανει* 13.—*τον κυριον* B.—*τας ουσας ευθειας* D¹.—11. *η χειρ*. D¹.—*rec του κυρ*. (*corn*), with mss Oec; txt ABCDEGH all Chr Thdrt Thl.—*εως καιρου* D.—*for δε, τε* C v copt Syr æth Lucif Jer (*και ευθεις* for π. *δε* D) (*corns, the copulative conj seeming more appropriate*): txt AB(e sil) EGH mss (appy) sah syr al Chr Thl Oec.—*επισεν* A (*επαισει*) BD 95 Thl¹ (*corn to more simple expr than επεπισεν επ*): txt CEGH most mss Chr

one could be found capable of so utterly mistaking the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake. It is yet stranger that Augustine should, in his Confessions, adopt the same view: 'Ipse minimus Apostolorum tuorum . . . ex priore Saulo Paulus vocari amavit, ob tam magnæ insignie victoriæ.' (Elsewhere Augustine gives another, but not much better reason: 'Paulus Apostolus, cum Saulus prius vocaretur, non ob aliud, quantum mihi videtur, hoc nomen elegit, nisi ut se ostenderet parvum, tanquam minimum Apostolorum.' De Spir. et Lit. c. 7.) So also Olshausen. A more probable way of accounting for the additional name is pointed out by observing that such names were often alliterative of or allusive to the original Jewish name:—as Grotius in his note: '*Saulus qui et Paulus*: id est, qui, ex quo cum Romanis conversari cœpit, hoc nomine, a suo non abludente, cœpit a Romanis appellari. Sic qui Jesus Judæis, Græcis Jason (or *Justus*, Col. iv. 11): Hillel, *Pollio*: Onias, *Menelaus* (Jos. Antt. xii. 5. 1): Jakin, *Alcimus*. Apud Romanos, Silas, *Silvanus*, ut notavit Hieronymus: Pasides, *Pansa*, ut Suetonius in Crassatio: Diocles, *Diocletianus*: Biglinitza, soror Justiniani, *Romane Vigilantia*.' *ἀτενίσας εἰς αὐτόν*] It seems probable that Paul never entirely recovered his sight as before, after the *δόξα τοῦ φωτὸς ἐκείνου*. We have several apparent allusions to weakness in his sight, or to something which rendered his bodily presence contemptible. In ch. xxiii. 1, the same expression, *ἀτενίσας τῇ συνεδρίῳ*, occurs, and may have some bearing (see note there) on his not recognizing the high-priest. See also Gal. iv. 13. 15; vi. 11, and 2 Cor. xii. 7. 9, and notes. The traditional notices of his per-

sonal appearance (see C. and H. p. 160, note) represent him as having contracted and overhanging eyebrows.—Whatever the word may imply, it appears like the graphic description of an eye-witness, who was *not* Paul himself. So also *περιάγων ἐξήτει χειραγωγούς*, below.

10. *υἱὲ διαβ.*] Meyer supposes an indignant allusion to the name Bar-jesus. This is possible, though hardly probable (see below). *διαβ.*, as a proper name, has no article.

πάσ. δικ., 'of all that is right.'

διαστρ. κ.τ.λ.] the *οὐ παύσῃ* evidently makes this apply, not to Elymas's conduct on this occasion merely, but to his whole life of imposture and perversion of others. The especial sin was, that of laying hold of the nascent enquiry after God in the minds of men, and wresting it to a wrong direction.

κυρίου, here and ver. 11, is Jehovah. If, as some suppose, the reading of the name Bar-jesus is Bar-jehu (rendered by the Syriac Bar-jehovah), the repetition may be allusive: as in the other case might the *ἐχθρὲ πάσ. δικαιοσύνης* to the name Jesus. But Meyer supposes the various readings in the forms of the name (Barjehu, Barsuma, Barjesuban) to have arisen from a desire to reverence the Name *Jesus*.

11. *ἄχρι καιροῦ*] The punishment was only temporary, being accompanied with a gracious purpose to the man himself, to awaken repentance in him. The sense given to *ἄχρι κ.* by Tittmann and Meyer here and at Luke iv. 13, of *ἕως τέλους*, is one of which it seems to me incapable.

ἀχλὺς κ. σκότος] In the same precise and gradual manner is the healing of the lame man, ch. iii. 8, described: *ἔστη* (first), *κ. περιπάτει*. So here, first a dimness came on him,—then total darkness. And we may conceive this to have been

^c χειραγωγούς. ¹² τότε ἰδὼν ὁ ^d ἀνθύπατος τὸ γεγονὸς ^c ἐπίστευσεν ^f ἐκπλησσόμενος ἐπὶ τῇ ^f διδαχῇ τοῦ κυρίου. ^c here only +. See ch. ix. 8. reff. d ver. 7. e absol., ch. iv. 4 al. fr. f Matt. vii. 28 reff. διδ. = Mark i. 27. g = Luke viii. 22. ch. xvi. 11 al. Luke only f. 2 Macc. v. 9. h John xi. 19 reff. i Matt. vii. 23. Luke ix. 39 only f. 2 Macc. iv. 33. k ch. viii. 25 reff. l absol., ch. viii. 4 reff. m John viii. 2. ch. ix. 26 only. Exod. xvi. 35. n Luke ix. 16. ch. xvi. 13 only. Exod. xx. 8. o intr., Matt. xxiii. 2. 2 Kings vii. 1.

¹³ Ἐ'Αναχθέντες δὲ ἀπὸ τῆς Πάφου ^h οἱ περὶ Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ⁱ ἀποχωρήσας ἀπ' αὐτῶν ^k ὑπέστρεψεν εἰς Ἱεροσόλυμα. ¹⁴ αὐτοὶ δὲ ^l διελθόντες ἀπὸ τῆς Πέργης ^m παρεγένοντο ^m εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ⁿ ἡμέρᾳ τῶν ⁿ σαββάτων ^o ἐκάθισαν. ¹⁵ Μετὰ

Thl² Oec.—επ' αὐτ. om B.—12. ἰδων δε D.—bef επιστ. ins εθαυμασεν και DE it aeth Lucif: εκπλ. επιστ. A: aft επιστ. add τω θεω D (τω κυρ. omitting the rest, aeth).—εκπληττομ. B.—θεου (for κυρ.) C Vig: του χριστου 63: των αποστολων 4.—13. rec τον π. with GH &c Thl Oec: txt ABCDE 13. 69. 103. 105. 180 Dion-alex Chr.—αναχωρ. E 180: αποχωρισθεις 78.—ιερουσαλημ 42. 57.—14. for αυτοι δε, παυλος δε και βαρναβας E.—εγενοντο A.—for της π., την πισιδιαν ABC (appy a corrū): txt DEGH mss (appy) and vss ff.—ελθοντες BC copt.—συν. των ιουδαιων 180.—15. aft ει ins

evinced by his gestures and manner under the infliction.

12. ἐπὶ τῇ διδ. τ. κυρ.] Hesitating as he had been before between the *teaching* of the sorcerer and that of the Apostle, he is amazed at the divine power accompanying the latter, and gives himself up to it. It is not said that he was *baptized*: but the supposition is not thereby excluded: see ver. 48,—ch. xvii. 12, 34,—xviii. 8, first part.

13. οἱ περὶ Π.] Is there not a trace of the narrator being among them, in this expression?—Henceforward *Paul is the principal person*, and Barnabas is thrown into the back-ground.

Πέργην τ. Παμφ.] Perga lies on the Cestrus, which flows into the bay of Attaleia. It is sixty stadia from the mouth (εἰθ' ὁ Κίστρος ποταμὸς, ὃν ἀναπλέουσιν σταδίους ἐξήκοντα Πέργη πόλις, Strabo, xiv. p. 667), “between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus.” (C. and H. p. 173, from Sir C. Fellows’s Asia Minor.) The remains are almost entirely Greek, with few traces of later inhabitants (ib.).—The inhabitants of Pamphylia were nearly allied in character to those of Cilicia (οἱ Πάμφυλοι, πολὺ τοῦ Κιλικίου φύλου μετέχοντες, Strabo, xii. § 7): and it may have been Paul’s design, having already preached in his own province, to extend the Gospel of Christ to this neighbouring people.—John probably took the opportunity of some ship sailing from Perga. His reason for returning does not appear, but may be presumed from ch. xv. 38 to have been, unsteadiness of character, and unwillingness to face the dangers abounding in this rough district (see below). He afterwards, having been the subject of

dissension between Paul and Barnabas, ch. xv. 37—40, accompanied the latter again to Cyprus: and we find him at a much later period spoken of by Paul, together with Aristarchus and Jesus called Justus, as *having been a comfort to him* (Col. iv. 10, 11): and again in 2 Tim. iv. 11, as *profitable to him for the ministry*.

14. διελθόντες] It is not improbable that during this journey Paul may have encountered some of the ‘perils by robbers’ of which he speaks, 2 Cor. xi. 26. The tribes inhabiting the mountains which separate the table-land of Asia Minor from the coast, were notorious for their lawless and marauding habits. Strabo says of Isauria, ληστῶν ἅπασαι κατοικίαι (xii. 6), and of the Pisidians, καθάπερ οἱ Κιλικεῖς, ληστρικῶς ἡσκηναί, xii. 7. He gives a similar character of the Pamphylians.

Ἀντιόχειαν τ. Π.] or πρὸς Πισιδίᾳ, Strabo, xii. 8, was founded originally (Strab. ib.) by the Magnes on the Meander, and subsequently by Seleucus Nicator, and became, under Augustus, a Roman colony (ἐχονσα ἐποικίαν Ῥωμαίων, Strabo, ib.:—‘Pisidiarum colonia Caesarea, eadem Antiocheia,’ Plin. v. 24.—‘In Pisidia juris Italici est colonia Antiochensium,’ Paulus, Digest. i. 15). Its position is described by Strabo as being on a hill, and was unknown or wrongly placed till Mr. Arundell found its ruins at a place now called Jalobatch, answering to Strabo’s description: where since an inscription has been found with the letters ANTIOCHEAE CAESARE (C. and H.).

15.] The divisions of the law and prophets at present in use among the Jews were probably not yet arranged. Before the time of Antiochus Epiphanes, the *Law only* was read in the synagogues: but, this having

p 2 Cor. iii. 14. δὲ τὴν ἰ ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἰ ἀπ- ABCD
 1 Tim. iv. 13. ἰστεῖλαν οἱ ἰ ἀρχισυνάγωγοι ἰ πρὸς αὐτοὺς ἰ λέγοντες EGH
 only. Neh. viii. 8.
 q Matt. xxvii. 19. Mark iii. 34 al.
 r Mark v. 22 πρὸς τὸν λαὸν, λέγετε. 16 ἰ ἀναστὰς δὲ Παῦλος καὶ
 s Heb. xiii. 22 κατασείσας τῇ χειρὶ εἶπεν Ἀνδρες Ἰσραηλῖται καὶ οἱ
 only. 1 Macc. x. 24.
 t idiom., 2 Cor. xi. 10. 1 Cor. xii. 7 al.
 u = Mark xiv. 57. ch. vi. 19. z ὕψωσεν ἐν τῇ ἰ παροιμία ἐν γῇ Αἰγύπτῳ, καὶ ἰ μετὰ
 ch. xii. 17. reff.
 w = ch. x. 2 reff.
 x John vi. 70 reff. Neh. ix. 7. Deut. iv. 37 y ch. vii. 19 al. z = Isa. i. 2. Luke i. 52. 2 Cor. xi. 7. Gen. xlviii. 19. 1 Chron. xvii. 17. Sir. xlv. 21. l. 22. a 1 Pet. i. 17 only. Ezr. viii. 35. b = ch. v. 26 reff. c Exod. vi. 1, 6 al. (Luke i. 61.) d ch. xii. 17 reff. e ch. vii. 23 only. f here only. Deut. i. 31 (alex., Macar. Hom.: ὁμο. vat. Orig. in Catena.) 2 Macc. vii. 27.

τις ABCD¹ all v Syr copt Cassiod. (*supplementary*): txt D²EGH most mss vss Chr Thl.—*ἐν ὑμῖν λόγος* (*alteration of order to connect λόγος with παρακλ.*) ABC(H omg *ἐν*, as in al) all vss: txt D(λογ. σοφίας)EG most mss Chr Thl Oec: *sermo et intellectus in vobis exhortationis* d.—*πρὸς τὸν λαὸν* is joined to λέγετε in 19 al Syr ar-erp sah aeth.—16. ο παῦλος D.—17. rec aft *τουτου*, ins *ισραηλ* (*marginal gloss on τὸν λαὸν τουτου*), with ABCD (τὸν for τουτου B: om 40 v ar-erp aeth) &c v copt sah (om λαὸν τουτ.) al: om EGH all syrr ar-pol slav Chr Thl Oec Lucif.—*ἐν τη γῇ D¹—αιγυπτου* AB 13. 133. 137 vss (appy): txt CDEGH most mss Chr Thl Oec.—18. *καὶ* om B sah (Scholz).—*ὡς* om DE v Syr arr sah aeth: *εως* lect 12 slav.—rec *ετροποφορησεν* (*alteration to what seemed a more appropriate word; see notes*), with B(e sil) C²DGH most mss v (*mores eorum sustinuit*) syr-marg-gr Constt Orig Chr Thl² (*ετροποπορ.* Thl¹) Oec: txt AC¹E 24². 68. 78-marg 93. 100. 105. 142 al Syr arr copt

been forbidden by him, the Prophets were substituted:—and, when the Maccabees restored the reading of the Law, that of the prophets continued as well.

ἀπ-
 ἔστειλαν] Then they were not sitting in the πρωτοκαθεδρία, Matt. xxiii. 6, but somewhere among the congregation. The message was probably sent to them as having previously to this taught in the city, and thus being known to have come for that purpose. See, as illustrating our narrative, Luke iv. 17—20, and notes.

16. κατασείσας τ. χειρί] As was his practice; so ἐκτείνας τὴν χεῖρα, ch. xxvi. 1. See also ch. xx. 34; xxi. 40.—On the character, &c. of Paul's speeches reported in the Acts, see Prolegg. § 2. 16.

16—41.] The contents of this speech may be thus arranged: I. *Recapitulation of God's ancient deliverances of His people and mercies towards them, ending with His crowning mercy, the sending of the Deliverer and promised Son of David* (vv. 16—25). II. *The history of the rejection of Jesus by the Jews, and of God's fulfilment of His promise by raising Him from the dead* (vv. 25—37). III. *The personal application of this to all present,—the announcement to them of justification by faith in Jesus, and solemn warning against the rejection of Him.* 16. οἱ φοβ.

τ. θ.] The (uncircumcised) proselytes of the gate; nor excluding even such pious Gentiles, not proselytes in any sense, who might be present. The speech, from the beginning and throughout, is *universal* in its application, embracing Jews and Gentiles.

17. τοῦ λαοῦ τουτου] 'Hoc dicit Pisidis, Judaeos digito monstrans' (Grot.). Or rather, perhaps, by the *τούτου* indicating, *without gesture*, the people in whose synagogue they were assembled.

τ. πατ. ἡμῶν] It is evident that the doctrine so much insisted on afterwards by Paul, that all believers in Christ were the true children of Abraham, was fully matured already: by the *τοῦ λαοῦ τουτου* he alludes to the time when God was the God of the Jews only: by this *ἡμῶν* he unites all present in the now extended inheritance of the promises made to the fathers.

ὑψωσεν] Evidently an allusion to Isa. i. 2, where the word is also used in the sense of 'bringing up,' nourishing to manhood. This was done by increasing them in Egypt so that they became a great nation: see reff. Gen. There is no reference to any *exaltation* of the people during their stay in Egypt: whether by their deliverance (Calv., Heinr., Elsner), or by the miracles of Moses (Meyer), or by Joseph's preferment to honour (Beza, Grot.). 18. ετροφο-

τῇ ἑ^g ἐρήμῳ· ¹⁹ καὶ ἡ^h καθελὼν ἔθνη ἐπὶ τὰ ἐν γῇ Χαναὰν ^{g = Matt. iv. 1, &c. Deut. i. 31.} κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν. ²⁰ καὶ μετὰ ^{h = ch. xix. 27. i here only. trans. Deut. i. 38. iii. 28.} ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα ^{k ἔδωκεν}
 xxi. 16, vat. 1 Macc. iii. 36, alex. k constr., John iii. 16.

sah æth slav (*nutrivit*) Ath Mac.—19. καὶ om B sah.—ἐν γῇ χαν. om I3. 177¹.—ἐπτα om 25 : ins aft χαν. E Bed-gr.—rec κατεκληροδοτήσεν (*corrū to fix the active sense on the verb*), with many mss : txt ABCDEGH all (50 and more, Tisch) Chr Thl Occ.—αυτοῖς om BD¹ I3. 40 copt sah.—for αυτων (om I5. 18. 36), των αλλοφυλων D syr⁺ : add χανααν I3.—20. καὶ μετὰ ταυτα ins aft πενήκοντα ABC I3. 15. 18. 36. 40. 137 copt sah arm Chr[?] (see notes) : txt (μ. τ. om D¹ vss) D²EGH most mss ar-pol al Chr Thl Occ.—for πεντ., triginta tol.—ετισιν CE &c : txt AB &c.—for ως, εως D : om AC : quasi post annos v : et post annos æth &c.—ιδωκ. αυτοις E al vss.—του om B and appy

φόρησεν] That this is the right reading, is rendered highly probable by MS authority here and in the LXX of Deut. i. 31, and, I conceive, almost decided by the Heb. of Deut. i. 31, and by the expansion of the same image in Num. xi. 12. The compound verb (from ὄ, not ἦ, τροφός, as the similitude is that of a *man* [ἄν] bearing his son) implies carrying and caring for, as a nurse : see ref. Macc.

19. ἐπτά] See Deut. vii. 1. Josh. iii. 10 : xxiv. 11.—The unusual transitive sense of κατεκληρονόμησεν, justified by reff. in LXX, has not been understood by the copyists, and has led to the rec. reading.—From the occurrence of manifest references, in these opening verses of the speech, to Deut. i. and Isa. i., combined with the fact that these two chapters form the present lessons in the synagogues on one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so : but see on ver. 15. 20.]

Treating the reading of ABC (see var. readd.) as an attempt at correcting the difficult chronology of our verse, and taking the words as they stand, *no other sense* can be given to them, than that the time of the judges lasted 450 years. The dative ἔτεσι (see ch. viii. 11) implies the duration of the period between ταῦτα (the division of the land), and Samuel the prophet, inclusive. And we have *exactly the same chronological arrangement* in Josephus ; who reckons (Antt. viii. 3. 1) 592 years from the Exodus to the building of Solomon's temple,—arranging the period thus : (1) forty years in the wilderness : (2) twenty-five years under Joshua (στρατηγὸς δὲ μετὰ τὴν Μωυσέως τελευτήν πέντε κ. εἰκοσι, Antt. v. 1. 29) : (3) Judges (below) : (4) forty years under Saul, see on ver. 21 : (5) forty years under David, 1 Kings ii. 11 : (6) four years of Solomon's own reign. This gives 592—149 = 443 years (about, ὥς, 450) for the Judges, including Samuel. That this chronology differs widely from 1 Kings vi. 1, is most evident,—where we read that

Solomon began his temple in the four hundred and eightieth (LXX, four hundred and fortieth) year after the Exodus. All attempts to reconcile the two are arbitrary and forced. I subjoin the principal. (1) Perizonius and others assume that the years during which the Israelites were subject to foreign tyrants in the time of the Judges are *not reckoned* in 1 Kings vi. 1, and attempt, by adding them, to make out the period—in direct contradiction to the account there, which is, not that the Judges lasted a certain number of years, but that Solomon begun to build his temple in the *four hundred and eightieth year after the Exodus*. (2) Calovius, Mill, &c. supply γινόμενα after πενήκοντα, and construe, these things 'which happened in the space of 450 years,' viz. from the *birth of Isaac* to the division of the land. But why the *birth of Isaac*? The words too will not bear this construction. (3) Olshausen conceives the 450 years may include all from the Exodus, as far as the building of the temple. But to this the objection which he himself mentions is fatal, viz. that μετὰ ταῦτα and ἐκείθεν must beyond dispute give the termini *a quo* and *ad quem* of the period. (4) Others suppose various corruptions, here or at 1 Kings vi. 1, and by arbitrary conjecture emend so as to produce accordance.—It seems then that Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together = exactly 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. The objection to this view, that Josephus is not consistent with himself (Olsh.),—but in Antt. xx. 10. 1, contr. Apion ii. 2 gives *another* chronology, has arisen from not observing that in the latter places, where he states 612 years to have elapsed from the Exodus to Solomon's temple, he reckons in the twenty years occupied in building the temple and the king's house, 1 Kings vi. 38 ; vii. 1. His words are, Antt. xx. 10. 1,

1 of time, here only.
 m ch. xii. 20
 reff.
 n Luke vii. 16
 al.
 o — Luke xvi. 4. 3 Kings xv. 13 Dan. ii. 21.
 p — Luke i. 69. Judg. ii. 18.
 q — Luke ii. 34. ch. vii. 21.
 ver. 47.
 1 Kings xv. 11.
 r — Luke iv. 22 al.
 s — here only. x 1 Kings xiii. 14.
 t Isa. xlv. 28 (of Cyrus).
 u ch. ix. 20 reff.
 y ch. xiv. 15.
 b Mark i. 4. Luke iii. 3. ch. xix. 4 only.
 v Gal. iii. 29 only. ἐπαγγ., ch. i. 4 reff.
 z MAL. iii. 1.
 w — ZECH. iii. 9 (8). Isa. xlviii. 15.
 a — MAL. iii. 2. 1 Thess. i. 9. ii. 1.

κριτὰς ἕως Σαμουὴλ τοῦ προφήτου· ²¹ ¹ κακέϊθεν ^m ἤτήσαντο βασιλεία, καὶ ⁿ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαούλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα· ²² καὶ ^o μεταστήσας αὐτὸν ^p ἤγειρεν τὸν Δαυὶδ αὐτοῖς ^q εἰς βασιλεία, ^r ᾧ καὶ εἶπεν ^s μαρτυρήσας Εὐρὸν Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα ^s κατὰ τὴν ^s καρδίαν μου, ὃς ^t ποιήσει πάντα τὰ ^t θελήματά μου. ²³ ^u τοῦτου ὁ θεὸς ἀπὸ τοῦ σπέρματος ^v κατ' ^v ἐπαγγελίαν ^w ἤγαγεν τῷ Ἰσραὴλ ^x σωτῆρα Ἰησοῦν, ²⁴ ^y προκηρύξαντος Ἰωάννου ^z πρὸ προσώπου τῆς ^a εἰσόδου αὐτοῦ ^b βάπτισμα ^b μετανάσας

A.—21. ο θεος om all.—κεις ABCD: txt EGH al.—βενιαμιν ABC: txt DEGH al.—22. rec αυτοις τον δαβιδ (alteration of arrangement, to connect αυτους with the verb), with CEGH &c vss ff: txt ABD (om τον) copt sah.—ηυρον E.—τον υιον ιεσ. D al.—ανδρα om BE, also κατ. τ. κ. μου ος om E: της καρδιας 180: ος . . . μου om C. 95 Thl¹.—23. τουτον 137.—ο θ. ουν απ. τ. σπ. αυτου D.—rec for ηγαγ., ηγειρεν (explanatory alteration, see ver 22), with CD &c: txt ABEGH most mss (σνηγαγ. lect 11) v (not tol) copt aeth ar-pol Ath Chr (comm) Thl¹ Oec Aug.—for σωτ. ιησ., σωτηριαν (see note) GH (σμι αν II) all aeth Chr (ins) Thl¹ (text and comm): txt AB(e sil)CD (σ. τον υ) E v Syr ar-erp arm copt Thl² Oec Aug (ιησ. om al Chr₂).—24. παντι om GH all ar-pol slav (mss₂) Chr (comm) Thl Oec: τω λαω om A all slav (mss₂) ar-pol Chr (comm) Thl: λαω om GH all Oec.—ισρ. om 68. 104 al sah.—του ισρ. 32. 42. 57 Chr (text): txt B(e sil)CDE &c vss (the variations have perhaps been occasioned by those in ver 17

ἀφ' ἧς ἡμέρας οἱ πατέρες ἡμῶν ἐξέλιπον αἰγυπτὸν Μωυσέως ἄγοντος, μέχρι τῆς τοῦ ναοῦ κατασκευῆς, ὃν Σολομὼν ὁ βασιλεὺς ἐν Ἱεροσολύμοις ἀνήγειρεν, ἔτη ὀσκαῖα κατὰ τοὺς ἐξακοσίους. To reckon in the thirteen years during which he was building his own house may be an inaccuracy, but there is no inconsistency.

Σαμουήλ] mentioned as the terminus of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David.

21. Σαούλ . . . ἄνδρα ἐκ φ. Β.] It may be not altogether irrelevant to notice that a *Saul*, a man of the tribe of Benjamin, was speaking; and to trace in this minute specification something characteristic and natural. ἔτη τεσσαράκοντα]

So also Josephus: ἐβασίλευσε Σαούλ, Σαμουήλου ζῶντος, ἔτη ὀκτώ πρὸς τοῖς ὀκταὶ τελευτήσαντος δὲ δῖο καὶ εἰκοσι, Antt. vi. 14. 9. In the O. T. the length of Saul's reign is not specified; 1 Sam. vii. 2 gives no reason, as Bengel thinks, why Saul's reign should have been less than twenty years, as the twenty years there mentioned do not extend to the bringing up of the ark by David, but only to the circumstances mentioned in the following verses. Biscoe has well shewn (p. 399), that as Saul was a young man when anointed king, and Ishbosheth his youngest

son (1 Chron. viii. 33) was forty years old at his death (2 Sam. ii. 10), his reign cannot have been much short of that period. It is clearly against the construction to suppose Samuel's time as well as Saul's included in the forty years, following as they do upon the ἔδωκεν. Yet this has been done by the majority of commentators.

22. μεταστήσας] 'having deposed him' (reff.): in this case, by his death, for David was not made king till then. Or perhaps μεταστ. may refer to the sentence pronounced against Saul, 1 Sam. xiii. 14, or xv. 23. 28, and ἤγειρεν to the whole process of the exaltation of David to be king. But I prefer the former. ᾧ κ. εἶπεν μ.] The two passages, Ps. lxxxix. 21 (lxxxviii. 20, LXX), and 1 Sam. xiii. 14, are interwoven together: both were spoken of David, and both by prophetic inspiration. They are cited from memory, neither τὸν τοῦ Ἰεσσαί nor ὃς . . . μου being found in them. These latter words are spoken of Cyrus, see reff. That such citations are left in their present shape in our text, forms a strong presumption that we have the speeches of Paul verbatim as delivered by him, and no subsequent general statement of what he said, in which case the citations would have been corrected by the sacred text.

23. κατ' ἐπαγγ. ἤγαγεν] viz. the promise in Zech. iii. 9 (LXX), where

ABCD
EGH

παντὶ τῷ λαῷ Ἰσραὴλ. ²⁵ ὥς δὲ ^c ἐπλήρου Ἰωάννης τὸν ^d δρόμον, ἔλεγεν τίνα με ^e ὑπονοεῖτε εἶναι; οὐκ ^f εἰμὶ ἐγώ, ἀλλ' ἰδοὺ ἔρχεται ^g μετ' ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ^h ὑπόδημα τῶν ποδῶν ⁱ ἰῦσαι. ²⁶ Ἄνδρες ἀδελφοί, υἱοὶ ^k γένους Ἀβραὰμ καὶ οἱ ἐν ὑμῖν ^l φοβούμενοι τὸν θεόν, ὑμῖν ὁ ^m λόγος τῆς ⁿ σωτηρίας ταύτης ^o ἔξαπειτάλη. ²⁷ οἱ γὰρ ^p κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ^q ἄρχοντες αὐτῶν τοῦτον ^r ἀγνοήσαντες καὶ τὰς ^s φωνὰς τῶν προφητῶν τὰς ^t κατὰ ^u πᾶν σάββατον ^v ἀναγινωσκομένας ^w κρίναντες ^x ἐπλήρωσαν, ²⁸ καὶ μηδεμίαν ^y αἰτίαν θανάτου εὐρόντες ^z ᾗτήσαντο Πιλάτον ^a ἀναιρεθῆναι αὐτόν. ²⁹ ὥς δὲ ^b ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ ^c γεγραμμένα, ^d καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν ^e εἰς μνημεῖον. ³⁰ ὁ δὲ

1 Cor. xii. 8. 2 Cor. v. 19. vi. 7. Eph. i. 13. Phil. ii. 16 al³ (Paul). Rev. xii. 11. n ch. iv. 12 reff. o ch. vii. 12 reff. Gal. iv. 4, 6. p ch. xi. 29 reff. q = ch. iv. 26 al. 1 Cor. ii. 6, 8. 23 (Paul). Rom. x. 3. xi. 25. 2 Cor. ii. 11. 1 Kings xxvi. 21. s = ch. xxi. 21 (Paul). vii. 31 (Steph.). t ch. xv. 21. xvi. 1, 17. xviii. 4 al. u = Luke iv. 16. ch. xv. 21 al. v = 1 Cor. xi. 31. 1 Pet. iv. 6? w = Matt. i. 22. ch. i. 16 and passim (not Paul). x = John xviii. 38. xix. 4, 6 (and constr., Prov. xxviii. 17). y constr., Luke xxiii. 23. ch. iii. 14. z ch. ii. 23 reff. a = Luke xviii. 31. xxii. 37. Ezer. i. 1. b = Luke xxiii. 53 | MK. Josh. viii. 29. c ch. iv. 3. xii. 4.

above).—25. rec o iω. with B(e sil)G &c Chr Thl²: txt ACDEH 180 Thl¹ Oec.—for *τινα* με, τι εμε AB sah: txt CDEGH mss (appy) vss (nrly) Chr al.—*εἶναι* om 35. 96. 104. 142 Chr. comm.—αλλα, and μεθ εμε D.—for αξ., ικανος 96. 142. 180.—26. και βεσι οι om B.—εν ημιν AD.—aft θεον, ins ακουσατε E Bed-gr.—ημιν ο λογ. AD 13. 19. 33 sah.—ο λογος ουτος C all aeth arm syr.—ταυτης om 18. 37. 133. 180 al lectt 17. 18 al Syr aeth arm ar-erp.—rec απεσταλη (*corru* to *more simple word*), with EGH &c Thl Oec: txt ABCD all Chr.—27 εν om CE all v Syr Chr₂.—for αυτων, &c, αυτης αγνοησαντες τας γραφας D (αυτης v: αγν. τ. γρ. E Syr).—επληρωσαν αυτον Syr ar-erp slav.—και κριν. D.—28. ευροντες εν αυτω D vss.—for ητης, &c, κριναντες αυτον παριδωκαν πιλατον ινα εις αναρισιν D (*ut interficeretur* d).—29. ετελησαν A (B?) al: txt CD (ετελεσεν D², τετελουν D¹) EGH al &c.—επληρωσαν 68. 104.—rec απαντα (*error? or alteration for more completeness?*), with many mss: txt ABCDEGH most mss Chr Thl.—τα γεγρα. περ. αυτου B (τα om B?).—D¹ and syr-marg aft γεγραμμενα add εις, ηγουνο τον πιλατον τουτον μεν στανρωσαι, και επιτιυχοντες παλιν και.—for ξυλον, στανρου B Syr.—και εθηκαν D¹.—30. ον ο θ. ηγειρεν is the whole verse in D: aft ον,

the very word ἄγω is used; not however excluding the many other promises to the same effect.—The reading *σωτηρίαν* has probably arisen from the contracted way of writing Ἰησοῦν, thus: *σωτηραίν*; and then from ver. 26 *σωτηρίαν* was adopted.

24. εἰσόδου] referring to ἡγαγεν above—‘his coming forward publicly.’

25.] ‘As John was fulfilling his course (the expression is peculiar to Paul, see reff.) he said’ (not once but habitually).

τίνα με ὕπ. εἶν.] Not, ‘I am not he whom ye suppose me to be,’ as Vulg. (quem me arbitramini esse, non sum ego), Luth., Grot., Kuin.,—making *τίνα* relative, which it will not bear; but ‘Whom suppose ye me to be? I am not He.’ See Luke iii. 15 ff.

26. τ. σωτηρίας ταύτης] viz. the salvation implied in Jesus being a σωτήρ—salvation by Him.

27.] The position of ὑμῖν at the commencement of its clause in the last verse shews the emphasis to be

on it, and now the reason is given,—for the Jews in Jerusalem have rejected it. See ch. xxii. 18—21.

τὰς φωνάς is not governed by ἀγνοήσαντες, which makes the sentence an unusually harsh one in construction, requiring αὐτόν to be supplied after κριν. and αὐτάς after ἐπλήρωσαν. The καί, as often, merely introduces, without the emphasis implied by our ‘even,’ a new element into the sentence. It is perhaps hardly possible to find in our language or the Latin any one word which may give exactly this slight shade of meaning, and no more: paraphrased, the sense might be (but imperfectly and clumsily) thus represented: ‘in their ignorance of Him (not only rejected His salvation, but) by judging Him, fulfilled the voices of the prophets,’ &c. 28.] Not, ‘though,’ but rather ‘because’ they found no cause: ‘when they found no cause of death in him, they besought,’ &c.: see Luke xxiii.

d John ii. 22 al. L. P. principally. e ch. ii. 3 reff. f constr. ch. xvi. 18. xviii. 2. &c. Heb. xi. 30. (Rom. vii. 1 al.) g Mark xv. 41 only. 2 Chron. xiii. 2. h ch. x. 41. 47 al. i ch. v. 32. k double acc., here only. acc., Rev. x. 7. l absol., Rom. ix. 5. Heb. i. 1 only. (ch. xxvi. 6 var. read.) m ch. i. 4 reff. n = ch. vii. 31 reff. o ch. ix. 20 reff. p here only †. τὰς ἐκπαρτίνας ἐκπαρτούν, Polyb. i. 67. 1. q = ver. 34, &c. ch. ii. 24 reff. r Psal. ii. 7. s = ch. x. 41 al. t = ch. xxiii. 3. xxvi. 22, 23 al. u of a state, here only. See ch. viii. 25 reff. v ch. ii. 27 reff.

θεὸς ^d ἤγειρεν αὐτὸν ἐκ ^d νεκρῶν, ³¹ ὃς ^e ὥφθη ^f ἐπὶ ἡμέρας ^{ABCD} πλείους τοῖς ^g συναναβάζειν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς ^{EGH} Ἱερουσαλὴμ, ^h οἵτινες νῦν εἰσιν ⁱ μάρτυρες ⁱ αὐτοῦ πρὸς τὸν λαόν. ³² καὶ ἡμεῖς ὑμᾶς ^k εὐαγγελιζόμεθα τὴν πρὸς ^l τοὺς πατέρας ^m ἐπαγγελίαν ⁿ γενομένην, ὅτι ^o ταύτην ὁ θεὸς ^p ἔκπεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν ^q ἀναστήσας Ἰησοῦν, ³³ ὥς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται ^r Υἱὸς μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. ³⁴ ὅτι δὲ ^s ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι ^t μέλλοντα ^u ὑποστρέφειν εἰς ^v διαφθοράν, οὕτως εἶρηκεν, ὅτι δώσω

ins vero d : add *tertia die* v (not tol).—31. for *ος, ουτος* D.—*ωφθη τοις συναναβαζουσιν* (-βασιν D²) *αυτω απ. τ. τ. εις ιερ. (εν ιερ. and aft τον λαον 40) εφ ημερ. πλειους (πλειους D²)* D.—rec aft οἱτ. om νῦν (as unnecessary? hardly for Meyer's reason, that they had been now for some time *His witnesses*), with B(e sil)EGH &c ar pol ff: txt AC all syr copt sah æth (και νυν arm): αχρι νυν D 137 v syr*.—*αυτον* om H.—32. *υμας* om 95.—aft *πατερας*, ins *ημων* DE al vss.—*γενομ.* *επαγγ.* D al: *ευαγγ.* 13. 180: and aft *γεν.* 95¹. 180.—*τοις τεκνοις ημων* ABC¹ D v (*ημων* tol) æth Hil (ημ. or υμ.). Ambr: *τοις τεκνοις αυτων* sah ar-pol Syr Ambr (ms): *τοις τεκνοις* copt (all alterations, to avoid the difficulty of *οι φοβουμενοι τον θεον being present, ver 16, besides the ανδρες ισραηλιται*): txt (*αυτων* om 76) C³EGH mss (nrly) Syr al Chr Thl² Oec (*αυτ. ημων* lect 5 Thl¹).—for *ιησουν, τον κυριον (ημων) ι. χρ.* (χρ. om syr*) D al sah syr* Ambr Hil: τ. κ. ημ. ιησ. 137: *αυτον εκ νεκρων* A³.—33. for *ως και, ουτως γαρ* D.—rec τω ψ. τω δευτ. (alteration to suit the ordinary arrangement of the Psalms), with (ABC 13. 40. 69. 80. 105. 180 al arm τω ψ. γεγρ. τω δευτερω: δευτ. ψαλμω H 4. 68. 76. 100) ABCEGH and vss nrly Chr Thl Ambr: τ. ψαλμω only, 46¹ (appy: cent xi) latt-mss mentd by Erasm Bed-gr al (to escape the difficulty): txt D Orig expressly (in schol) Georg-Alex (Oec (ed) ψ. τ. πρ.). Tert Cypr (ms) Hil (expr) Jer Cassiod lat mss mentd by Bede.—at end, D adds *αιτησαι παρ εμου και δωσω σοι &c . . . to της γης* from Ps ii. 3.—34. *οτε* 137: *δε* om sah.—aft *αυτον* add o θεος E Syr.—aft *μελλ.* (*μελλων* 37. 56 Thl¹) add *αυτον* E 32. 66 Chr.—*υποστρ. αυτον* 42. 57.—εις

22, 23. 29.] The two verbs *ἐτέλεσαν* and *ἐθήκαν* have still the same subject, viz. οἱ κατοικοῦντες κ.τ.λ. De Wette rightly remarks, that Paul, in this compendious narrative, makes no distinction between friend and foe in what was done to our Lord, but regards both as fulfilling God's purpose regarding him. I may add, that there is also a contrast between what *men* did to Him, and ὁ δὲ θεὸς ἤγειρεν αὐτόν.—Joseph and Nicodemus, be it observed, were both *ἀρχοντες*.—Paul touches but lightly on the cross of Christ, and hastens on to the great point, the Resurrection, as the fulfilment of prophecy and seal of the Messiahship of Jesus. 31.] The *νῦν* gives peculiar force to the sentence. 'Who are at this moment witnesses,'—*living witnesses*; q. d. 'I am not telling you a matter of the *past* merely, but one made present to the people of the Jews (τῷ λαῷ) by living and autoptic testimony.'

32. ἡμεῖς ὑμᾶς] He and Barnabas were not of the number of the *συναναβάντες*,

ver. 31, nor was their mission to the Jewish people. 'They are at this moment witnessing to the people, *we*, preaching to you.' Stier observes (Red. d. Apost. p. 367) how entirely Paul sinks *himself*, his history and commission from Christ, in the great object of his preaching.

ἀναστήσας] The meaning 'having raised Him from the dead' is absolutely required by the context: both because the word is repeated with *ἐκ νεκρῶν* (ver. 34), and because the Apostle's emphasis throughout the passage is on the *Resurrection* (ver. 30) as the *final fulfilment* (ἐκπεπλήρωκεν) of God's promises regarding Jesus. This is maintained by Luther, Hammond, Le Clerc, Meyer, &c.: the other meaning, 'having raised up,' as at ch. vii. 37, *προφήτην ὑμῖν ἀναστήσει ὁ κύριος*,—by Calvin, Beza, Calov., Wolf, Michaelis, Rosenm., Heinrichs, Kuinoel, Olsh., and by Mr. Humphry. Meyer well remarks, that this meaning would hardly in our passage have been thought of or defended, had it not been that

...ιδία H
ABC
DEG

ὕμιν τὰ ^w ὅσια Δαυὶδ τὰ ^x πιστά. ³⁵ διὸ καὶ ἐν ^y ἑτέρῳ ^w = Isa. lv. 3 only. ^z = 1 Tim. i. 15 al. fr. Rev. xxi. 5. xxii. 6. ^y = ch. i. 20. ^z = Ps. x. 10. See ch. ii. 27 reff. ^a = ch. xiv. 16. Eph. iii. 5. Judg. ii. 10. ^b ch. xx. 34. xxiv. 23. only + Wisd. xvi. 24. ^c ch. ii. 23 reff. ^d = ch. vii. 60 reff. ^e (ch. ii. 47.) = Gen. xlix. 29. Judg. ii. 10. f ver. 30. g ch. ii. 14. iv. 10. xxviii. 28. h ch. ix. 20 reff. i ch. x. 42 reff. k ch. iii. 24 reff. l Rom. vi. 7 only. m constr., ver. 2 reff. n Rom. v. 9. 1 Cor. iv. 4. vi. 11. Gal. iii. 11. v. 4. more usually w. ἐκ (Paul only).

ὕμιν τὰ ^w ὅσια Δαυὶδ τὰ ^x πιστά. ³⁵ διὸ καὶ ἐν ^y ἑτέρῳ ^w = Isa. lv. 3 only. ^z = 1 Tim. i. 15 al. fr. Rev. xxi. 5. xxii. 6. ^y = ch. i. 20. ^z = Ps. x. 10. See ch. ii. 27 reff. ^a = ch. xiv. 16. Eph. iii. 5. Judg. ii. 10. ^b ch. xx. 34. xxiv. 23. only + Wisd. xvi. 24. ^c ch. ii. 23 reff. ^d = ch. vii. 60 reff. ^e (ch. ii. 47.) = Gen. xlix. 29. Judg. ii. 10. f ver. 30. g ch. ii. 14. iv. 10. xxviii. 28. h ch. ix. 20 reff. i ch. x. 42 reff. k ch. iii. 24 reff. l Rom. vi. 7 only. m constr., ver. 2 reff. n Rom. v. 9. 1 Cor. iv. 4. vi. 11. Gal. iii. 11. v. 4. more usually w. ἐκ (Paul only).

δ. om 13.—ειρηκαμεν 73.—35. διότι AB 97. 98-marg sah : txt CE(propter nos e)GH mss (nrly) vss Chr Thl Oec : om D Syr æth.—ετερως D : alias v : alia d : εν ιτερα 16 : εν τω ετ. 13.—36. μιν om D al vss.—κ. προσετ. om 13.—ιδεν (but not in ver 37) ACD.—37. ver 37 om H 96. 142 lect 1.—for ον, ο D¹-gr.—ηγ. εκ νεκρων 180.—38. δι αυτου E 65. 67. 133 : δια τουτο al.—39. και om AC¹ am demid tol : ins B(e sil)C³DEG mss and vss (nrly) ff.—aft kat, add μετανοια D syr*.—εδυννηθητε A : ηδυννηθημεν D-gr.—rec τω νομ. (corrñ : but the art is not needed aft a preposition), with EG & Thl Oec : txt ABCD 13. 93. 180 Chr.—εν τουτω ουν D syr*.—at end, D 137 syr-marg add παρα

the subjoined citation from Ps. ii. has been thought necessarily to apply to our Lord's mission upon earth. 33.]

Paul refers the prophecy in its full completion to the Resurrection of our Lord : similarly in Rom. i. 4, ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει . . . ἐξ ἀναστάσεως νεκρῶν. 34. μηκέτι μέλλ.] Compare Rom. vi. 9, χριστὸς ἰγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει θάνατος αὐτοῦ οὐκέτι κυριεύει. It is interesting to trace the same shades of thought in the speeches and epp. of Paul ; and abundant opportunity of doing so will occur as we proceed.—But here the ὑποστρ. εἰς διαφθ. does not merely imply death, so that Jesus should have once undergone it, and no more hereafter, as the E. V. seems to imply : but we must supply 'to die, and in consequence to' before the words, understanding them as the result of death, if it had dominion over Him : thus the clause answers even more remarkably to Rom. vi. 9.

τὰ ὅσια is the LXX rendering of יְקָיָה, Isa. lv. 3, which in 2 Chron. vi. 42, they have translated τὰ ἕλην. The word 'holy' should have been preserved in the E. V., as answering to τὸν ὅσιόν σου below ; 'the mercies of David, holy and sure ;' or 'my holy promises which I made sure unto David.'

35. διὸ καί] 'wherefore also,'—correspondent to which purpose, of His Christ not seeing corruption. ἑτέρῳ] viz. ψαλμῷ, referring to ver. 33. λέγει] viz. ὁ θεός, not David : the subject is continued from vv. 32 and 34, and fixed by εἰρηκεν and δώσω just preceding.—δώσεις

and ὅσιον accurately correspond to δώσω and ὅσια before. See ch. ii. 27, notes.

36.] The psalm, though spoken by David, cannot have its fulfilment in David.

ιδία γενεᾷ] The dative commodi, not 'sua generatione,' which is flat in the extreme. David ministered only to the generation in which he lived : but διὰ τούτου, remission of sins is preached ὑμῖν, and to all who believe on Him. τῇ τοῦ θ. βουλῇ is best taken with ὑπηρετήσας, not with ἐκοιμήθη :—as E. V., 'after he had served his own generation by the will (i. e. according to the appointment) of God.' His whole course was marked out and fixed by God—he fulfilled it, and fell asleep. I prefer this, because joining τῇ τοῦ θ. β. with ἐκοιμήθη seems to diminish the importance of that verb in the sentence. (See, on the whole, 2 Sam. vii. 12. 1 Kings ii. 10.)

προσετ. κ.τ.λ.] An expression arising from the practice of burying families together : see reff. and passim in O. T. 38.] Paul speaks here of justification only in its lowest sense, as negative, and synonymous with remission of sins ; he does not unfold here that higher sense of δικαίος, the accounting righteous, which those who have from God are δικαιοι ἐκ πίστεως. It is the first office of the Spirit by which he spoke, ἐλέγχων περὶ ἁμαρτίας, before He ἐλέγχει περὶ δικαιοσύνης : therefore he dwells on the ἄφεσις ἁμαρτιῶν, merely just giving a glimpse of the great doctrine of justification, of which he had such wonderful things to write and to say.

39.] 'And from all things,

ο = Matt. xxiv. 41. 1 Cor. vii. 9, x. 12. Gal. v. 15 al. p ch. vii. 24. Micah iii. 11. q Luke ii. 24. iv. 12, ch. ii. 16. Rom. iv. 18. (Heb. i. 13, iv. 3, 4, 7.) u πιστεύσητε ἕάν τις v ἐκδιηγῇται ὑμῖν.

τ here only. Habb. i. 5. ii. 5. s = Habb. i. c. only. LXX. (not in Heb.) James iv. 14. t John iii. 21. u acc., John xi. 26. 1 Cor. xiii. 7. v ch. xv. 3. 31. xviii. 14 (only?). w ch. xvii. 15. xx. 7. xxvii. 43 only. Exod. xxviii. 31. x constr., ch. xix. y = Luke i. 20. z = here only. Δαβίδου τε καὶ Σολομῶνος, ἔτι δὲ καὶ μεταξὺ τούτων βασιλέων, Jos. B. J. v. 4, 2, also Apion, i. 21. Φίλιππον . . . καὶ μεταξὺ δ' Ἀλέξανδρον τὸν μέγαν . . . , Plutarch. Inst. Lac. 42. a = here only. Dioc. Sic. xix. 25, ἔλυσεν τὴν ἐκκλησίαν. Polyb. v. 15. 3, Λύειν τ. συνουσίαν.

τω θεω.—40. ἐπελθοι 25. 42. 57. 73. 97 Chr (comm): ἐλθῃ 34.—εφ υμᾶς om BD 13. 18. 36. 73. 180 am tol (as unnecessary? or because a difficulty was found in identifying υμῖς with the καταφρονῆται of the citation?): προφ. εἰς υμ. 137: ins ACEG most mss vss (nrly) Chr al.—41. for ἰδ., ακουσατε E Bed-gr.—aft θανυ. add καὶ (om E Bed-gr) ἐπιβλέψατε E all Bed-gr: and bef θ. 14. 66². 73. 137 Chr Thl².—εμβλ. al (corr to LXX).—κ. αφ. om 95¹: το εργον 57.—rec εγω εργαζ. (corr to LXX), with CEG &c vss ff: txt ABD 13 v Syr sah.—aft υμων, ins οτι ο θεος στανουρται καὶ αποβνησκει 37.—εργον (2nd) om DEG all tol syrr arr slav Chr Cosm Thl¹ Oec: ins ABC &c v copt sah aeth Thl².—rec φ̄, with l and many mss Cosm Oec: txt ABCDEG all Chr Thl.—εκδιηγεται AG 1: γησεται D¹ al.—at end, D syr² add καὶ εισιγησαν (-σεν 137 syr²).—42. rec εξιον. δε εκ της συναγωγης των ιουδαιων (supplementary, at beginning of an ecclesiastical portion; 98 has των αποστολων εκ της συν. κτλ), with G (see below) l all: txt ABCDE all v syrr ar-erp copt sah aeth arm Chr Cassiod: add εκ. τ. συν. των ιουδ. G all slav Thl².—rec aft παρεκ. ins τα εθνη (added because it was considered necessary that this request should be ascribed to the Gentiles, on acct of the hostility of the Jews ver 45), with G &c ar-pol al: om AB (ηξιουν aft σαββ. B 81: ηξ. also Chr-comm) CDE (om παρεκαλουν) all v syrr ar-erp copt sah aeth arm Chr Thl Cassiod.—for μεταξιν, εξης D: επιον 104: and add τουτ εστι το εσομενον 37.—εἰς . . . σαβ. om 81.—τα om D¹: τον λογον 4: ταυτα om h Thl¹.—τα αυτα ρηματα some add: τω λογω τουτω slav: Verba Dei Cassiod (Griesb and Scholz remark, totus versus e

from which ye could not in (under) the law of Moses be justified, in Him (as in χριστῶ, ἐν κυρίῳ passim) every believer is (habitual, pres.) justified.' ἀπὸ πάντων (ἀφ') ὧν, 'from all things (sins), from which' . . . but not implying that in the law of Moses there might be justification from some sins;—under the law there is no justification (ἐν νόμῳ οὐδεὶς δικαιόται παρὰ τῷ θεῷ, Gal. iii. 11):—but = 'Christ shall do for you all, that the law could not do:' leaving it for inference, or for further teaching, that this was absolutely ALL: that the law could do nothing. The same thought is expanded Rom. viii. 3, τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ θεός, κ.τ.λ. . . . ἵνα τὸ δικαίωμα τ. νόμου πληρωθῇ ἐν ἡμῖν. This interpretation will be the more clearly established, when we remember that δικαιοῦν ἀπὸ ἁμαρτίας was not in any sense, and could not be, the office of the law, by which came the knowledge of sin. The expression δικαιοῦν ἀπὸ is only once used again by Paul (ref.), and that where he is arguing against the continuing in sin.—ὁ πιστεύων is not to be joined with ἐν

τούτῳ, which (see above) is contrasted with ἐν νόμῳ M. It is quite in Paul's manner to use πᾶς ὁ πιστεύων thus absolutely: see Rom. i. 16; iii. 22; x. 4 (Gal. iii. 22). Still less, with Luther, can we take as far as εἰκαιωθῆναι with ver. 38, and make ἐν τούτῳ . . . δικαιοῦται a separate sentence.

40.] The object of preaching the Gospel to the Jews first was for a testimony to them: its almost uniform reception was unfavourable: and against such anticipated rejection he now warns them. τοῖς

προφ.] The book of the prophets.

41. καταφρονῆται.] So the LXX for οἱ ἡῶν, 'among the heathen,' for which they seem to have read οἱ ἡῶν. So the Arabic, 'videte arrogantes:' and the Syriac, 'videte transgressores.' (Kuinoel.)—The prophecy was spoken of the judgment to be inflicted by means of the Chaldeans: but neither this nor any other prophecy is confined in its application to the occasion of which it was once spoken, but gathers up under it all analogous procedures of God's providence: such repeated fulfilments increasing in weight, and approaching nearer and nearer to that last and great fulfilment of all the

θείσης δὲ τῆς συναγωγῆς ἡκολούθησαν πολλοὶ τῶν
 Ἰουδαίων καὶ τῶν ^{aa} σεβομένων ^b προσηλύτων τῷ Παύλῳ
 καὶ τῷ Βαρνάβῃ, ^c οἵτινες ^d προσελαλῶντες αὐτοῖς ἔπειθον
 αὐτοὺς ^e προσμένειν τῇ ^f χάριτι τοῦ θεοῦ. ⁴⁴ Τῷ δὲ
^g ἐχομένῳ σαββάτῳ ^{gg} σχεδὸν πᾶσα ἡ πόλις ^h συνήχθη
 ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. ⁴⁵ ἰδόντες δὲ οἱ Ἰουδαῖοι
 τοὺς ὄχλους ⁱ ἐπλήσθησαν ^j ζήλου, καὶ ^k ἀντέλεγον τοῖς
 ὑπὸ τοῦ Παύλου λεγομένοις ^k ἀντιλέγοντες καὶ ^l βλα-
 σφημοῦντες. ⁴⁶ ^m παρῤῥησιασάμενοί τε ὁ Παῦλος καὶ ὁ
 Βαρνάβας εἶπαν Ὑμῖν ἦν ⁿ ἀναγκαῖον πρῶτον λαληθῆναι
 τὸν λόγον τοῦ θεοῦ. ἐπειδὴ δὲ ^o ἀπωθέσθε αὐτὸν καὶ
 οὐκ ἀζίους ^p κρίνετε ἑαυτοὺς ^{pp} τῆς αἰωνίου ζωῆς, ^q ἰδοὺ
 i ch. iii. 10 reff. j = Rom. xiii. 13. 1 Cor. iii. 3. James iii. 14, 16. 1 Macc. viii. 16. k Luke
 xx. 27. Hos. iv. 4. l absol. ch. xviii. 6. 1 Pet. iv. 4. 2 Macc. x. 34. m ch. ix. 27 reff. n = Heb.
 viii. 3. Phil. i. 24. ii. 25. 2 Cor. ix. 5. 2 Macc. ix. 21. o ch. vii. 27, 39. Rom. xi. 1, 2. Ezek. xliii. 9.
 p = ch. xvi. 15. xxvi. 8. Rom. xiv. 5. pp 1 Tim. vi. 12 only. (See 1 John i. 2, ii. 25.) q Matt.
 xxiii. 34. Luke xliii. 16. ch. ii. 7. ver. 11.

variis glossematibus coisse videtur.—43. καὶ . . . προσηλ. om 26.—σεβ. τον θεον E
 syrii Bed-gr.—τω bef βαρν. om DG all: for τ. π. κ. τ. β., αυτοις Syr: add αζιουντες
 βαπτισθηναι 137: παρακαλουντες διδασκεσθαι syr*.—προσελαλουντες 137.—αυτοις
 om EG h all v Syr Bed-gr Oec Thl¹ (as unnecessary) ins AB(e sil)CD &c vss Chr Thl².
 —αυτον 180.—rec επιμενειν (perhaps *corrū* to avoid προσελαλουντες . . . προσμενειν),
 with G &c: txt ABCDE all Chr Thl².—at end, DE Bed-gr syr-marg add εγινετο δε
 καθ ολη της πολεις διελθειν (κατα πασαν την πολιν φημισθηναι E Bed-gr) τον
 λογον (add του θεου D).—44. rec for τε, δε (*corrū* as more usual?), with AC(appy)D
 &c vss: txt BE-gr G all syrr æth Chr Thl Oec (τοτε for τω τε G Oec).—rec ερχομενω
 (*alteration, the sense of εχομενω not being perceived*), with B(e sil)C¹DE²G &c fi: txt
 AC²E¹ 20. 33. 34. 40. 73. 126 lect 12: ερχομενω 3. 95: τω εχομ. lect 12.—σχεδον
 om Syr ar-erp æth.—for πασα, ολη D.—for θεου, κυριου AB all am tol sah: txt CEG al
 vss ff.—for τον λ. τ. θ.,—του παυλου D.—45. for ιδοντες δε,—πολυν τε λογον ποι-
 ησαμενου περι του κυριου (θεου d) και ιδοντες D.—for τους οχλ. (om æth), το πληθος
 D sah.—τοις λογοις τοις DE 14 Syr.—του om AB al (as unnecessary: but it has force
 here): ins CDEG &c Chr Thl Oec.—λαλουμενοις ABE 13. 33. 34².—ειρημειοις 64. 97
 (the *varr* have perhaps been introduced from other similar exprs, such as ch xvi. 14,
 and ver 40): txt CDG mss (nrly) Chr Thl Oec.—αντιλ. και om ABCG all v Syr ar-erp
 copt sah æth arm: εναντιομενοι (sic) και E (both the omission and the clumsy attempt
 in E are emendations of the apparent tautology αντελεγοντες . . . αντιλεγοντες): txt
 D most mss (appy) syr al Chr Thl Oec.—46. μενος D.—rec δε (as bringing out the
 contrast), with EG &c vss ff: txt ABCD-gr 36. 40. 180 all æth (om sah ar-pol: *tunc v*).
 —ο bef βαρν. om D Thl¹.—rec ειπον (more usual form): txt ABD (add προς αυτους D).
 —ην om C 177: it is aft πρωτ. in D.—αναγκ. om D-gr: πρωτ. om 100 Cyr Jerj.—δε
 om BD¹ 180 copt sah syr Thl¹ (*from the two syll., -δηδε, occurring together*): ins AC
 (επει δε C al Orig₃) D²EG mss (nrly appy) vss Orig₄ Thdrt₃ Chr₂ Thl₂ Oec.—

promises of grace and all the threats of wrath, by which every prophetic word shall be exhausted.

42.] The insertions in the rec. have been made (see var. readd.) partly perhaps to remove the ambiguity in αὐτῶν, and to supply a subject to παρεκάλουν. But they confuse the sense. ἐξόντων αὐτ., 'As they (the congregation) were going out, they (the same) besought.'

τὸ μετὰξὺ σάββ. appears, by the usage of Luke, to mean 'the next sabbath-day,' not 'the following week.' This last rendering would hardly suit εἰς, which fixes a definite occasion,—nor ver. 44, which

gives the result. The ref. to Josephus abundantly justifies this use of μετὰξὺ.

43. λυθ. δ. τ. σ.] 'After the breaking up of the synagogue.'

οἵτινες] Paul and Barnabas; and αὐτοῖς, to the Jews and proselytes: not vice versâ, as Calvin inclines to believe: see a similar expression ch. xi. 23. There too, we have ἡ χάρις τοῦ θεοῦ similarly used of the work of the Gospel begun in the hearts of the converts. See also reff.

44.] Whether ἐρχ. or ἐχ. be read, the sense will be 'on the following sabbath-day:' not, as Heinrichs, 'on the following week-day.' συν-

^r = here only. ^r στρεφόμεθα ^r εἰς τὰ ἔθνη. ⁴⁷ οὕτως γὰρ ^s ἐντέταλται ^{ABC}
 See ch. vii. 39. ^{DEG}
 constr. ch. i. 2.
 John xiv. 31.
 t Isa. xlix. 6
 (alex.).
 1 Thess. v. 9.
 1 Tim. i. 12.
 1 Pet. ii. 8.
 u Luke ii. 32.
 v Luke xxii. 6.
 1 Cor. ix. 6.
 w = ver. 22
 ref.
 x ch. i. 8. Isa. 50
 viii. 9.
 y here only.
 z = ch. xv. 2.
 Rom. xiii. 1.
 (w. πρὸς
 and a dat.
 2 Macc. vi. 21.) 1 Cor. xvi. 15. a = here only. Wisd. xviii. 10. See ch. xxvii. 27.
 b here only t. c ver. 43 ref. d = Mark xv. 43. ch. xvii. 12 (1 Cor. vii. 33. xii. 24) only. Prov. xi. 25.
 e = and constr. Mark vi. 21. Luke xix. 47. ch. xxv. 2. xxviii. 7, 17. f ch. xiv. 2 only. 1 Kings iii. 12 al.
 g ch. viii. 1 ref.

εαυτ. κριν. E v Thdr₃.—ουρανιον ζω. 27. 29: αιων. om sah.—στρεφ. ημεις E.—47. εν-
 τεταλκεν D¹ al Cyr Thdr₃.—ημιν om D¹-gr 57¹: ημ. εντ. 76. 95. 97. 137.—aft o κυρ.
 add ιδου DE al Cyr.—τεθηκα 142.—φως (omg εις) τεθ. σε D¹ Cyr.—τοις εθνεσιν D
 am demid Aug al.—σε (2nd) om 34. 69. 105 al.—48. και ακουοντ. τα D vss.—εχαυρε
 42. 57 al.—for εδοξαζ., εδειξαι το (corr_n: see ch xi. 1) D Aug: εδοξαζε 97. 177²: εδοξασε
 80 D Aug.—του θεου BD-gr E gr 29. 73. 97. 137. 180 copt Aug: om 105 Chr:
 68 syrr æth ar-erp have τον θεον for τον λ. του κυ., and 34, τον θεον και τον λ. του κυ.
 (all corrns, or misunderstanding of corrns, from ch xi. 1): txt A (τ. λογ. τ. κυ. is
 erased) CG most mss vss ff.—aft επιστ. ius τω λογ. τ. κυριον 137.—aft τεταγμ. ins
 υπο του κυριου 73.—αιωνιαν B.—49. και διεφ. D æth ar-pol.—καθ ολης A 73.—
 50. παρωτρυνον D¹-gr.—rec και τας ενσχ. (attempt at corr_n, from misunderstanding),
 with EG &c vss Chr al: txt ABCD all Syr sah arm Cassiod.—θλιψιν μεγαλην (om E)
 και διωγ. DE.—bef παυ. om τον D al.—rec τον βαρν. (for uniformity), with 1 &c: om

ἤχθη] ‘In the synagogue:’ it was the sight of the Gentile crowds in their house of prayer which stirred up the jealousy of the Jews.

45. ἀντιλ. καί] These words (see var. readd.) form a graphic repetition passing from the particular thing which they did, viz. contradict the words spoken by Paul, to the spirit in which they did it, viz. a contradictory and blasphemous one. It is no Hebraism.

46. πρῶτον] See ch. iii. 26. Rom. i. 16. 47.] From the LXX, with only τέθεικα for εἰδωκα. They refer the σε not to themselves as teachers (as Meyer seems to think), but to Christ.

48. τεταγμένοι] The meaning of this word must be determined by the context. The Jews had judged themselves unworthy of eternal life: the Gentiles, ‘as many as were disposed to eternal life,’ believed. By whom so disposed, is not here declared: nor need the word be in this place further particularized. We know, that it is God who worketh in us the will to believe, and that the preparation of the heart is of Him: but to find in this text pre-ordination to life asserted, is to force both the word and the context to a meaning which they do not contain. The key to the word here is the comparison of 1 Cor. xvi. 15, εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς, with Rom. xiii. 1, αἱ οὐσαι ἐξουσίαι, ὑπὸ τοῦ θεοῦ τεταγμένοι εἰσίν: in both of which places

the agents are expressed, whereas here the word is absolute. See also ch. xx. 13. The principal interpretations are: (1) Calvin, &c., who find here predestination in the strongest sense: ‘ordinatio ista nonnisi ad æternum Dei consilium potest referri’ . . . ‘ridiculum autem cavillum est referre hoc ad credentium affectum, quasi Evangelium receperint qui animis rite dispositi erant.’ So the Vulgate, ‘præordinati:’ and Aug. ‘destinati.’ (2) ‘Qui juxta ordinem a Deo institutum dispositi erant’ (Franz., Calov.: but not Bengel [as De W.], who explains it as I have done above): (3) ‘Quibus, dum fidem doctrinæ habebant, certa erat vita beata’ (Morus, Kuinoel): (4) ‘Qui ad vitam æternam se ordinant’ (Grot., Limborch, Wolf, al.): (5) ‘Quotquot erant dispositi, applicati, i. e. apti facti oratione Pauli ad vitam æt. adipiscendam’ (Bretschneider): (6) taking τερ. militari sensu, ‘Qui de agmine et classe erant sperantium vel contentium ad v. æ.’ (Mede, and similarly Schöttg.) There are several other renderings, but so forced as to be mere caricatures of exegesis: see Meyer. It may be worth while to protest against all attempts to join ἐπίστευσαν with εἰς ζωὴν αἰώνιον, which usage will not bear.

50. τὰς σεβ. γυν.] Women had a strong religious influence both for and against Christianity: see for the former ch. xvi. 14; xvii. 2. Phil.

καὶ ἡ ἐξέβαλον αὐτοὺς ἅπὸ τῶν ὁρίων αὐτῶν. ⁵¹ οἱ δὲ ^h ἐκτιναζόμενοι τὸν ⁱ κονιορτὸν τῶν ποδῶν ^m ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον. ⁵² οἱ δὲ μαθηταὶ ἔπληρουντο χαρᾶς καὶ πνεύματος ἁγίου. XIV. ¹ ὁ Ἐγένετο δὲ ἐν Ἰκονίῳ ^p κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. ² οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἔπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ³ ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντες σημεῖα

q John iii. 36 reff. r ch. xiii. 50. s ch. vii. 6 reff. t ch. viii. 11 reff. u absol., ch. xii. 19 reff. u ch. ix. 27 reff. v = Luke xviii. 9. 2 Cor. i. 9. vii. 13 al. w = Luke iv. 22. John iii. 26 al. ch. xv. 8. x = ch. xiii. 43 reff. xx. 32. y ch. ii. 4 reff.

h w. ἀπό, Mark xvi. 9 only. i Matt. ii. 16 al. Luke, here only. Exod. viii. 2. k Matt. x. 14 1 Mk. ch. xviii. 6 only. Neh. v. 13. l Matt. x. 14. Luke ix. 5. ch. xxii. 23 only. Exod. ix. 9. m Luke ix. 5. n = Luke ii. 40. ch. ii. 28. Rom. xv. 13, 14. 2 Tim. i. 4. o constr., Mark ii. 23 reff. p here only. Exod. xxvi. 24. 3 Kings iii. 18.

ABCDEG all Chr Thl².—51. απο των ποδ. E 133. 137 syr Thl².—rec aft ποδ. ins αυτων, with DEG &c vss ff: but om ABC all v syr arm.—for επ, εις E.—for ηλθ., κατηντησαν D-gr: ηλθεν 133.—εις το ικ. E.—52. rec for τε, δε (corrⁿ), with CDEG &c vss ff: txt AB 13 al v æth ar-pol.—χαρας και om 73.

CHAP. XIV. 1. αυτο om 133.—for αυτους, αυτον (see xiii. 46) D-gr.—ουτως προς αυτους D, πρ. αν. ουτ. E.—for πιστευσαι, πιστευνειν D, θανυσσαι E, addg at end και πιστευσαι.—πληθ. πολυ 30. 96. 142.—2. rec απειθουντες (arry a corrⁿ to the simpler and more usual pres part. Meyer believes that the pres has been altered to the aor to give the plup sense, but this is hardly likely), with EG &c Chr al: txt ABC 13. 18. 40. 69. 73. 105. 180 am al Thl²?—for οι δε . . . επηγειραν,—D, and syr-marg read οι δε αρχισυναγωγοι των ιουδ. και οι αρχοντες της συναγωγης επηγαγον αυτοις διωγμον κατα των δικαιων.—at end D syr-marg Cassiod add ο δε κυριος εδωκεν ταχυ ειρηνην, also (ο δε κυρ. ειρ. εποιησεν) E Bd-gr (and επ. διωγ. 115).—3. διετριβον Δ.—διατρεψαντες παρησιασμενοι (-σιαιμενοι D¹) D.—επι om 180.—μαρτυρ. επι τω Α.—rec και εδ. (copula inserted), with CG &c æth Thl: txt (ειδοντες 133: -ουντι 180) ABDE all

iv. 3. 1 Cor. vii. 16: for the latter, comp. Josephus's statement (B. J. ii. 20. 2), that the majority of the wives of the Damascenes were proselytes, with ch. ix. 22—25. Strabo (vii. 2: C. and H. p. 194) says, ἅπαντες τῆς δεισδαμονίας ἀρχηγούς οἰονται τὰς γυναῖκας, αὐταὶ δὲ καὶ τοὺς ἄνδρας προκαλοῦνται πρὸς τὰς ἐπὶ πλείον θεραπείας τῶν θεῶν καὶ ἑορτὰς καὶ ποτνιασμούς.—These were proselytes of the gate, or at least inclined to Judaism. ἐξέβαλον]

Though the πρῶτοι τῆς πόλεως, at the instigation, probably, of their wives, were concerned, this seems to have been no legal expulsion: for we find them revisiting Antioch on their return, ch. xiv. 21;—but only a compulsory retirement for peace, and their own safety's sake. 51.] As commanded by our Lord, Matt. x. 14, where see note.

Ἰκόνιον] A populous city, east of Antioch in Pisidia, lying in a fertile plain at the foot of, and almost surrounded by, Mount Taurus. It is reckoned by Xenophon (Anab. i. 2. 19) as belonging to Phrygia,—by Strabo (xii. 563), Cicero (ad Famil. xv. 4), and Pliny (v. 25) to Lyconia, of which it was at this time the capital,—by Ammianus Marcellinus (xiv. 2)

to Pisidia. At this time, it was the capital of a distinct territory, ruled by a tetrarch (Plin. N. H. v. 27), and probably on that account is not reckoned to any of the above-mentioned districts. It became famous in the middle ages as the capital of the Seljukian Sultans, and had a great part in the growth of the Ottoman empire. It is now Konía, a town of 30,000 inhabitants. (Winer, RWB.; C. and H.) 52.] See Luke xxiv. 52; ch. v. 41; xii. 24.

CHAP. XIV. 1.] κατὰ τὸ αὐτό, 'together' (reff.): ὁμοῦ, Hesych.: not, 'in the same manner,' as Wolf and others.

Ἑλλήνων] Probably here these are the σεβόμενοι τὸν θεόν, those of the uncircumcised who were more or less attached to the Jewish religion. οὕτως ὥστε, as in E. V.; not ἐγένετο . . . ὥστε . . . , as Vater.

2.] The past part. indicates 'who believed not,' viz. when Paul preached.

ἐκάκωσαν, 'male affecterunt,'—κακοῦργως διέθηκαν, Chrys. So Jos. Antt. xvi. 1, 2, κακοῦν, . . . καὶ τῆς ἐννοίας ἧς εἶχεν εἰς τοὺς παῖδας, ἀφαιρεῖν.—Ver. 3 gives the sequel of ver. 1,—ver. 4, of ver. 2. The μὲν οὖν, as usual (see ch. xi. 19) takes up the narrative which had been interrupted. 3. παρρ. ἐπὶ

z ch. v. 12. xix. καὶ τέρατα γίνεσθαι ² διὰ τῶν χειρῶν αὐτῶν. ⁴ α ἔσχισθη ^{Η τε-}
 11. Mark vi. δὲ τὸ ^a πληθος τῆς πόλεως, καὶ οἱ μὲν ^b ἦσαν ^b σὺν τοῖς ^{Η τε-}
 2 al. 2 Chron. xxi. 14. α = ch. xxiii. Ἰουδαίοις, οἱ δὲ ^b σὺν τοῖς ^{bb} ἀποστόλοις. ⁵ Ὡς δὲ ^{ABCD}
 7. 1 Macc. vi. 45. ἔγένετο ^c ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ^{EGH}
 b 1 Cor. xv. 10. ἄρχουσιν αὐτῶν, ^d ὑβρίσαι καὶ ^e λιθοβολῆσαι αὐτοὺς,
 See 2 Kings ii. 10. 6 ^f συνιδόντες ^g κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας
 bb = Rom. xvi. 7. James iii. 4 only. Prov. iii. 25. 6 ^f συνιδόντες ^g κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας
 d Matt. xxii. 6. Luke xi. 45. Λύστραν καὶ Δέρβην καὶ τὴν ^h περίχωρον, ⁷ κάκει ⁱ ἦσαν
 xxi. 32. ^k εὐαγγελιζόμενοι.
 1 Thess. ii. 2 only. 2 Kings xix. 43. ⁸ Καὶ τις ἀνὴρ ἐν Λύστροις ^l ἀδύνατος τοῖς ποσὶν
 e Matt. xxi. 35 al. Exod. viii. m ἐκάθητο χῶλος ⁿ ἐκ κοιλίας μητρὸς αὐτοῦ, ὅς οὐδέποτε
 f ch. xii. 12 reff. περιεπάτησεν. ⁹ οὗτος ἤκουεν τοῦ Παύλου λαλοῦντος.
 g Heb. vi. 18 only. Gen. xix. 20. ὅς ^o ἀτεινίσας αὐτῷ καὶ ἰδὼν ὅτι ^p ἔχει πίστιν ^q τοῦ
 h Matt. iii. 5 al. Gen. xiii. 10. k = Luke xx. 1. Rom. xv. 20. l = Rom. xv. 1 only. Joel iii. 10.
 i constr., Luke i. 10, 20. Jer. xxxiii. 20. n Luke i. 15 reff. o and constr., ch. x. 4 reff. p pres., John i. 40. ii.
 m absol., John ix. 8 only. q constr., ch. xx. 3. 1 Cor. ix. 10. 1 Pet. iv. 17. Winer, § 45. 4.

v syr ar-pol copt slav-ms Chr Oec.—4. *ην δε εσχισμενον* D.—for *οι δε, αλλοι δε* D.—at end D (syr-marg?) add *κολλωμενοι* (this word is in Syr also) *δια τον λογον του θεου*.
 —5. *τε om* D 133 sah Chr.—*των ιουδ.* D.—6. *συν. και κατεφ.* D: *συνειδοτες* 33. 34 slav Thl¹: add *οι αποστολοι* 21. 26. 41: *alii aliter*.—*εις λυστ.* C¹D¹.—*περιχ.* ολην DE v (ολ. π.).—7. *ευαγ. ησαν* ABD al (*corr'n of order?*): txt CEGH mss (only) Chr Thl Oec.—at end D ins *και εκεινηθη ολον το πληθος επι τη διδαχη* ο δε π. κα β. διετριβον εν λυστροις, also E Bed-gr v (Sixt) *τον λογον του θεου και εξεπλησσετο πασα η πολυπληθια επι τη διδ. αυτων* ο δε π. κ. β. διετρ. εν λ.—8. *αδυν.* εν λ. B; *εκαθ.* αδυν. D al.—*χωλ.* om D: and *alii aliter*.—*της μητρ.* D¹.—rec aft *αυτου* ins *υπαρχων* (*interpolated from ch iii. 2*), with GH &c (ων 69) vss Chr al: txt ABCDE all vss.—rec *περιεπεπατηκει* (*see note*), with (*περιπεπατηκει*) DEGH all ff: *περιεπατηκει* Thl¹: *πεπατηκει* 137: txt ABC all.—9. *ηκουσε* ADEGH all v Chr Thl¹ (*alteration to suit the other aorists, the force of the imperf being overlooked: see note*): txt B(e sil)C &c al sah al Oec.—*λαλ.* om 68: *λεγοντος* 4. 66². 100.—aft *λαλ.* ins *υπαρχων εν φοβω* D (*possidens in timore* d).—*ατεινισας δε αυτω ο π.* D, *προς ον ατ. ο. π.* E

τ. κυρ.] A pregnant constr. :—‘speaking with boldness, which boldness was grounded on confidence in the Lord.’—τῷ κυρίῳ is God : see ch. iv. 29, 30, and ch. xx. 32, τῷ θεῷ κ. τῷ λόγῳ τῆς χάριτος αὐτοῦ.

διδόντι, without καί, defines μαρτυροῦντι : viz. ‘by giving,’ &c. 4.] So Virg.

Æn. ii. 39, ‘Scinditur incertum studia in contraria vulgus.’—Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks. (C. and H.) 5.]

ὁρμὴ is not a *rush* (‘impetus,’ Vulg. : ‘assault,’ E. V.), but as Hesych. βουλή, ἐπιθυμία,—as is manifest from συνιδόντες, rightly rendered in E. V. ‘they were ware of it,’ which it would be strange if they were not, if an *assault* had been made on them. 6. Λύστραν] τὰ Α. also, ver. 8.

This, as well as Derbe (of both which very little further is known), was probably a small town at the foot of the singular mountain-mass known as the Kara-dagh, or black mountain, Lystra being S., and Derbe S.E. from Iconium. The sites are very un-

certain. There are the ruins of about forty Christian churches on the north side of the Kara-dagh, at a place called by the Turks Bin-bir-Kilisseh (the 1001 churches), which the most recent travellers believe may be Lystra (C. and H.). In one of these places (probably at Lystra, see note, ch. xvi. 1) Paul found and took up Timothy on his second journey; and from τέκνον, 1 Cor. iv. 17, compared with πατήρ, as defined ib. ver. 15, we are justified in concluding that he had been converted *by the Ap.*; and, if so, during *this visit*.—There appear to have been few Jews in the district : we hear of no synagogue.

Λυκαονίας] Strabo describes Lycaonia (xii. 6) as a hilly plain among the mountain-spurs of Taurus, very ill watered, cold and bare, but exceedingly adapted for sheep-pasture and the growth of wool.

8. ἐκάθητο] Not ‘dwelt,’ as Kuin., but ‘sat,’ probably in the forum or some place of resort.

περιεπάτησεν is the historic past : ‘who never walked.’ The pluperfect seeming more apt, it has been altered in the later MSS accordingly.

^r σωθῆναι, ¹⁰ εἶπεν ^s μεγάλη τῇ φωνῇ Ἀνάστηθι ἐπὶ τοὺς ^r = ch. iv. 9 al.
 πόδας σου ὁ ῥόθος. καὶ ^u ἤλατο καὶ περιεπάτει. ¹¹ οἱ τε ^s μ. τ. φ. ch.
 ὄχλοι ἰδόντες ὁ ἐποίησεν Παῦλος ^v ἐπήραν τὴν ^v φωνὴν ^t = here only 1.
 αὐτῶν Λυκαονιστὶ λέγοντες Οἱ θεοὶ ^w ὁμοιωθέντες ἀν- ^{(Heb. xii. 13}
 θρώποις ^x κατέβησαν πρὸς ἡμᾶς. ¹² ἐκάλουν τε τὸν ^{only. Prov.}
 Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ^u ch. iii. 8.
 ὁ ^y ἡγούμενος τοῦ λόγου. ¹³ ὁ τε ἱερεὺς τοῦ Διὸς τοῦ ^{John iv. 14}
 ὄντος ^a πρὸ τῆς πόλεως ταύρους καὶ ^b στέμματα ἐπὶ ^{only. Isa.}
 τοὺς ^c πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις ^d ἦθελεν ^e θύειν. ^y = here only.
 ἡγεμών, Iamblich. de Myster. init. a ch. xii. 6, 14, ἄνασσ' Ὅγκα πρὸ πόλεως, Jsch. Theb. 162
 (Dind.). b here only †. c = ch. x. 17 al. Gen. xliii. 19. d = and constr. w. inf. pres.,
 John xvi. 19. Luke x. 29. ch. xvii. 18. e absol., 1 Cor. x. 20. (Exod. xxxiii. 18 vat.)

(Syr aeth).—rec πιστ. εχ. with EGH &c v ff: txt ABCD al am demid all.—10. τη om
 BCD¹ (as unnecessary, its force being overlooked): ins AD²EGH mss (app) ff.—bef
 αναστ. ins σοι λεγω εν τω (om E al) ονοματι του κυριου (τ. κ. om al: add ημω E al
 vss) ης. χρ. (χρ. om al Thl²) CDE all Bed-gr vss Thl² (interpolation from ch iii. 6):
 txt ABGH most mss v aeth al Chr Thl¹ Oec.—ορθως E-gr H all syr-marg Thl¹: add και
 περιπατει D syr-marg.—rec ηλλετο (alteration to suit the imperf περιπατει), with GH
 (ηλετο) &c: txt ABC (ανηλατο D¹, ανηλλατο D², and prefix ευθεως (om E) παρα-
 χρημα DE vss) all (ηλλατο all) v (exilivit et ambulabat) al Chr.—11. rec δε (alteration
 from the characteristic τε), with CDE &c: txt AB al aeth copt.—οπερ B.—εποι. σημειον
 4.—rec ο π. with GH &c: txt ABCDE 13. 137. 180 lect 12 Chr.—λυκαονιστη G:
 lingua loci sui Syr ar-erp sah.—τοις ανθρ. D al.—12. εκαλουν 57. 180.—δε D 38. 40.
 95¹. 104. 105 e Chr.—rec τον μεν (μεν inserted to answer to the follg δε), with EGH
 &c Chr al (τον μεν om D): txt ABC¹ 36. 137. 180 vss.—διαν DEGH lect 12.—ην
 om 137.—ο bef ηγ. om C¹D.—13. rec ο δε (alteration as in ver 11), with DEGH (οι δε
 ιερεις &c ενεγκαντες &c ηθελον D al¹ aeth) al vss: txt ABC (τοτε C, but τ is erased:
 τοτε o lect 12) 15. 18. 36. 40. 105 v aeth Chr.—του οντος δ. D 137.—της om D¹.—
 rec αψτ πολ. add αυτων (supplementary insertion), with EGH &c syr al Chr al: txt
 ABC¹D all v Syr ar-erp copt sah aeth arm.—ταυρ. αυτοις D: στεμ. αυτοις E 137.—
 προς τ. πυλ. 105: add domus in qua hospitabantur Syr ar-erp.—ηθελον H (D see
 above) all tol aeth Thl¹ (but D al¹ aeth are alone in οι ιερ. &c above).—επιθυειν D.—

Meyer supposes the alteration to have been the other way, from “the constant preference which the Greeks gave in narration to the aorist over the plusq. perf.” but qu.?

9.] The imperfect ἤκουεν is important. He ‘was listening’ to Paul’s preaching, and, while listening, his countenance, read by the Apostle’s gift of spiritual discernment, gave token of ‘faith to be healed.’ ἄτεν. αὐτ.] See note on ch. xiii. 9.

10. μεγ. τῇ φ.] Raising his voice above the tone in which he was before speaking. The article is important.

11. Λυκαονιστί] The nature of this dialect is uncertain: its existence is further mentioned by Steph. Byzant., see note on ver. 20. The notice is inserted to shew that the Apostles had no knowledge of the inference drawn by the crowd, till they saw the bulls being brought to their doors, ver.

13. So Chrysostom: οὐκ ἦν τούτο οὐδέπω δῆλον· τῇ γὰρ οἰκείᾳ φωνῇ ἐφθέγγοντο... διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον· ἐπειδὴ ἐξ εἶδον τὰ στέμματα, τότε ἐξελοθέντες κ.τ.λ. Hom. xxx.—On the relation of this incident to the enquiry regarding the gift of tongues,

see note on ch. ii. 4.—These ἐπιφάνειαι of the gods are frequent subjects of heathen poetry and mythology. Hom. Od. ρ. 484, says, καὶ τε θεοὶ ξεινοῖσιν ἐοικότες ἄλλο-
 δαποῖσι Παντοῖοι τελέοντες ἐπιστρω-
 φῶσι πόλης. It was in the neighbouring country of Phrygia that Jupiter and Mercury were said to have wandered, and to have been entertained by Baucis and Philemon: ‘Jupiter huc, specie mortali, cumque parente Venit Atlantiades positus caducifer alis.’ (Ov. Met. viii. 626-7.) Dio Chrysostom (Orat. xxxiii. p. 408) says, φασὶ τοὺς οἰκιστὰς ἡρώας ἢ θεοὺς πολ-
 λίκις ἐπιστρίφεισθαι τὰς αὐτῶν πόλεις. (From Mr. Humphry’s note.) 12.]

This distinction is (besides the reason given) in accordance with what Paul himself cites (as the saying of his adversaries, it is true, but not therefore without some physical foundation), ἡ παρουν-
 σία τοῦ σώματος ἀσθενής. So Chrysostom, ἔμοι δοκεῖ καὶ ἀπὸ τῆς ὀψευς ἀξιοπρε-
 πῆς εἶναι οὐ Βαρνάβας, Hom. xxx.

ἡγούμενος τοῦ λόγου] So Iamblichus, of Hermes, in reff.: ‘vocis et sermonis

f Matt. xxvi. 65 14 Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος
 || Mk. Josh. f διαρρήξαντες τὰ ἱμάτια αὐτῶν ἑξεπήδησαν εἰς τὸν
 g here only. Deut. xx. xliii. 22. ὄχλον ἡ κρᾶζοντες 15 καὶ ἡ λέγοντες Ἄνδρες, τί ταῦτα
 h Matt. viii. 29 al. fr. i James v. 17 only t. Wisd. j εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ῥημάτων ἑπι-
 k = here only. xvi. 10. Gal. i. 9. 1 Pet. i. 12. στρέφειν ἐπὶ θεὸν ἡ ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ
 l Levit. x. vii. 7. Isa. ii. 20 al. 16 ὃς ἐν ταῖς ἡ παρωχημέναις ὁ γενεῖς εἶπεν πάντα τὰ
 m Luke xvii. 4. Deut. xxx. 2. n I Thess. i. 9. ἔθνη ἡ πορεύεσθαι ταῖς ἡ ὁδοῖς αὐτῶν, 17 ἡ καίτοιγε οὐκ
 o = here only t. s ἡ ἀμαρτυροῦν ἑαυτὸν ἡ ἀφῆκεν ἡ ἀγαθοῦργων, ἡ οὐρανὸθεν
 p = ch. xiii. 30. q = Luke i. 79. ch. ii. 28. w ἡ ἐτοὺς διδοὺς καὶ ἡ καιροὺς ἡ καρποφόρους, ἡ ἐμπιπλῶν
 r = ch. ix. 31. s = Matt. iii. 15 al. John xi. 48. Rev. ii. 20. u 1 Tim. vi. 18 only t. t = Matt. iii. 15 al. John xi. 48. Rev. ii. 20. u 1 Tim. vi. 18 only t.
 v ch. xvii. 13 only t. Aeschin. p. 73. 5, from Hesiod. w ch. xxviii. 2. Heb. vi. 7. Rev. xi. 6 only. x Job v. 10. x = here only. τοὺς καιροὺς εἶκων, Polyb. iii. 9. 7. y here only. Ps. cvi. 34. z here only. See Rom. xv. 24. Ps. cii. 5. cxliv. 16. a ch. ii. 46 al. fr. b ch. ii. 28 only. Esth. ix. 18, 19. c ch. xvii. 7, 8, 16. Rom. v. 7. 1 Pet. iv. 18 only. Prov. xi. 31. d = here only. (Heb. iv. 8. Ps. lxxiv. 3.) e ch. x. 47 refl.

ABCD
EGH

14. ακουσας δε D: om oi απ. D Syr.—εαυτων AB 13 al: αυτων all (common mistake where no emphasis is on the pron and it is yet reflective in sense): txt (CD) EGH most mss Chr Thl Oec.—rec ειεπ. (corr. to suit εις τ. οχλον), with C³GH &c: txt ABC²DE most mss v Syr sah arm Chr Thl¹ (comm).—for εις, επι C.—15. και φωνουντις D: κ. λεγ. om 18. 100 sah.—ει (corr. to εις?) τι A¹.—και om D.—υμ. εσρ. C 38. 93. 113 Chr: υμ. om H 137 flor: aft ανθρ. 13.—for υμας, υμιν D Iren, and οπως (ινα E) απ. τ. τ. μ. (τ. ματ. τουτ. 137) επιστρεψητε (-φητε E) DE Iren.—rec τον θ. τον ζ. (alteration for more precision: see note), with GH &c Chr al: txt ABCD² (τον θ. ζ. D¹) E 13. 25. 40. 105 Ath.—τον ποιησαντα D.—αυτη 96.—17. καιτοι ABC 13 lect 12 copt sah Ath: καιγε DE (corrections: the γε or the τοι being deemed unnecessary: see note): txt C³GH mss (nrly, appy) Chr Thdrt Thl Oec.—for εαυτ., αυτον ABE: txt CD(αφ. εαυ. D)GH mss (appy) Ath Chr Thdrt al.—ηφηκεν G.—rec αγαθοποιων (alter. to more usual word), with DEGH (αγαθωπων) &c Chr Thdrt al: txt ABC all Ath.—rec aft ουρ. ins ημιν (supplementary addition, as is shown by the varr, coupled with the total omission in A &c, which is no doubt the origl reading), with B (e sil) &c copt Chr Oec: υμιν CDEGH all flor syr slav Ath Thdrt Thl Iren: αυτοις Syr ar-erp Leo: sah and Syr (Tisch, but qu?) add αυτοις aft αγαθοργ. : txt A 13 v aeth Syr (Tisch, but qu?) sah Iren-ms.—διδ. νετ. A 13. 73 lect 12 vss.—εμπιπλων (ενπ. D) DE.—for τροφ., τρυφης 73: χαρας 25.—rec ημων (corr., the assertion seeming to be of general application to the speaker as well as his hearers), with AB(e sil)GH al v (ed) copt aeth ar-pol Chr Leo al: αυτων Syr sah al-erp: txt CDE all am demid tol flor syr slav al Ath Thdrt Thl¹ Iren al.—18. ειποντις 137.—μογις D copt sah.—τοις οχλοις 96. 142.—

potens,' Macrob. Saturn. i. 8: λόγου προ-
 φήτης, Orph. H. xxvii. 4: λαλίστατος κ.
 λογιώτατος θεῶν ἀπάντων, Lucian, Gal-
 lus. 2. 13.] πρὸ τ. π. (see ref.); i. e.
 of Zeus πρόπυλος: no ellipsis of ἱεροῦ or
 any thing else. ταύρους κ. στέμ-
 ματα] Not for ταύρους ἱεραμένους: the
 garlands may have been to hang on the
 doors of the house where the Apostles were:
 or for manifold purposes connected with the
 sacrifice. ' Ipsae denique fores, ipsae hostiae,
 ipsae arae, ipsi ministri et sacerdotes eorum
 coronantur.' Wetst. τοὺς πυλῶνας
 of the outer court of the house: see ch.

xii. 13. 14.] The App. were within:
 on being told, they ἐξεπήδησαν—'rushed
 forth,' into the crowd. 15. ματαίων]
 viz. θεῶν: the words of 1 Thess. i. 9, ἐπι-
 στρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδῶλων,
 are remarkably like these. θεὸν ζῶντα,
 without the articles, is characteristic of Paul:
 see Rom. ix. 26. 2 Cor. iii. 3; vi. 16.
 1 Thess. i. 9. 1 Tim. iii. 15; iv. 10 al.
 16.] Compare Rom. iii. 25, 26, and
 ch. xvii. 30. 17.] Compare Rom. i.
 19, 20. The words οὐρανὸθεν ἐτοὺς δι-
 δοὺς had a remarkable applicability in a
 country where we have seen from Strabo
 (on ver. 6) that there was great scarcity of

μὴ ἔθνεσιν αὐτοῖς. ¹⁹ Ἔπλησαν δὲ ἀπὸ Ἀντιοχείας καὶ ἱκόνιου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ ἡλιθία-
σαντες τὸν Παῦλον ἔσυρον ^k ἔξω τῆς πόλεως, νομί-
σαντες αὐτὸν τεθνηκέναι. ²⁰ ¹κυκλωσάντων δὲ τῶν μα-
θητῶν αὐτὸν ἄναστὰς ἐξῆλθεν εἰς τὴν πόλιν, καὶ ^a τῇ
ἐπαύριον ὁ ἐξῆλθεν σὺν τῷ Βαρνάβᾳ ὁ εἰς Δέρβην.
²¹ ^pεὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ ^q μαθητεύ-
σαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς

o ch. xi. 25 reff.
iatr.) xxviii. 19 only f.

p constr., ch. viii. 25 reff.
r = ch. xii. 12 reff.

q trans., Matt. xiii. 52. (xxviii. 57
s ch. viii. 25 reff.

θυειν αυτους 137.—at end, C 33. 137. 180 all syr-marg arm al add αλλα πορευεσθαι
εκαστον εις τα ιδια.—19. bef επηλθ. ins διατριβοντων δε αυτων (εκει 40: εν λυστροις
98) και (om C) διδασκοντων (om D ins D¹) CDE all Bed-gr syr-marg arm slav (mss)
ar-erp Cassiod: alii aliter.—δε om CDE &c as above.—rec επηλθον: txt AB.—τινες ιουδ.
απ. α. κ. ι. D, τιν. απ. α. κ. ι. ιουδ. E Bed-gr v al Cassiod: οι απ. αντ. κ. ι. κ. και
ιουδαιοι 15. 18. 180.—και . . . οχλ. om 27. 105. 106: το τεθν. om 100.—for πεισαντες,
επισεισαντες D 31 syrr.—C all syr-marg arm slav (mss) read και διαλεγομενων αυτων
παρησια επεισαν (ανεπ. 95¹. 180) τ. οχλ. αποστηναι απ (om al) αυτων λεγοντες οτι
ουδεν (om 180) αληθες λεγουσιν αλλα παντα ψευδονται.—λιθοβολησαντες A 15. 18.
36. 180.—rec εσυρον with AB(e sil)CH &c Thl Oec: txt DEG all Chr.—νομιζοντες
(corrū as more suitable) ABD 13: txt CEGH mss (nrly) Chr Thl Oec.—rec τεθναναι
(corrū: the contracted form was the more common: so Meyer), with D (τεθν. αυτων)
EGH most mss Chr Thl Oec: txt ABC 13. 15. 18. 29. 36. 69. 73.—20. rec αυτ. τ. μ.
(corrū of order), with EGH &c: txt ABCD (τ. μ. αυτου D¹) (see similar mistake ch ix.
25) 13. 18. 95¹. 113. 137. 180 Chr.—λυστραν πολιν D.—εν τη πολει 137.—την
επαυρ. D¹.—21. ηλθε 40: εξηλθον 38: εις ηλθε 26 lectt.—ευαγγελιζομενοι ADEH
(corrū aft ver 7: see also ch xi. 20): txt B(e sil)CG al.—for τε, δε D 96 copt sah.—
for την πολ. εκ., τους εν τη πολει D-gr.—μαθ. πολλους υπεστρεφον D.—την om D 93.
113 Chr Thl².—rec om εις bef ικ. and αντ. (as unnecessary: the circumstantial repetition
of εις is original), with B(e sil)DGH &c v Chr Thl Oec: txt ACE-gr 13. 40. 69. 95¹.

water. He relates that in one city of Lycaonia, where water was reached by digging the wells very deep, it was sold for money.—The idea of Mr. Humphry, that the conclusion of this speech is a citation from some lyric poet, seems improbable on other accounts, and is rendered more so by the above-noticed propriety.

19. πείσαντες τοὺς ὄχλ.] ἀπιστοὶ γὰρ Λυκάονες, ὡς καὶ Ἀριστοτέλης μαρτυρεῖ. Schol. on Homer, Il. iv. 38, 92.—They stoned him, not in the Jewish method, but tumultuously and in the streets, dragging him out of the city afterwards.—He refers to this stoning, 2 Cor. xi. 24, ἅπαξ ἐλιθάσθην.

20. κυκλ., not to bury him, but, as would naturally be the case, in mournful anxiety and regret.

ἀναστᾶς] The prima facie, and I think the right impression is, that this recovery was supernatural. It is not indeed so strongly implied, as to leave no doubt: especially as a blow from a stone would be likely to stun and occasion the appearance of death.

Δέρβην] See above, on ver. 6. Strabo, xii. 6, says of it, τῆς δ' Ἰσαυρικῆς ἐστὶν ἐν πλευραῖς ἡ Δέρβη, μάλιστα τῇ Καππαδοκίᾳ ἐπιπεφυκὸς, τὸ τοῦ Ἀντιπάτρου τυραννήϊον τοῦ Δερβήτου (cf. Cicero, Epp. xiii. 73, 'Cum

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Antipatro Derbete mihi non solum hospitium verum etiam summa familiaritas intercedit') . . . ἐφ' ἡμῶν δὲ καὶ τὰ Ἰσαυρα κ. τὴν Δέρβην Ἀμύντας εἶχεν, ἐπιθέμενος τῷ Δερβήτῃ, κ. ἀνελὼν αὐτόν. And Stephanus Byzantinus, Δέρβη φρούριον Ἰσαυρίας καὶ λιμὴν (for this, evidently an error, the French translators of Strabo propose to read λίμνη. There is a large lake, now called Ak Göl, near the presumed site of Derbe, see C. and H. i. 212.) . . . τινὲς δὲ Δέρβειαν, ὃ ἐστὶ τῇ τῶν Λυκαόνων φωνῇ ἄρκευθος. (Wetst.) From this variety of the name, Δέρβεια, Mr. Hamilton thought the modern Divlé might be Derbe. Mr. Lewin (i. 167) objects, that there is no lake near Divlé: but this objection only affects the conjectural emendation mentioned above.—From Derbe not being enumerated, 2 Tim. iii. 11, with Antioch, Iconium, and Lystra, as the scene of any of Paul's sufferings, we may perhaps infer that none befel him there.—They may have fled to Derbe, as being in a different jurisdiction from Lystra; the latter being comprised in the Roman province of Galatia (see above on ver. 5), whereas Derbe seems to have belonged at this time to Antiochus, king of Commagene. See Lewin, i. p. 163. Strabo, xiv. 5.

11

τ ch. xv. 32.
41. xviii.
23 only f.
(2 Kings i. 6.)
u = ch. xi. 23.
xiii. 12 al. fr
v constr., here
only. τοῖς
νομικοῖς ἐπι-
μεῖων, Xen.
Mem. iv. 4. 4.
wllh ἐν, Gal.
iii. 10. Heb.
viii. 9 only.
Deut. xxvii.
16. Sir.
xxviii. 6.
w ch. xiii. 8
refl.
x Matt. vii. 131.
Luke xviii.
25 John x. 2.
Heb. ix. 11.
x. 20.
xx ch. iv. 12
refl.
y John iii. 5 al.
2 Cor. vii. 19
only t.
a = ch. ii. 46
refl.
b = ch. xi. 30
first, and pas-
sim.
c absol., ch. x. 9
refl.
d = 1 Tim. iv.
14 al.
e Matt. xvii. 21. f Mk. Luke ii. 37 al. 2 Cor. vi. 5 refl. 2 Kings xii. 16. f Luke xxiii. 46. ch. xx. 32. Ps xxx. 5.
g John i. 12 refl. h ch. xii. 10. xiii. 6. i ch. iv. 29, 31. viii. 25 al. k John ii. 12 refl.
l ch. xiii. 4 refl. m = ch. xv. 40. 1 Pet. ii. 23. John xix. 30 t. Deut. i. 8. n = ch. xiii. 2 al.
o = ch. xii. 25 refl. p absol., Luke xii. 51. ch. x. 52 al. q = Matt. ii. 4 al. ch. xv. 30. Ps. xlix. 5.
r = ch. xv. 4. xix. 18. 2 Cor. vii. 7. Rom. xv. 21. Deut. xxvi. 3. s Luke i. 72. x. 37. Luke only.
t 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3 P. u absol., John iii. 22. ch. xii. 19 refl. v ch. xii. 18
refl. Rev. xii. 12. w ch. viii. 5 refl.

100. 105. 180 (Syr).—22. και παρακ. C al 69. 100. 105. 137 Syr arr arm Thl² Oec.—
παρακ. τε D-gr v (not tol).—δει ημ. θλιψ. 177.—ελθιν D¹.—23. rec πριεσβ. κατ εκκλ.
(corrⁿ of order?), with EGH &c vss ff: txt (kata D) ABCD all v Syr ar-pol.—προ-
ειξ, δε D: και προ. al vss or προ. τε.—νηστειας 25. 69. 95¹. 180: add και 137.—
αυτοις G.—πεπιστευκασιν D v (copt syr al?) (and και pref 78. 137).—24. διελθ. δε D
copt.—ηλθαν D.—bef παμφ. ins την BCE 40. 43. 68. 73. 98. 180 (to correspond with
την πισ.). om ADGH &c ff.—25. εις περιγην A am-demid.—aft τ. λογον ins του κυριου
ACE 13. 40. 81. 137 v Syr arm syr* slav: του θεου E ar-ep.—ατταλιαν ACDE:
txt GH.—at end, D 137 syr* add ευαγγελιζομενοι αντους.—27. συναξαντες D.—rec
ανηγγειλαν (corrⁿ to aorist as more usual), with E(απηγ. E Bas Chr)GH &c Thl
Oec: txt ABCD (ανηγγειλον D) all copt.—ο θεος εποι. D 96. 133. 180 vss: and add
αυτοις (om D²) μετα των ψηχων αυτων D.—θυραν τοις εθν. δια πιστεωσ 133.—28. rec
aft διετρ. add εκι, with EGH &c vss Chr al: om ABCD 15. 18. 33. 34. 36. 40. 81. 113.
180 v aeth arm.

CHAR. XV. 1. aft ιουδαιας, ins των πεπιστευκοτων απο της αιρεσεως των φαρισαιων
8. 137 syr-marg (see note).—rec περιμενησθε (Meyer thinks the aor, in the sense of the
futurum exactum, may be an emendation. I shd rather think the present to have been the
corrⁿ, as being the simpler, and not therefore 'the more genuine,' as Bloomf.), with EGH &c

Dio, lix. 8; lx. 8. Jos. Antt. xix. 5. 1.

21. ὑπέστρ.] They were not far
from the famous pass, called the 'Cilician
gates,' which leads direct into that pro-
vince: but, notwithstanding all that had
befallen him, Paul prefers returning by the
churches which he had founded, to a short
and easy journey to the coast by his own
home.

22. ἡμᾶς] Is not this a token
of the presence of the narrator again? My
own conjecture would be, that he remained
in Antioch during the journey to Iconium,
&c., and back. The events between those
two limits are much more summarily related
than those before or after. [In an art, in the

Journal of classical and sacred philology,
Camb., March, 1856, where the justice of the
above conjecture is called in question, the
writer says, 'here δὲ ἡμᾶς εἰσελθ. &c. is the
language of the preachers themselves, as the
word οὗτι shews:' and proceeds to remark
justly on the transition from the oblique to
the direct narrative, as especially characteris-
tic of St. Luke's style, and corroborative of
the unity of authorship between different
parts of the Acts, and between the Acts and
the Gospel.—But if so, should we not rather
look for ὑμᾶς than ἡμᾶς? The writer, I am
glad to see, joins with me in rejecting the
'common' explanation (see Prolegg. p. 7)

δασκον τοὺς ἀδελφούς ὅτι ἐὰν μὴ ^x περιτμηθῇτε τῷ ^x 1. Luke i. 59. 10. Gen. xvii. 10. ch. vi. 14. xxi. 21 al. constr. ch. x. 29. Rom. xi. 20, 30. z = ch. xxvii. 7. xvi. 14. a = John iii. 25. 1 Tim. i. 4 t. b ch. xii. 18. c = ch. xiii. 49 al. d Matt. xx. 18 al. Ezra vii. 6, 7. e ch. xviii. 49 al.
^y ἔθει Μωυσέως, οὐ δύνασθε σωθῆναι. ² γενομένης οὖν ^y 10. Prov. xxi. 14. constr. ch. x. 29. Rom. xi. 20, 30. z = ch. xxvii. 7. xvi. 14. a = John iii. 25. 1 Tim. i. 4 t. b ch. xii. 18. c = ch. xiii. 49 al. d Matt. xx. 18 al. Ezra vii. 6, 7. e ch. xviii. 49 al.
^z στάσεως καὶ ^a ζητήσεως ^b οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ ^z 10. Prov. xxi. 14. constr. ch. x. 29. Rom. xi. 20, 30. z = ch. xxvii. 7. xvi. 14. a = John iii. 25. 1 Tim. i. 4 t. b ch. xii. 18. c = ch. xiii. 49 al. d Matt. xx. 18 al. Ezra vii. 6, 7. e ch. xviii. 49 al.
^a Βαρνάβᾳ πρὸς αὐτοὺς, ^c ἔταξαν ^d ἀναβαίνειν Παῦλον καὶ ^a 10. Prov. xxi. 14. constr. ch. x. 29. Rom. xi. 20, 30. z = ch. xxvii. 7. xvi. 14. a = John iii. 25. 1 Tim. i. 4 t. b ch. xii. 18. c = ch. xiii. 49 al. d Matt. xx. 18 al. Ezra vii. 6, 7. e ch. xviii. 49 al.
^b Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀπο- ^b 10. Prov. xxi. 14. constr. ch. x. 29. Rom. xi. 20, 30. z = ch. xxvii. 7. xvi. 14. a = John iii. 25. 1 Tim. i. 4 t. b ch. xii. 18. c = ch. xiii. 49 al. d Matt. xx. 18 al. Ezra vii. 6, 7. e ch. xviii. 49 al.
^c στόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ^c 10. Prov. xxi. 14. constr. ch. x. 29. Rom. xi. 20, 30. z = ch. xxvii. 7. xvi. 14. a = John iii. 25. 1 Tim. i. 4 t. b ch. xii. 18. c = ch. xiii. 49 al. d Matt. xx. 18 al. Ezra vii. 6, 7. e ch. xviii. 49 al.
^d ζητήματος τούτου. ³ οἱ μὲν οὖν ^f προπεμφθέντες ὑπὸ ^d 10. Prov. xxi. 14. constr. ch. x. 29. Rom. xi. 20, 30. z = ch. xxvii. 7. xvi. 14. a = John iii. 25. 1 Tim. i. 4 t. b ch. xii. 18. c = ch. xiii. 49 al. d Matt. xx. 18 al. Ezra vii. 6, 7. e ch. xviii. 49 al.
^e τῆς ἐκκλησίας ^g διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν, ^e 10. Prov. xxi. 14. constr. ch. x. 29. Rom. xi. 20, 30. z = ch. xxvii. 7. xvi. 14. a = John iii. 25. 1 Tim. i. 4 t. b ch. xii. 18. c = ch. xiii. 49 al. d Matt. xx. 18 al. Ezra vii. 6, 7. e ch. xviii. 49 al.
^f ἡ ἐκδιηγούμενοι τὴν ⁱ ἐπιστροφὴν τῶν ἐθνῶν· καὶ ^k ἐποίουν ^f 10. Prov. xxi. 14. constr. ch. x. 29. Rom. xi. 20, 30. z = ch. xxvii. 7. xvi. 14. a = John iii. 25. 1 Tim. i. 4 t. b ch. xii. 18. c = ch. xiii. 49 al. d Matt. xx. 18 al. Ezra vii. 6, 7. e ch. xviii. 49 al.

15. xxiii. 29. xxv. 19. xxvi. 3 only. (Ezek. xxxvi. 37 mss.)

Jos. Antt. xx. 2. 5 t. 1 Macc. xii. 4. g ch. xiv. 24.

vii. 10. Ezek. xviii. 11. k = Luke i. 68.

f ch. xx. 38. xxi. 5. Rom. xv. 24 al.

b ch. xiii. 41 reff. i here only. Cant.

h ch. xiii. 41 reff. i here only. Cant.

Chral: txt AB(περιτμητε B¹)CD 13. 15. 18. 36. 40. 73. 180 Constt Ath Epiph.—bef μωυσ. ins τω (emendation) ABC¹: του 170: om DEGH mss(appy) Constt Ath Chr Thl Oec: for μωυσ., του νομου Syr: του ν. μωσεως ar-erp: και τω εθει μω. περιπατητε D syr-marg: Constt add aft μωυσ., και τοις ιεθισιν οις διαταξαιτο περιπατητε.—δυνησησθαι C all: -σεσθε 180.—2. for ουν, δε BCD-gr G all Syr copt sah: και 177²: txt AEGH al vss ff.—εκτασεως D-gr.—rec και συζητ. (corrā from ver 7, where ζητ. is found in some MSS, shewing its genuineness here), with appy a few mss Thl² Oec: om E 68 v copt Jer: txt ABCDGH all syr sah arm Constt Chr Thl¹.—τω bef βαρ. om DE.—for προς αυτ., συν αυτοις D-gr Syr sah: αυτοις 97.—for ετασαν το προς,—D syr-marg have ελεγεν γαρ ο παυλος μενιν ουτως καθώς επιστευσαν δισχυριζομενος (om d) οι δε εληλυθοτες απο ιερουσαλημ παρηγγειλαν αυτοις (tunc for αυτ. syr-marg) τω παυλω κ. τω βαρν. και τισιν αλλοις αναβαιναι προς... (προς om d, and in conseq has alios ascendere apostolos &c).—τους πρεσβ. C 180: εν ιερουσ. E.—οπως κριθωσιν επ αυτοις περι D 137 syr* (επ αυτων D² 137).—3. εκπεμφθ. E.—υπερ 43.—ανηρχοντο 126 lect 11.—rec om τε (as unnecessary), with AEGH &c: ins BCD al.—και την σ. DH al Thl.—πασιν om 2. 64. 99. 104 al sah

that ἡμᾶς is used by the writer 'as a Christian, and of all Christians' to what then would he have it referred? I would rather, regarding the ὅτι as marking a transition to the direct narrative, take ἡμᾶς as an insensible translation into the first person on the part of the narrator, speaking of an exhortation which he heard and felt.] 23.

χειροτ.] 'cum suffragiis creassent,' Erasmi: not necessarily as the meaning of the word conventionally,—which had passed to any kind of appointment, see ch. x. 41: but by the analogy of ch. vi. 2—6. See 2 Cor. viii. 19. The word will not bear Jerome's sense of 'laying on of hands,' adopted by Roman Catholic expositors. The Apostles ordained the presbyters whom the churches elected.

προσευξ. μ. νηστ. belongs to παρῆθ., not to χειροτον.

25. Ἀττάλειαν] A maritime town at the mouth of the river Catarrhactes, in Pamphylia, not far from the border of Lycia, built by Attalus Philadelphus, king of Pergamus, in a convenient position to command the trade of Syria or Egypt. It is still an important place, called Satalia. (Winer, RWB. C. and H.) To reach it they had to cross the plain from Perga.

26.] ὅθεν, as being the centre, whence their apostolic commission had spread.

27.] μετ' αὐτῶν, in connexion with them, see reff.: not to them, as usually: nor per ipsos,

as Beza, &c.

θύραν πίστ.] The same metaphor is used in the reff. by Paul, and shews, perhaps, his hand in the narrative.—On χρόν. οὐκ ὀλίγ., see chronol. table in Prolegg.

CHAP. XV. 1—35.] DIFFERENCE RESPECTING THE NECESSITY OF CIRCUMCISION FOR THE GENTILE CONVERTS. COUNCIL OF THE APOSTLES AND ELDERS AT JERUSALEM.

1. τινες] Called in Gal. ii. 4 παρείεσκατοι ψευδάδελφοί, οἵτινες παρείεσθον κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ. The later Syr. version in the margin, and the mss 8. 137 in the text, add the words τῶν πεπιστευκότων ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων, as in ver. 5. Doubtless it was so. In spite of the special revelations which had accompanied the reception of the first Gentiles into the church, the strong Judaizing party adhered to their old prejudices respecting the necessity of conformity to the law of Moses. With this party Paul was in conflict all his life; and even long after, we find it raising its head again in the sects of the Ebionites and the Nazarenes.—Neander (Pil. u. L. p. 185, note) notices the account in Josephus (Antt. xx. 2 4), where Izates, K. of Adiabene, is converted to Judaism by a certain Ananias, who, for fear of a commotion among his people, allows him to remain uncircumcised

l ch. ix. 26 reff.
m Mark iv. 20.
ch. xvi. 21.
xxii. 18.
11-b. xii. 6.
only. Exod.
xxiii. 1.
n ch. xiv. 27
reff.
o infra, here
only. tr., Mark
xii. 19 L.
Gen. xix. 32,
34.
p ch. xii. 1 reff.
q ch. v. 17 reff.
r absol., ch. xii.
39. xviii. 8.
27 xxi. 20.
25 al.
s ver. 1 reff.
v = Matt. xxii. 34. Ps. ii. 2.

χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς. ⁴ ¹ παραγενόμενοι
δὲ εἰς Ἱερουσαλὴμ ^m παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ
τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ⁿ ἀνῆγγειλάν τε
ὅσα ὁ θεὸς ⁿ ἐποίησεν μετ' αὐτῶν. ⁵ ^o ἐξανέστησαν δὲ τινες
τῶν ^p ἀπὸ τῆς ^q αἵρέσεως τῶν Φαρισαίων ^r πεπιστευκότες,
λέγοντες ὅτι δεῖ ^s περιτέμνειν αὐτοὺς, ^t παραγγέλλειν τε
τηρεῖν τὸν νόμον Μωυσέως. ⁶ ^u συνήχθησάν τε οἱ
ἀπόστολοι καὶ οἱ πρεσβύτεροι ^w ἰδεῖν περὶ τοῦ ^x λόγου

ABCD
EGH

u = Matt. xix. 17. 1 John ii. 3, 4. Prov. iii. 21.
x = ch. viii. 21 reff.

Thl¹.—4. *ιεροσολυμα* AB 133. 137: txt CDEGH mss (nrly) Chr Thl Oec.—rec απειδεχθησαν (*apm a corr. as being the usual word, cf Luke viii. 40, ch xviii. 27, xxviii. 30, and see reff.*), with CEGH most mss Chr Thl Oec.: txt ABD² (*παμειδοθησαν* D¹, υπειδ. 180, προειδ. al.)—add μεγαλως CD (μεγως D¹) 137 sah syr* Ambr Cassiod: *mire d*: add σφοδρα sah.—for υπο, απο BC 180 (*perhaps originally, as in C, a corr. to suit απειδεχθ., and thence adopted even in copies which read παρειδ.*)—απγγειλαντες (sic) D¹: απγγειλαν τε D².—επει. o. θ. D 38. 96. 137. 142.—at end, C³GH all ar-pol slav Thl² add και οτι ηνοιξεν τοις εθνεσι θυραν πιστεως (*from ch xiv. 27.*)—5. for εξαν. to απο, D syr-marg have οι δε παραγγειλαντες αυτοις αναβαινιν προς τους πρεσβυτερους εξανεστησαν λεγοντες τινες απο (εξ. κατα των αποστ. οντες απο syr-marg).—τινες ανδρες A.—πεπιστευκωτων 27. 29. 99 Jer.—for οτι, ως E.—for αυτους, τους απο των εθνων 80².—for τε, δε D¹.—6. rec for τε, δε (*alteration of the characteristic τε to more usual copula*), with ADEGH &c vss ff: txt BC 133 v aeth Syr ar-pol.—οι (2nd) om D.—aft πρεσβ. ins συν τω πληθει 137 syr.—for λογου, ζητηματος E 137 syr-marg: ρη-

—when a certain Eleazar, πάνν περὶ τὰ πάτρια δοκῶν ἀκριβῆς εἶναι, prevails on him to perform the rite, for that without it he could not be a Jew. 2.] Compare Gal. ii. 5.

ἐταξαν ἀναβ.] I assume here what seems to me to be almost beyond the possibility of question (see note to chronological table in Prolegg., where I have given the reasons), that this journey was the same as that mentioned Gal. ii. 1–10. In that case, Paul there (ver. 2) says that he went up κατ' ἀποκάλυψιν. In this expression I cannot see it necessarily implied that the revelation was made to himself, but that there was some intimation of the Holy Ghost, similar perhaps to that in ch. xiii. 2, in accordance with which the church at Antioch sent him and Barnabas;—there being ποοφῆται there, by whom the Spirit spoke His will.

τινας ἄλλους] Titus was one, Gal. ii. 1, 3, and that, in all probability, in order to give an example of a Gentile convert of the uncircumcision endowed with gifts of the Holy Spirit. Titus is not mentioned in the Acts: but only in 2 Cor., Gal., 2 Tim., and the epistle addressed to him.

3. προπεμφ.] This seems to have been something of an official escorting of them on the way, and perhaps parting from them with solemn commendation to God: not, as Morus and Heinrichs, 'rebus ad iter suscipiendum instructis,' which would hardly be thus specified, being a matter of course. At all events, it shews that the mind of the church

was with them, not with the Judaizers. This was also the case in Phœnicia and Samaria, as is shewn by πᾶσιν below.

4.] On their arrival at Jerusalem, there seems to have taken place an official reception of them and their message, in public. There they related—as a most important datum for the determination of the question—God's dealings with them (see on ch. xiv. 27), and recounted the places where churches of believing Gentiles had been founded. This having taken place, a protest was entered on the part of the Pharisee believers,—in no way doubting the truth of these conversions, nor in any way disparaging the ministry of Paul and Barnabas,—that it was necessary to circumcise αὐτούς, those of whom they had spoken, and to command them to keep the law of Moses.—It may be objected, that this view would not be consistent with Paul's statement, Gal. ii. 2, ἀνθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἐνδραμον. But I cannot see any inconsistency, if the words used in both cases be accurately weighed. To the ἐκκλησία, ἀπόστολοι, and πρεσβύτεροι Paul and Barnabas gave a simple recital of what God had done by them among the Gentiles: but Paul did not lay before the whole assembly the Gospel which he preached among the Gentiles, viz. the indifference of the Mosaic law to their salvation (Gal. i. 7–9), for fear of its being hastily disparaged or repudiated, and so his

τούτου. 7 πολλῆς ὁ δὲ συνζητήσεως γενομένης ἀναστὰς y ch. xxviii. 29
 Πέτρος εἶπεν πρὸς αὐτοὺς Ἀνδρες ἀδελφοί, ὑμεῖς ἐπί- z = ch. i. 15 al.
 στασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο a = Ez. k.
 ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν
 λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι. 8 καὶ ὁ καρδιο-
 γνώστης θεὸς ἡμαρτύρησεν αὐτοῖς, δὸς τὸ πνεῦμα τὸ
 ἅγιον καθὼς καὶ ἡμῖν. 9 καὶ οὐθὲν ἰδέκρινεν μεταξὺ
 ἡμῶν τε καὶ αὐτῶν, ἡ πίστις καθαρίσας τὰς καρδίας
 αὐτῶν. 10 νῦν οὖν τῇ πειράζετε τὸν θεόν, ἐπιθεῖναι
 ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ
 h constr., ch. x. 43 al. i 1 Cor. xi. 29. James ii. 4. k = Matt. xviii. 15. Rom. ii. 15†. Wisd. xviii. 23.
 l ch. xiii. 8. m = Eph. v. 25. Tit. ii. 14. James iv. 8. Sir. xxxviii. 10. n see ch. v. 9. Matt.
 iv. 7. = Exod. xvii. 2. Ps. lxxvii. 41, 56. o Matt. xxi. 4. Luke xv. 5. 4 Kings xviii. 14.
 p = Gal. v. 1. Matt. xi. 29, 30. Jer. xxxv. 14. q Jer. l. c. and xxxiv. 8, 11. τρ., ch. xx. 37 al.

ματος 65.—7. rec συζητ.: συνζ. B²CDE: ζητησ. A 13. 15. 36. 40. 69 al copt sah.—
 ανεστησεν εν πνευματι πετρ. και ειπεν D¹: aft αυτους ins εν πν. αγιω 137.—rec o θ. εν
 ημων εξελ. (corrⁿ of order:—and ημ. corrⁿ for υμ. as it seemed more according to
ecclesiastical propriety for Peter to describe the selection as made “from us apostles,”
than “from you the whole church”), with EGH &c vss Thl Oec Iren Ambr Rebapt:
 ημειν ο θ. εξ. D¹ (εν ημ. ο θ. εξ. D²) 137: εν υμ. om 31. 99: txt ABC all; and in
 varying order, all vss Chr Iren.—δια στομ. D¹E 96.—8. ο δε καρδ. ο θ. D¹.—διεμαρ-
 τυρησεν C.—rec aft δους ins αυτοις (supplementary addn), with CE (αυτοις bef δους
 om E sah v Ambr Rebapt) GH &c vss Constt Chr al (aft αγ. 105: επ αυτους D Jer:
 δους αυτοις om lectt 12. 13: txt AB 13 Did.—το bef πν. om 13.—9. κα om A.—rec
 ουθεν: txt BGH 42¹. 96. 126 all: ου Thl² Oec (comm).—τε om D.—10. και νυν τι E
 aeth.—ουν (app^y) om C.—for τον θεον, τ. κυριον Hil al om (readg πειραζετε επι-
 θειναι) v (ms) Jer₂ imponitis Ambrst: vultis imponere Aug₁.—ημ. ουδε οι πατ. ημων

work being hindered (μή πως κ.τ.λ.). But, in private interviews with the chief Apostles, James, Peter, and John (Gal. ii. 9), he did unfold the whole freeness of this Gospel, and so effectually, as to prepare the way for their full and public accordance with him at the council.

6.] *The Apostles and elders only* are mentioned as having assembled: in which case πᾶν τὸ πλῆθος (ver. 12) must mean τῶν πρεσβυτέρων, and the decision of ver. 22 must have been arrived at in a larger assembly. But most probably the deliberation of the App. and elders implied the presence of the brethren also, who are intended by πᾶν τὸ πλ.,—and there was but one assembly. The objection, that no one place could have held them, is nugatory: the official presence of all is assumed continually in such cases, where the assembly is open to all.

λόγῳ] ‘matter (in this case) of dispute:’ see reff.

7.] A promiscuous debate, not perhaps without some angry feeling, ensued on their first coming together,—and among the multitude, as is implied in ver. 12,—man disputing with man.

Πέτρος] Partly on account of the universal deference paid to him, but principally because of his peculiar fitness to open the apostolic decisions on the subject, from having been made the instrument of the first public and approved reception of the Gentiles.

ὑμεῖς ἐπίστ.] In Peter's speeches in ch. x., this phrase occurs twice at the beginning of a sentence, vv. 28 and 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14. 25. Such notices are important, as shewing that these reports are not only according to the sense of what was said, but the words spoken, *verbatim*.

ἀφ' ἡμ. ἀρχ.] In regard to the whole time of the Gospel up to that day (about 20 years), the date of the conversion of Cornelius, at least fifteen years before this (cf. Gal. ii. 1, and notes to chron. table in Prolegg.), would very properly be so specified. The length of time elapsed is placed by Peter in the strongest light, to shew that the question had in fact been settled by divine interference long since.—Notice (in reff.) the idioms, &c., peculiar to Peter:—ἐξελέξ. with inf.,—διὰ τ. στόμ.,—καρδιονγν. (most probably);—or characteristic of him, πειράζ. τ. θεόν,—καθὼς καὶ ἡμῖν (ch. x. 47).—ἀρχαίων now, compared with ἐν ἀρχῇ ch. xi. 15. Compare also with πειράζ. τ. θεόν,—κωλύσαι τ. θεόν, ch. xi. 17.

ἐν ὑμῖν] ‘among you.’ If ἡμῖν be read, then ‘among us (Apostles):’ see var. read.—There is no ellipsis of ‘me’ after ἐξελ.: the E. V. expresses the constr. rightly.

8, 9.] The allusion is throughout to spiritual circumcision, as the purification

r = Matt. viii. 28 a. Isa. i. 2. s = Luke xiv. 27. John xix. 17. Gal. vi. 2. 5. tch. xiii. 43 ref. u with inf. (absol., here only. Job xv. 22, πειστέω τὸν χρόνον δα- δάσειν σε, Xen. Anab. vii. 7, 47, with ὅτ., Rom. vi. 8, (See Rom. xiv. 2.) v-ch. xxvii. 25 only. See Matt. xxiii. 37. Rom. iii. 2. Num. xviii. 7. Luke xxiv. 35. Judg. vii. 13. constr. ellipt., here only. See Luke i. 25. 4 Kings xii. 8. vv Luke xviii. 39 ref. L. P. w = ch. vi. 5. z = 3 John ver. 3 only. a = Luke i. 68, 78 ref. c Luke v. 36. ch. v. 9. ABCD EGH

137.—11. αλλη 137.—rec bef κυρ. om του, but ins A(B?)CDEGH all Chr Thdrt Thl Oec.—rec ιησ. χριστον, with CD &c vss Thl² Oec: txt ABEGH all vss ff: τ. κυρ. ημων 13 vss ff: ιησ. om 20¹. 40.—πιστευσομεν D-gr.—12. D syr* read *συνκατατεθειμενων* (*disponentes*) δε των πρεσβυτερων τοις υπο του πετρου ιρημενοις εσειγησεν παν . . . —εσειγησαν C—παν om 11. 105 copt: απαν E al Thl².—βαρναβαν και παυλον εξηγουμενοι D¹.—εν om 177.—13. αναστας ιακ. ειπεν D Syr.—14. πρωτος 137: om sah Iren.—for επισκ., επελεξατο E: εξελεξ. 137: εξελεξ. και 13: εξηγησατο 27 (26 Mill): *prospexit* d e: *suscitavit* to: *excogitavit* Iren: *cæpit* Syr.—εξ εθνων λαβ. C.—rec bef τω ονομ. ins επι, with B(e sil)GH &c copt al Oec: om ACDE 3. 13. 40. 68. 100. 105. 180 v syrr sah Constt Chr Procop Thl¹ (comm) Thl² Iren Jer Rebapt al.—

of the heart. God, who saw deeper than the mere fleshly distinction between Jew and Gentile, who knows that the hearts of all are unclean, and that the same all-sufficient sacrifice can cleanse them all, if applied by faith (compare the remarkable parallel, 1 Pet. i. 18—22 incl.), put no difference between us and them, but has been pleased to render them spiritually clean. τη

πίστει, not simply 'by faith': but 'by their faith,' or 'by the faith in Christ.'

10.] πειρ. (as κωλύσαι, ch. xi. 17), 'tempt,' by putting obstacles in the way of His evidently determined course. ἐπιθεῖναι,

infin., marking the intended result of πειράζετε: cf. βῆ δὲ θεῖν, βῆ δ' ἵεναι, μάστιξεν δ' ἑλάαν, &c. See Bernhardy, Syntax, p. 365.

ζυγόν] See Gal. v. 1 Peter could not be so much referring to the mere outward observance of ceremonies, which he himself and the Jewish converts thought it expedient to retain,—but to the imposition of the law, as a condition of salvation, on the consciences of the disciples. So Neander (Pfl. u. L. p. 214). This being so, οὐτε . . . βαστάσαι will refer, not to the burdensomeness of ceremonies, but to the far more grievous burden of legal death, of which Paul cries out so bitterly in Rom. vii. 24,—and says. Gal. v. 3, *μαντεύμαι παντὶ ἀνθρώπῳ περιπεινόμενῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι*. 11.] Seeing that we all in common believe that the grace of Christ is the sufficient, and only cause of our salvation, it can neither be reasonable nor according to God's will, to fetter that grace with superfluous and vexatious con-

ditions. See nearly the same argument retorted on Peter himself, Gal. ii. 14 ff.

κακέينوι are the Gentile Christians, not our fathers:—their ground of trust is the same as ours: ours, no more than theirs.

12.] The multitude (see above) then,—and not before, on account of their mutual disputes,—being tranquillized by Peter's speech, quietly received from Paul and Barnabas an account of the seals of signs and wonders by which God had stamped the approval of their ministry among the Gentiles. The miracles at Paphos and Lystra would be among the principal of these. 13.] αὐτούς, viz. Paul and Barnabas. Both had spoken: doubtless wonders, unrecorded, had been wrought by the hand of Barnabas, which he had recounted. Ἰάκωβος] See note, ch. xii. 17, and the prolegg. to the epistle of James. I assume here, that this is James the Just, the brother of the Lord, the author of the Epistle; and though an ἀπόστολος (Gal. i. 19), not one of the twelve. If we may presume to judge from the character of his Epistle, to say nothing of the particulars which tradition has handed down concerning him, his decision would come with remarkable weight on this occasion. For he is, among all the sacred writers of the N. T., the representative of the strictest adherence to and loftiest appreciation of the pure standard of legal morality. All that the law was, from its intrinsic holiness, justice, and goodness (Rom. vii. 12), capable of being to Christians, he would be sure to attribute to it.

νοῦσιν οἱ ^d λόγοι τῶν ^d προφητῶν, καθὼς γέγραπται ^d Luke iii. 4.
 16 Μετὰ ταῦτα ^e ἀναστρέψω καὶ ^f ἀνοικοδομήσω τὴν ^g σκη-
 ῖν Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ ^h κατεσκαμμένα αὐτῆς
^f ἀνοικοδομήσω, καὶ ^k ἀνορθώσω αὐτήν. 17 Ὅπως ἂν ^l ἐκ-
 ζητήσωσιν οἱ ^m κατάλοιποι τῶν ἀνθρώπων τὸν κύριον,
 καὶ πάντα τὰ ⁿ ἔθνη, ^o ἕφ' οὓς ^o ἐπικέκληται τὸ ^o ὄνομά
 μου ⁿ ἐπ' αὐτοὺς, λέγει κύριος ὁ ποιῶν ταῦτα 18 ^p γνωστὰ
^q ἀπ' αἰῶνος. 19 διὸ ἐγὼ ^r κρίνω μὴ ^s παρενοχλεῖν τοῖς
^t ἀπὸ τῶν ἐθνῶν ^u ἐπιστρέφουσιν ἐπὶ τὸν θεόν, 20 ἀλλὰ

vii. 2. Levit. xv. 4. o James ii. 7. p ch. i. 19 al. Ps. lxxv. 1. q ch. iii. 21. Luke i. 70. Gen. vi. 4.
 r = w. inf., 1 Cor. ii. 2. (2 Cor. v. 15) 2 Macc. xi. 25. s here only. w. dat., Job xvi 3. w. acc. Judg. xvi.
 16 alex. 1 Macc. x. 35, 63. xii. 14. Demosth. p. 320. Diog. Sic. x. 52 al. t ch. xii. 1 reff. u ch. xiv. 13 reff.
 15. for τούτω, τούτω GH 95. 96: ουτως D¹ sah.—συνφωνησουσιν D¹. —16. μετὰ δὲ D¹.
 —ἐπιστρέψω D.—aft ανοικοδ., ins καθως αι ημεραι του αιωνος 80² (see l c in LXX):
 and aft 2nd ανοικοδ. 4. 65. 80². 98 copt.—κατεστρεμμένα B: -στραμμένα 13 al Procop:
 ανεσκαμμένα E: τον κατεσκαμμενον arm.—οικοδομησω (2nd time) C (appy) al.—17. αν
 om E al Chr.—εκζητωσι 137.—for ανθρ., εθνων 4¹.—for κυρ., θεον D aeth ar-pol.—bef
 ποιων om o BD (appy).—rec aft ταν. ins παντα, with H &c Chr al: παν. ταντ. EG
 I. 42. 98. 115. 122. 126 Thl¹: txt ABCD all v copt aeth (o ποι. τ. om sah) Constt Iren
 Rebabt al.—18. rec at end add εστι τω θεω παντα τα εργα αυτου, with EGH &c syr
 Constt Chr al: γνωστον απ' αι. (add εστιν D v syr-marg Iren) τω κριω (om syr-marg)
 το εργον αυτου AD v syr-marg Iren: txt BC 15. 18. 27. 29. 36. 57. 63. 65. 100. 105. 133.
 180 copt sah (add hae, see above) arm: also prefix ε εστιν and addg (om d¹ aeth) αυτω
 42. 57¹. 81 aeth al: alii aliter. (In the presence of so many apocryphal insertions as we
 find in the Acts, taking into account also the great variety, and seeing in it [cf many more
 variations in Scholz ad loc] an argument against the genuineness of the words,—seeing
 also that no possible reason can be given for their omission, if originally genuine, I have
 followed the authority of BC, as also have Scholz and Tischendorf. Lachmann has
 adopted the reading of AD al [see above], which, as Meyer observes, is evidently an
 emendation of still later date than the rec).—19. εκρνα E: ανακρινω 13.—20. αλλ

And therefore when *his judgment*, as well as that of Peter, is given in favour of the freedom of the Gentiles, the disputers, even of the Pharisaic party, are silenced. There does not seem to be in the following speech any decision *ex cathedra*, either in the ἀκούσατέ μου, or in the ἐγὼ κρίνω (ver. 19): the decision lay in the weightiness, partly no doubt of the person speaking, but principally of the matter spoken by him.

14. Συμεών] James characteristically uses this Jewish form of the name: so also Peter himself, 2 Pet. i. 1. The name occurs Gen. xxix. 33, LXX. Luke ii. 25; iii. 30; ch. xiii. 1. Rev. vii. 7: the name Simon, elsewhere used in the N. T. for Peter, is found in 1 Chron. iv. 20 (Heb. Συμεών, LXX).

τῷ ὄν.] 'for His name:' dat. com-
 modi. Οὐ ἐπισκ. λαβ., see reff.: the infin.,
 as ἐπιθεῖναι, ver. 10, note. λαόν,

known as τὸ λαός so well known as His by covenant before. 15. τούτῳ] Neuter, 'to this:' not, 'to Him,' in which case we should expect not οἱ λόγοι τῶν πο., but οἱ προφηταὶ (Meyer). 16—18.]

The citation from Amos is made freely from the LXX: differing widely in the latter part from our present Hebrew text, which see in loc. E. V. In all probability the LXX had another reading before them.

Of this we may at least be sure, that James, even if (as I believe) he *spoke in Greek*, and quoted as here given, would not himself (nor would the Pharisees present have allowed it) have quoted any rendering, especially where the stress of his argument lay in it, at variance with the original Hebrew.—The prophecy regards that glorious restitution of the kingdom to (the Son of) David, which should be begun by the incarnation of the Lord, and perfected by His reign over all nations. During the process of this restitution those nations, as the effect of the rebuilding, should seek the Lord,—to whomsoever the gospel should be preached. There is here neither assertion nor negation of the national restoration of the Jews. Be this as it may (and I firmly believe in the literal accomplishment of all the prophecies respecting them as a nation), it is obvious, on any deep view of prophetic interpretation, that the glorious things which shall have a fulfilment in the literal Israel, must have *their complete and more worthy fulfilment* in the spiritual theocracy, of which the Son of David is the Head. 17. ἕφ' οὓς ἐπικέκλ.]

Notice the same expression in the Epistle of James (reff.). 18.] The variation of reading here is remarkable. The text which

τῇ ἐκκλησίᾳ ^h ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς ^b Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν καλούμενον Βαρσαββάν καὶ Σίλαν, ἄνδρας ⁱ ἡγουμένους ^j ἐν τοῖς ἀδελφοῖς, ²³ ^j γράψαντες ^k διὰ χειρὸς αὐτῶν Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἔθνων ^l χαίρειν. ²⁴ ^m ἐπειδὴ ἡκούσαμεν ὅτι τινὲς ⁿ ἐξ ἡμῶν

^b Luke xi. 6. ch. xiii. 46. xiv. 12. 1 Cor. i. 21, 22 al. L. P., except Matt. xxi. 46. ⁿ Matt. ii. 6. 1 John ii. 19. Deut. xiii. 13.

ἐσάν D: txt A.—εκλεξαμένους 13. 137.—ἐξ αὐτῶν om A: ἐξ α. ἀνδρας 73.—τω bef π. om (for uniformity) DGH all Chr Thl¹ Oec: ins ABCE all Thl² (τω βαρν. also 137 Thl²).—rec επικαλούμενον (explanatory corrtn), with H &c Chr Thl Oec: txt ABCDEG 13. 15. 18. 36. 73. 180 Constt.—rec βαρσαβαν, with some mss vss Chr Thl Oec: βαρσβαν D: βαρναβαν aeth: txt ABCEGH 57. 65. 96. 98. 104 am copt sah Constt.—εν τοις om 73.—23. rec aft αυτων ins ταδε, with (mss) Constt Chr al: επιστολην περιεχουσαν ταδε CD (syr-marg): επιστολην και πεμψαντες περιεχουσαν 137 (additions, as the variation sheues): txt AB.—rec bef αδελφ., ins και οι (see note), with EGH mss (nrly) syrr copt aeth al Constt Chr Thl Oec: txt ABCD 13 v arm Ath Iren Pacian Vigil: και οι αδ. om 34 (Clem Orig citing freely), και οι πρεσβ. om Clem.—τοις (1st) om (appy) C¹.—bef αντιοχ. om την 38. 113: add και λυκιαν 68: for κιλικιαν, κιλιαν A, κιλιαν D.—τοις εξ εθ. αδ. D.—24. ηκουσ. om 73.—εξελθ. om B arm

blood,—see Levit. xvii. 13, 14.

αἷματος] ‘blood,’ in any shape: see Gen. ix. 4. Levit. xvii. 13, 14. Deut. xii. 23, 24. Cypr., Tertull., and others interpret the word of homicide, which is refuted by the context.

21.] Living as the Gentile converts would be in the presence of Jewish Christians, who heard these Mosaic prohibitions read, as they had been from generations past, in their synagogues, it would be well for them to avoid all such conduct and habits as would give unnecessary offence. Other meanings have been proposed: as ‘that it was superfluous to command these things to the Jews, for they would hear them in the synagogues’ (so an ancient Schol., Lyra, and Neander),—whereas no question whatever was raised about Jewish converts:—‘neque est metuendum, ut Moses propterea antiquetur,’ Erasmus, al.: ‘Pudori vobis foret et ignominiae, si vos, homines Christiani . . . hac in re inferiores a Judæis deprehenderemini, quod vos communione cum epulis sacrificiilibus polytheismo favere videremini, quum illi Judæi . . . monotheismo adherent tenacissime, eumque quavis septimana sibi inculcatum audiant,’—Heinrichs.—‘Nam quod ad Mosen attinet, non possunt, qui ex Judæis sunt, queri, eum sperni ab alienigenis nostri gregis, quando in nostris (?) non minus quam in Judaicis conventibus Moses, ita ut ab antiquo factum est, legitur, et quidem sabbatis,’ Grot., Hammond.

22. ἐκλεξαμένους must not (with Kuin., al.) be taken for ἐκλεχθέντας; the 1 aor. middle can never have a passive signification: see Lobeck’s note on Phrynichus, p. 319: where he gives a collection of seeming

instances of such usage and explains them.

—Such irregularities of case in words in apposition as we have here (ἀποστόλοις . . . ἐκλεξαμένους . . . γράψαντες . . .) will not surprise any one versed in Hellenistic Greek. See e. g. ch. xxii. 17, ἐγένετο δέ μοι ὑποστρέψαντι . . . κ. προσευχομένῳ μου . . . γενέσθαι με ἐν ἑστίᾳ . . . and ref. (j).

Βαρσαββάν] Of this Judas nothing further is known than that (ver. 32) he was a ‘prophet’ (see ch. xiii. 1). Wolf and Grotius hold him to have been the brother of Joseph Barnabas, ch. i. 23.

Σίλαν] otherwise Silvanus (Σιλουανός): the former name in the Acts, the latter in the Epp. of Paul. He also was a ‘prophet’ (ver. 32). He accompanied Paul on his second missionary journey through Asia Minor to Macedonia (ver. 40—ch. xvii. 4),—remained behind in Berea (xvii. 10. 14), and joined Paul again in Corinth (xviii. 5. 1 Thess. i. 1. 2 Thess. i. 1), where he preached with Paul and Timotheus (2 Cor. i. 19). Whether the Silvanus (1 Pet. v. 12) by whom the first Epistle of Peter was carried to the churches of Asia Minor, was the same person, is altogether uncertain. Tradition distinguishes Silas from Silvanus, making the former bishop of Corinth, the latter of Thessalonica. On the hypothesis which identifies Silas with Luke and makes him the Author of the Acts, see Prolegg. to Acts, § 1. 11. β, γ. I may repeat here, that in my mind the description of Silas here as one of the ἡγούμενοι ἐν τοῖς ἀδελφοῖς, of itself, especially when contrasted with the preface to Luke’s gospel, would suffice to refute the notion.

23.] Tho

ο = Gal. i. 7. v. 10. η τα-
ράττει σε,
... οτι ...
Xen. Mem. ii.
6, 17.
p here only f.
(See ch. xvi.
6.) την δι-
κτον καθ-
έλου κ. ανα-
σκευάσας,
Thuc. iv. 116.
q Mark vii. 36 al. Ezek. iii. 19. r ch. i. 14 reff. s ver. 22. t w. gen., Rom. i. 7. xvi. 5, 8.
1 Cor. x. 14. Phil. ii. 12 only (Paul). Ps. cxlvi. 2. u = Matt. xiii. 45. Gen. ix. 20 al. v = 1 Cor.
xiii. 3. Dan. iii. 28. w = Matt. ii. 20 al. ch. xx. 24 al. Exod. xxi. 23. x ch. v. 41. ix. 16.

(ως εξ ημων) Constt Vig (εξ ημ. om 32. 57¹. 81. 105: æth om εξ ημ. εξ.): ελθοντες G.—εξεπαράξαν D¹.—rec aft ημων ins λεγοντες περιτεμνεσθαι και τηρειν τον νομον (gloss from *vn* 1, 5), with CE (aft περιτ. ins δει E B-gr) (περιτεμνειν αυτους τα τεκνα Chr-edd) al Iren (aft διεστειλ.): om ABD 13 v copt sah æth Constt Ath Epiph Vig Bed.—bef διεστ. om ου 137.—25. ομοθ. om 73.—εκλεξαμενοις (om 73) ABG 3. 13. 31. 69. 95. 104. 105. 133. 137 (grammatical correction): txt CDEH most mss Constt Chr Thl Occ.—αγαπ. υμων D-gr.—βαρν. τε 137.—26. την ψυχην D Iren.—χρ. om 73.—at end, add εις παντα πειρασμον DE 137 Bed-gr syr-marg.—27. λογ. πολλου E.

omission of και οι before αδελφοί, found (see var. read.) in all the first MSS, can (as Neander observes against De Wette) hardly have been occasioned by hierarchical considerations, seeing that it occurs as early as Irenæus, and that it would be equally against the strong hierarchical view to call the presbyters πρεσβ. αδελφοί, writing, as they were, to the αδελφοίς. It seems very much more probable to me that the words και οι were inserted to bring the decree into exact harmony with the beginning of ver. 22. In this, the first official mention of πρεσβύτεροι, it is very natural that the import of the term should be thus given by attaching αδελφοί to it.

Κιλικίαν] This mention of churches in Cilicia, coupled with the fact of Paul's stay at Tarsus (ch. ix. 30—xi. 25: see also Gal. i. 21) makes it probable that Paul preached the gospel there, and to Gentiles, in accordance with the vision which he had in the temple (ch. xxii. 21).

χαίρειν] Not a rendering by Luke of the Hebrew דִּוְשׁ, as Grotius; for the Epistle was certainly written in Greek, as intended for Gentiles. The only other place where this Greek form of salutation occurs in an apostolic document (we have it in the letter of the chief captain Lysias, ch. xxiii. 26) is in James i. 1, which Bleek has remarked as a coincidence serving to shew his hand in the drawing up of this Epistle.

24] Neander remarks (Pfl. u. L. p. 223, note) that εξ ημων εξ. is a presumption in favour of the reading και οι αδελφοι above: for that these men could hardly have gone out from among the Apostles and elders. But such a supposition is not necessary: ημων implies the church, the αδελφοι of whom they were the πρεσβύτεροι, whether και οι be inserted or not.

ἀνασκ.] See ref. to Thucyd., where it will be seen that it implies turning up the foundations:—for Brasidas cleared

the ground and consecrated it. Cf. Passow, sub voc.—The words λεγοντες περιτεμνεσθαι κ. τηρειν τον νομον, inserted in rec. after ημων, are manifestly, in my view, an interpolation, from the desire to specify in what particulars these persons had sought to unsettle the souls of the Gentile brethren. The defence of the clause set up by Meyer and De Wette,—that if interpolated it must be from ver. 5, not from ver. 1, and that this is improbable,—is best answered by observing that in E, one of the principal authorities for the insertion, the δεί after περιτεμνεσθαι betrays in very fact that the interpolation was from ver. 5, as also, but in a less degree, does the λεγοντες. The reasons given by Meyer and De W. why the words should have been omitted,—the similarity of ending in υ-ΜΩΝ and νό-ΜΟΝ,—or to square it with ver. 1, seem to me negatory. The former is very improbable,—and the latter would have required the preservation of λέγ. περιτεμνεσθαι.—The variations also in the clause are strong presumptions against it.—The persons to whom the epistle was addressed would very well know what it was that had disturbed their minds, and the omission of formal mention of it would be natural, to avoid prominent cause of offence to the Jewish converts by an apparent depreciation of circumcision and the observance of the law.

25.] γεν. ομοθυμ. may mean either 'assembled with one accord,' as (perhaps) ch. i. 14; ii. 1, or 'having agreed with one consent,' as Meyer. I prefer the former meaning. [So we have adverbs as predicates after verbs substantive, e. g., ειναι διαφερόντες, Plat. Legg. x. p. 892 c, κατόπιοντι γινεσθαι, Herod., &c. See Bernhardy, Syntax. p. 337.] Βαρν. κ. Παύλ.] Paul has generally been mentioned first since ch. xiii. 43. (The exception, ch. xiv. 14, appears to arise from the people calling

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εστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, ^y καὶ ^y αὐτοὺς ^{yy} διὰ ^y = Matt. λόγου ^z ἀπαγγέλλοντας τὰ αὐτά. ²⁸ ^a ἔδοξεν γὰρ τῷ ^{xxvii. 57, ch. xxi. 24.} ^y ^{ver. 32.} ^z ^{Luke viii. 20.} ^{xiii. 1. Gen. xiv. 13.} ^{constr., ch. vi. 11 reff.} ^{2 Pet. ii. 4.} ^{a ver. 22 reff.} ^{b ver. 10 reff.} ^{Luke xxiii. 26.} ^{c = Rev. ii. 24.} ^{Sir. xiii. 2.} ^(Matt. xx. 12.) ^{d here only f.} ^{Jos. Antiq. xvi. 11. 2.} ^{Demosth.} ^{κατ. Τιμοκρ. p. 706. 22.} ^{g ver. 20 reff.} ^{k here}

ἀγίῳ πνεύματι καὶ ἡμῖν μηδὲν πλεόν ^b ἐπιτίθεσθαι ὑμῖν ^c βάρος, πλὴν τῶν ^d ἐπάναγκες, ²⁹ ^e ἀπέχεσθαι ^f εἰδωλο- ^{ver. 22 reff.} ^{g ver. 10 reff.} ^{Luke xxiii. 26.} ^{c = Rev. ii. 24.} ^{Sir. xiii. 2.} ^(Matt. xx. 12.) ^{d here only f.} ^{Jos. Antiq. xvi. 11. 2.} ^{Demosth.} ^{κατ. Τιμοκρ. p. 706. 22.} ^{g ver. 20 reff.} ^{k here}

θύτων καὶ αἵματος καὶ ^g πνικτῶν καὶ ^g πορνείας· ἔξ ὧν ^h διατηροῦντες ἑαυτοὺς εὖ ⁱ πράττετε. ^k ῥρώσθε. ³⁰ Οἱ ^c ^{Rev. ii. 24.} ^{Sir. xiii. 2.} ^(Matt. xx. 12.) ^{d here only f.} ^{Jos. Antiq. xvi. 11. 2.} ^{Demosth.} ^{κατ. Τιμοκρ. p. 706. 22.} ^{g ver. 20 reff.} ^{k here}

μὲν οὖν ^l ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν, καὶ ⁿ συν- ^c ^{Rev. ii. 24.} ^{Sir. xiii. 2.} ^(Matt. xx. 12.) ^{d here only f.} ^{Jos. Antiq. xvi. 11. 2.} ^{Demosth.} ^{κατ. Τιμοκρ. p. 706. 22.} ^{g ver. 20 reff.} ^{k here}

αγαγόντες τὸ πλῆθος ^o ἐπέδωκαν τὴν ^p ἐπιστολὴν. ³¹ ἀναγνόντες δὲ ^q ἐχάρησαν ^q ἐπὶ τῇ ^r παρακλήσει. ^d ^{Rev. ii. 24.} ^{Sir. xiii. 2.} ^(Matt. xx. 12.) ^{d here only f.} ^{Jos. Antiq. xvi. 11. 2.} ^{Demosth.} ^{κατ. Τιμοκρ. p. 706. 22.} ^{g ver. 20 reff.} ^{k here}

³² Ἰουδας τε καὶ Σίλας, ^s καὶ ^s αὐτοὶ προφητῶντες, ^t διὰ ^{e ver. 20 reff. gen. 1 Tim. iv. 3.} ^{fch. xxi. 25.} ^{1 Cor. viii. 1, &c.} ^{Rev. ii. 14, 20 f.} ^{h Luke ii. 51 only. = Ps. xi. 7.} ^{Isa. lvi. 2.} ^{i see note. not as Eph. vi. 21.} ^{2 Macc. ix. 19.} ^{k here}

—ἀπαγγέλλοντας D-gr: καταγγέλλαντας 137.—ταῦτα D¹: hæc d al: αὐτα al.—28. τῷ πν. τῷ αγ. AB 13c. 73 vss Iren Tert al Clem (corrū): txt CDEGH mss (nrly) Constt Cyr-jer Chr Thl Oec Cyr Pacian.—πλείον D al.—rec τῶν ἐπαναγ. τούτων, with EG &c vss Chr Oec: τούτων των επ. BCD(των om D¹)H all v al Constt Thl Iren al: txt A 13. 15. 18. 36. 43. 180 Clem₂ Epiph Cyr Orig-int Pacian-mss (τούτων was a marginal supplementary gloss, which some inserted before, some after των ἐπαναγκες).—ἐπαναγκαις AC (D²?) 40 al Constt: ἐπαναγκαις 96.—29. κ. αιμ. om 133.—rec κ. πνικτον (alteration for uniformity with ver 21), with A²EGH &c vss Constt Chr Thl Oec Vig: κ. πν. om D Cyr-jer (ms) Iren Cyr Tert Ambr Pacian Jer (see on ver 21): txt A¹BC al copt sah Clem₂ Orig-int Orig (quotes the sense, τα πνικτα) Cyr-jer (ms) Gaud (a sanguine, i. e. suffocatis): κ. αιμ. πνικτον (sanguine suffocato) v-mss Cassiod.—at end, D 25. 29. 32. 42. 57. 69. 105. 106. 137 sah æth syr* slav-edd Iren Cyr (not Tert) add καὶ οσα (add an al) μη θελετε εαυτοις (αυτοις 42: al add υμιν) γενεσθαι (γειν. D) ετερω (or -ροις) μη ποιειτε (ποιειν D¹) (see ver 20).—πραξατε CDGH 20. 33. 43. 57. 81. 106 æth: πραξητε E al Thl².—D adds, φορομενοι (ferentes d) εν τω αγιω πνευματι: also Iren (ambulantes in sp. s.) Tert (veclante or reclante vos sp. s.).—ερρωσθε om 26: add εν τω κυρ. ημων Syr.—30. aft απολ., add απο της εκκλησιας 68 Thl².—for ηλθον, κατηλθον (emendation from ver 1) ABCD (εν ημεραις ολιγαις κατ. D) 15. 18. 40. 69. 73. 105. 180 v æth Thl²: txt EGH most mss vss Chr Thl¹ Oec.—συναγοντες D¹.—επειδωκαν E: εδωκαν 38 Thl¹.—32. rec ιουδ. δε, with D-gr &c e v copt al Thl²: txt ABCE-gr GH 73. 133. 137 all d Syr (om sah æth) Chr Thl¹ Oec.—for οντις, υπαρ-

Barnabas Jupiter, and thus giving him the precedence in ver. 12. after which the next mention of them follows the same order.) But here, as at ver 12, we have naturally the old order of precedence in the Jerusalem congregation preserved. 26.

παραδ. τ. ψ.] See reff. The sacrifice of their lives was made by them: they were martyrs in will, though their lives had not as yet been laid down in point of fact.—This is mentioned to shew that P. and B. could have no other motive than that of serving the Lord Jesus Christ, and to awaken trust in the minds of the churches. But, although this was so, the App. and Elders did not think proper to send only P. and B., who were already so deeply committed by their acts to the same side of the question as the letter which they bore,—but as direct authorities from themselves, Judas and Silas also, who might by word confirm the contents of the Epistle. On the present part, (ἀπαγγ.) see reff. and Winer, § 46, 5. The simple account of it is, that during the mission implied in

ἀπεστάλκαμεν they would be ἀπαγγέλλοντες. 27.] τὰ αὐτά, as above, 'the contents of the Epistle' (and any explanation required): not, as Neander, 'the same things as P. and B. have preached;' διὰ λόγου, 'by word of mouth,' as opposed to 'by letter,' decides against this interp.

28. τῷ ἁγ. πν. καὶ ἡμ.] Not = τῷ ἁγ. πν. ἐν ἡμ. (as Olsh.).—but as, in ch. v. 32, the Holy Spirit, given to the Apostles and testifying by His divine power, is coupled with their own human testimony, —so here the decision of the Holy Spirit, given them as leaders of the church, is laid down as the primary and decisive determination on the matter,—and their own formal ecclesiastical decision follows, as giving utterance and scope to His will and command. The other interp. weakens this accuracy of expression, and destroys the propriety of the sentence. Neander, in his last edn. of the Phil. u. L. (p. 224, note), has given up the rendering of his former ones, ἔδοξεν γὰρ (τῷ ἁγίῳ πνεύματι) καὶ

u ch. xvi. 40. **λόγου πολλοῦ** ^u παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ^v ἐπ- **εστήριξαν.** ³³ ^w ποιήσαντες δὲ ^w χρόνον ¹ ἀπελύθησαν **αὐτούς.** ³⁵ Παῦλος δὲ καὶ Βαρνάβας ^a διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ ^b εὐαγγελιζόμενοι μετὰ καὶ ^c ἑτέρων πολλῶν τὸν ^b λόγον τοῦ κυρίου.

³⁶ Μετὰ δὲ ^d τινὰς ἡμέρας ^e ἔπεν πρὸς Βαρνάβαν Παῦ- **λος** ^e Ἐπιστρέψαντες ^f δὴ ^g ἐπισκεψώμεθα τοὺς ἀδελφοὺς ^h κατὰ πόλιν πᾶσαν ἐν αἷς ⁱ καταγγέλαμεν τὸν λόγον τοῦ

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χοῦτες E: add πληρεῖς πνεύματος ἁγίου D.—πολλοῦ om D 18.—ἐπστήρισαν CE 73 (B?): txt AB(ε sil) DGH al.—33. μετ εἰρ. om 34: μετ το αὐτοὺς om 97: απο τ. αὐ. om 18: υπο 99 Chr.—rec for αποστ. αὐτοὺς, αποστολοὺς (perhaps an explanatory gloss, substituted for the genuine text;—but more probably a mistake, owing to αποστ. being common to the two words), with EGH mss Bed-gr syrr al Chr al: txt ABCD 13. 15. 18. 27. 29. 36. 40. 65. 68. 69. 105. 133. 180 v copt sah æth Thl² Cassiod Bed.—rec at end, ins (34) εδοξε δε τω σιλα επιμειναι αυτου (explanatory anticipation of ver 40), with CD & v-ed sah syr* arm ar-erp slav-ed Thl² Oec (σιλεια D: παυλω æth: for επιμειναι, sustinere eos d: for αντου, αυτους CD¹, αυτοις 73, προς αυτους D², αυτοι 32. 42. 57. 69: and add μονος δε ιουδας επορευθη D v (ed) arm (not arm venet) slav-ed Cassiod, and the above vss and Cassiod add Jerusalem): txt ABEGH all (abt 50) am demid Syr copt æth ar-pol slav (mss) Chr Thl¹.—for κυρ., θεου sah arm-venet.—35. ο δε π. D: και μετα τ. D¹.—36. rec π. πρ. β., with DE al (ο πανλ. D): txt ABC 13 (τον β. ο π. 180) v Thl².—ἐπισκεψομεθα 13.—rec τους αδ. ημων (corr., missing the sense of τ. αδελφ.), with GH & æth al Thl Oec: txt ABCD (add τους D 137. 180: ημων τους 142) E 13. 15. 18. 27. 29. 40. 69. 73. 105 lect 40 v syrr ar-erp copt sah arm Chr.—rec πασ. πολ. with DEGH & vss ff: txt ABC al copt.—for κατηγγ., εκηρυξαμεν C 15. 18. 36. 180

ημῶν, 'It seemed good (by the Holy Ghost) to us also,' i. e. as well as to Paul and Barnabas. It was plausible, but quite untenable. Such ambiguity, in such a document, would surely be out of the question.—The judgment as to what things were ἐπάναγκες it implied in εδοξεν, &c. ἐπιτίθ. had been used by Peter, ver. 10.

29.] [On the constr. of ἀπέχεσθαι with ἀπό in ver. 20, and with a simple gen. here, Tittm., de Syn. N. T. p. 225, says well that the difference arises 'non quoad rem ipsam, sed modo cogitandi, ita ut in priori formula sejunctionis cogitatio ad rem, in posteriori vero ad nos ipsos referatur.' His following remarks are worth reading.] **ἐξ ὧν**, 'from which things;' not, as Meyer, 'according to which precepts;' see John xvii. 15. **εὖ πράξ.** Not, 'ye shall prosper:' but as καλῶς ποίησας, x. 33. 3 John 6,—'ye shall do well.'

—See the curious additions in var. readd. **ἐρρωσθε** The customary 'valet' of the conclusion of epistles.

31. **παράκλησαι** It does not appear, because παρεκάλεσαν follows in the sense of 'exhorted,' that this word need mean 'exhortation.' There was (De W.) very little exhortation in the letter: and it is much more natural to render it 'consolation' here: it was the matter of their joy, which surely could not be said of the orders to abstain given in the

letter.

32.] **προφ. ὄντ.** gives the reason for their superadding to the appointed business of their mission the work of exhorting and edifying.—On προφ., see xi. 27; xiii. 1. Eph. ii. 20, and notes.

33.] **ποι. χρ.,** 'having continued some time:' see reff.

34. omitted.] On every account it is probable that the words forming this ver. in rec. (see var. readd.) are an interpolation. For, (1) MSS evidence against them is weighty, especially as D, in the case of insertions in the Acts, is of very low authority. (2) The αὐτοῦ is αὐτοῦς in C and D¹, and αὐτοῖς in others, and D and the Vulg. add **μόνος δὲ Ἰουδ.** ἐπορεύθη; the former shewing the copying of an indistinct marginal gloss which was not understood, and the latter betraying the secret of the whole, viz. that the notice was interpolated to account for Silas being found again at Antioch in ver. 40. (3) Internally considered, the insertion is very improbable: coming after ἀπελύθησαν unexplained (which from its voice and tense implies that the dismissal actually took place and they departed) and followed by Παῦλος δὲ after εδοξε δε τῷ Σίλῳ. On Silas's subsequent presence at Antioch, see note, ver. 40.—We learn from Gal. ii. 10, that a condition was attached to the cordiality with which the Gentile mission of

κυρίου, ^k πῶς ἔχουσιν. ³⁷ Βαρνάβας δὲ ^l ἐβουλεύσατο ^k Matt. iv. 24. Mark xvi. 18. Gen. xliii. 27. ^m συμπαραλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον. ^l = ch. v. 33. (2 Kings xvi. 23.) ³⁸ Παῦλος δὲ ⁿ ἡξίου τὸν ^o ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ ^p συνελθόντα αὐτοῖς εἰς τὸ ^q ἔργον, μὴ ⁿ = ch. xviii. 22 only. ^m συμπαραλαμβάνειν ^r τοῦτον. ³⁹ ἐγένετο δὲ ^s παροῦς- μὸς, ὥστε ^t ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν ^u παραλαβόντα τὸν Μάρκον ^v ἐκπλεῦσαι εἰς Κύπρον. ⁴⁰ Παῦλος δὲ ^w ἐπιλεξάμενος Σίλαν ^x ἔξῃλθεν ^y παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν. ⁴¹ ^z διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ^a ἐπιστηρίζων ^t Rev. vi. 14 only. (Gen. xiii. 14.) ^u = Matt. xvii. 1. Num. xxii. 41. ^v ch. xviii. 18. xx. 6 only. Xen. Anab. v. 621, 23. ^w = here only. John v. 2 only. Exod. xvii. 9 (act.). ^x = ch. xvi. 3, 40. xx. 1 al. ^y ch. xiv. 26 reff. ^z ch. xii. 10. xiii. 6. ^a ch. xiv. 22.

Syr copt.—το πως E: add ηρεσε δε η επινοια τω βαρναβα syr*.—37. εβουλετο ABCE 13. 15. 18. 25. 27. 29. 36. 40. 68. 69. 73. 103. 105 v (volebat) syrr copt æth Thl² (corrpn: see ch v. 33): txt (εβουλετο D) GH most mss Chr Thl¹ Oec.—συμπαραλαβανιν A: παραλαβιν 133: λαβιν 137: λαθ. μεθ εαυτου sah.—rec τον ιωαν. with GH &c vss Thl¹ Oec: ιωαν. without και ο τον D 7. 8. 29. 69. 97. 105: txt AB (ε. τον ιω. B al) CE all v copt syr arm Chr Thl².—επικαλουμενον CD 40. 76. 103. 104. 105 al lectt 5. 40 v.—38. for ηξιου, ουκ εβουλετο (add λεγων D) D Syr ar-erp.—αποστατησαντα (sic) A: αποστησαντα D.—απο παμφ. om C².—αυτοις om D.—aft εργ. add εις ο επιμψθησαν D tol lat-mss.—rec συμπαραλαβιν (corrpn for conformity to ver 37), with EGH &c Chr Thl Oec: txt ABC 180 al: συνπ. ABCE.—for μη συμπ. τ., D has τουτον μη ειναι συν αυτοις.—39. rec for δε, ονν (corrpn to suit the sequence of the παροξ. on the last verse), with CEGH &c syr ar-pol Chr al: txt ABD al v copt sah.—αποχωρησαι E: χωρισθηναι 14. 18. 36. 38. 40. 99. 180 lectt 5. 18 Chr Thl¹.—τοτε βαρν. παραλαβων τ. μ. επλευσιν D: τον om 177¹.—for τε, δε H al Thl¹.—40. σανλος E-gr.—δε και 13.—επιλεξαμενος D.—rec του θεου (corrpn: or gloss interpreting κυριου), with CEGH &c vss ff: txt ABD 13. 33. 34. 40. 68 am tol ar-pol sah Thl².—απο D.—41. την κιλ. BD Thl: ecclesiam arm-venet.—at end, D v-ed syr-marg add παραδιδους τας εντολας των πρεσβυτερων: praeicipiens custodire praecepta apostolorum et seniorum arm.

Paul and Barnabas was recognized by the chief Apostles:—that they should remember the poor, i. e. the poor at Jerusalem:—that the wants of the mother church should not be forgotten by those converts, whose Judaical bond to her was thus cast loose. This was an object which Paul was ever most anxious to subserve. See Gal. l. c. and note. ^{35.} διδασκοντες, to those who had received it;—εὐαγγελιζόμενοι, to those who had not.

^{36.}—CH. XVIII. 22.] PAUL'S SECOND MISSIONARY JOURNEY (unaccompanied by Barnabas, on account of a difference between them) THROUGH ASIA MINOR to MACEDONIA and GREECE, and THENCE BY SEA, TOUCHING AT EPHESUS, TO JERUSALEM and BACK to ANTIOCH.

^{36.} μετὰ 8. τινας ἡμ. How long, we are not informed: but perhaps (?) during this time took place that visit of Peter to Antioch mentioned Gal. ii. 11, ff. when he sacrificed his Christian consistency and better persuasions to please some Judaizers, and even Barnabas was led away with the dissimulation. On this occasion Paul boldly rebuked him. See, on the

whole occurrence, notes to Gal. l. c.

δῆ, see above, ch. xiii. 2. [ἐν αἰς, because πᾶσαν πόλιν involves a plurality: so Xen. Mem. i. 2. 62, ἐάν τις φανερός γένηται . . . τοῦτοις θάνατός ἐστιν ἡ ζημία: cf. Herm. ad Viger. p. 40.] ^{37.} ἐβουλεύσατο, 'had a plan,' 'was minded': not = ἐβούλετο, which has apparently been a correction. ^{38.} ἡξίου] Not as Vulg. 'rogabat:' but 'aequum censebat,' as Beza. It gives Paul's refusal in the strongest manner. The position of the accusatives also forcibly expresses his decided rejection of one who had not dared to face the dangers of the untried country before.

'But Paul thought proper (as to) one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that man.' We may well believe that Paul's own mouth gave originally the character to the sentence. τὸν ἀποστ.] See ch. xiii. 13. It hence is evident that his departure was not by the authority of the Apostles (as Benson). ^{39.} ὁ Παῦλος ἐζητεῖ τὸ δίκαιον, ὁ Βαρνάβας τὸ φιάνθρωπον, Chrysostom: who also remarks

sa plur., Rom. xvi. 16 reff.
 b = ch. xviii. 19, 24 al.
 = Acts only.
 2 Mace. iv. 44.
 c ch. xi. 11, xii. 7, x xvii. 24 only in Acts.
 Gosspr., passim.
 d ch. x. 45 reff.
 e ch. x. 22 reff.
 f ch. xv. 40.
 g reff., Matt. xiii. 31 al. of persons, here only.
 h Luke i. 59.
 i Gen. xviii. 10.
 j = ch. iv. 21.
 k x. 21.
 l constr., ch. xv. 36 al.
 m ch. ii. 30 reff.
 n acc., here only.
 Luke vi. 1 al.
 m = 1 Cor. xi. 2.
 2 Pet. ii. 21.
 Jude 5.
 Dan. vi. 9.
 n = Luke xi. 28 al. Eccles. xii. 13.
 p = 1 Cor. vii. 37.
 pp plur., Rom. xvi. 7 reff.
 o = Luke ii. 1.
 ch. xvii. 7.
 Eph. ii. 15.
 Col. ii. 14 only.
 q ch. iii. 7 reff.
 r ch. xiii. 8 reff.

ABCD EGH

CHAP. XVI. 1. διελθων δε τα εθνη ταυτα κατηνυτ. D syr-marg Cassiod.—και εις δ. AB 36. 40. 137. 180 copt syr.—και εις λυστ. AB 73. 137: εις (2nd) Thl² also.—τις om 40. 63. 99 Thl¹.—εκει ην D: om εκει 32. 37. 57 aeth.—rec γυν. τινας, with GH mss vss Thl Occ: txt ABCDE 14¹. 18. 25. 34. 36. 40. 69. 73. 103. 105. 137. 142. 180 v copt aeth arm syr Chr Orig-int Jer.—ιουδ. om E (vidue lat-mss Aug, ιουδ. χηρας 25).—3. for λαβων, ελαβε και 137.—παντες (for απ. CDE al: txt AB(e sil)GH al Chr Thl Occ.—ηδεσαν 33.—οτι ελλην ο πατηρ αυτου ABC 13. 15. 18. 31. 33. 34. 40. 68. 69. 105. 180 v sah Thl² (corr for simplicity): txt DEGH most mss (vss) Chr Thl¹ Occ.—4. επορευοντο 57. 95¹.—rec παρειδουν: txt ABC(-δουσαν)DE 13.—rec των πρεσ. (corr for uniformity), with EGH &c Chr al: txt ABCD 95. 97. 100. 105 Bas Thl².—των aft πρεσ. om 13. 95².—rec ιερουσαλημ with EGH &c Chr al: txt ABCD 13 v Thl².—D has the ver thus: τας πολεις εκηρυτσαν και παρειδουσαν αυτοις μετα πασης παρησιας τον κυριον ιησ. χρ. αμα παραδιδοντες και τας εντολας (των D²) αποστ. κ. πρεσβ. τ. εν ιερ.—5. τη πιστ. om D.—περιεσσευον E 3. 65. 95¹ al

on their separate journeys,—μοι δοκεῖ καὶ κατὰ σὺννεσιν γεγενῆσθαι τὸν χωρισμὸν, καὶ πρὸς ἀλλήλους ἐπείν· ὅτι ἐπειδὴ ἐγὼ οὐ βούλομαι, σὺ δὲ βούλει, ἵνα μὴ μαχώμεθα, διανεμώμεθα τοὺς τόπους. ὥστε πάλιν ἔκοιτες ἀλλήλοις τοῦτο ἐποίουν. Hom. xxxiv. Yet it seems as if there were a considerable difference in the character of their setting out. Barnabas appears to have gone with his nephew without any special sympathy or approval; whereas Paul was commended to the grace of God by the assembled church.—We find Mark afterwards received into favour by Paul, see Col. iv. 10. 2 Tim. iv. 11; and in the former of those places it would seem as if he was dependent for his reception on Paul's special commendation.

40. Σίλαν] He may perhaps have come down again to Antioch (see ver. 33) in Peter's company. We find (see above on ver. 22) a Silvanus in 1 Pet. v. 12, the bearer of that epistle to the congregations of Asia Minor.

41. Συρίαν κ. Κίλικ.] See note, ver. 23. Here we finally lose sight of Barnabas in the sacred record.

CHAP. XVI. 1.] We have Derbe first, as lying nearest to the pass from Cilicia into Lycaonia and Cappadocia. Paul probably travelled by the ordinary road through the 'Cilician gates,' a rent or fissure in the

mountain-chain of Taurus, extending from north to south through a distance of eighty miles. See various interesting particulars in C. and H. Vol. I. p. 277, and notes.

ἐκεῖ] At Lystra: which, and not Derbe, was in all probability the birth-place of Timotheus: see on ch. xx. 4. This view is confirmed by ver. 2.—He had probably been converted by Paul during his former visit, as he calls him his son in the Lord, 1 Cor. iv. 17. 1 Tim. i. 2. 2 Tim. i. 2; perhaps at Antioch in Pisidia, see 2 Tim. iii. 10, 11. His mother was Eunice, his grandmother, Lois,—both women of well-known piety, 2 Tim. i. 5. Whether his father was a proselyte of the gate or not, is uncertain: he certainly was *uncircumcised*. He would be, besides his personal aptness for the work, singularly fitted to be the coadjutor to Paul, by his mixed extraction forming a link between Jews and Greeks.

2.] Some of these testimonies were probably intimations of the Spirit respecting his fitness for the work; for Paul speaks, 1 Tim. i. 18, of τὰς προαγοῦσας ἐπὶ σὲ προφητείας (see ch. xiii. 1. 3). He was set apart for the work by the laying on of the hands of Paul and of the presbytery, 1 Tim. iv. 14. 2 Tim. 16, after he had made a good confession before many witnesses,

^s ἐπερίσσευον τῷ ἀριθμῷ ἡ καθ' ἡμέραν· ⁶ διελθόντες δὲ ^{s 2 Cor. ix. 12.} τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, ^{Phil. i. 9.} κωλυθέντες ὑπὸ τοῦ ^{t Mark xiv. 49.} ἀγίου πνεύματος ^{ch ix. 23.} λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ^{ch iii. 2.} ^{Num. iv. 16.} ^{u ch. xv. 41.}

v = Matt. xix. 14. ch. viii. 36 al. 1 Kings xxv. 26.

w ch. xi. 19 reff.

Chr (mss).—6. for διελθόντες, διηλθον ABCDE 13. 15. 18. 27. 29. 31. 36. 40. 65. 73. 103. 105. 133. 137. 163. 180 syr copt arm Ath Epiph al (emendation to avoid the repeated participial clauses): txt GH most mss (appy) (transeuntes . . . velati sunt v) Chr Thl Oec.—rec την γαλ. (corr'n for uniformity), with EGH &c ff: txt ABCD al Cæsar.—μῆδεν λαλῆσαι D.—τον λ. του θεου D v syr ar-erp copt.—at end, Chr adds, την φρυγ. κ. τ. γαλατιων αφεντες (καταλιποντες mss.) εις την μεσογαιαν εσπευδον.

1 Tim. vi. 12.

3. λαβὼν περιέτ.]

As E. V. 'took and circumcised him.' Every Israelite might perform the rite; see Winer, RWB., art. 'Beschneldung.'

διὰ τ. Ἰουδ.] That he might not at once, wherever he preached, throw a stumbling-block before the Jews, by having with him one by birth a Jew, but uncircumcised. There was here no concession in doctrine at all, and no reference whatever to the duty of Timotheus himself in the matter. In the case of Titus, a Greek, he dealt otherwise, no such reason existing: Gal. ii. 3.

4. τὰς πόλ.] Iconium, and perhaps Antioch in Pisidia. He might at Iconium see the elders of the church of Antioch, as he did afterwards those of Ephesus at Miletus. If he went to Antioch, he might regain his route into Phrygia and Galatia by crossing the hills east of that city.

5.] This general notice, with μὲν οὖν, like those at ch. ix. 31, xii. 24, marks the opening of a new section.

6—9.] This very cursory notice of a journey in which we have reason to think so much happened,—the founding of the Galatian and Phrygian churches (see ch. xviii. 23, where we find him, on his second visit, ἐπιστηρίζων πάντας τοὺς μαθητάς), the sickness of the Apostle alluded to Gal. iv. 13, the working of miracles and imparting of the Spirit mentioned Gal. iii. 5,—the warmth and kindness of feeling shewn to Paul in his weakness, Gal. iv. 14—16,—seems to shew that the narrator was not with him during this part of the route; an inference which is remarkably confirmed by the sudden resumption of circumstantial detail with the use of the first person, at ver. 10.

6. Φρυγίαν] There were two tracts of country called by this name: 'Phrygiam utramque (alteram ad Hellespontum, majorem alteram vocant) . . . Eumeni restituerunt.' Livy, xxxviii. 39. It is with 'Phrygia Major' that we are here concerned, which was the great central space of Asia Minor, yet retaining the name of its earliest inhabitants, and on account of its being politically subdivided among the contiguous provinces, impossible to define accurately (see C. and H. p. 257, note 5).—The Apostle's route must remain

very uncertain. It is probable that he may have followed the great road (according to his usual practice and the natural course of a missionary journey) from Iconium to Philomelium and perhaps as far as Synnada, and thence struck off to the N.E. towards Pessinus in Galatia. That he visited Colossæ, in the extreme S.W. of Phrygia, on this journey, as supposed by some, and recently maintained with some ingenuity by Mr. Lewin (Life and Epp. of S. Paul, I. 191 ff.), is very improbable (see Wieseler, Chron. d. Apostg. pp. 28 ff.).

Γαλατικὴν χ.] The midland district, known as Galatia, or Gallo-græcia, was inhabited by the descendants of those Gauls who invaded Greece and Asia in the third century B.C., and after various incursions and wars, settled and became mixed with the Greeks in the centre of Asia Minor. They were known as a brave and freedom-loving people, fond of war, and, either on their own or others' account, almost always in arms, and generally as cavalry. Jerome (on Gal. i. 2) says that their speech was like that of the Germans in the neighbourhood of Treves: and perhaps Λυκαονιστί, ch. xiv. 11, spoken of the neighbouring district, may refer to this peculiar dialect. But Greek was extensively spoken. They were conquered by the consul Cn. Manlius Vulso, 189 B.C. (Livy, xxxviii. 12, see 1 Macc. viii. 2), but retained their own governors, called as before tetrarchs, and afterwards kings (for one of whom, Deiotarus, a protégé of Pompey's, Cicero pleaded before Cæsar); their last king, Amyntas, passed over from Antony to Augustus in the battle of Actium. Galatia, after his murder, A.D. 26, became a Roman province. The principal cities were Ancyra,—which was made the metropolis of the province by Augustus,—Tavium, and Pessinus: in all, or some of which, the Apostle certainly preached. He was detained here on account of sickness (δι' ἀσθένειαν τῆς σαρκός, Gal. iv. 13). See further in Prolegg. to Gal.

κωλυθέντες] By some special intimation, like that in ch. xiii. 2. Ἀσίᾳ] This name, applied at first to the district near the river Cayster in Lydia (Ἀσίῃ ἐν λιμῶνι, Καύ-

x of place, here only, of person, Luke x. 33.
y ch ix. 26 refl.
z ch. xiv. 16 al.
a constr., Mark vi. 48 only.
beh. xiv. 25.
John ii. 12.
c ch. x. 3 refl.
d ch. v. 19 refl.
e ch. i. 3. ii. 3.
Matt. xvii. 3.
al. Exod. iii. 2, 16.
f Luke i. 10. 20.
Jer. xxxiii. 20.
xxi. 28. 2 Cor. vi. 2 al.
g Matt. viii. 6 al.
h Luke vi. 19. Exod. ii. 15.
i Matt. xv. 25 al. ch. 1 Kings xlii. 7.
j John i. 44. Matt. xi. 7. xxi. 10 al.

7 * ἐλθόντες^x κατὰ τὴν Μυσίαν^y ἑπέιραζον εἰς τὴν Βιθυνίαν^z πορευθῆναι, καὶ οὐκ^a εἶασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ.^b ^c παρελθόντες δὲ τὴν Μυσίαν^d κατέβησαν εἰς Τρωάδα.^e ^f καὶ ^g ὄραμα^d διὰ τῆς νυκτὸς τῷ Παύλῳ^e ὤφθη, ἀνὴρ^f Μακεδὼν τις ἐστὼς^g παρακαλῶν αὐτὸν καὶ^h λέγων^h Διαβάς εἰς Μακεδονίανⁱ βοηθήσον ἡμῖν.^j ^k ὥς δὲ τὸ^c ὄραμα εἶδεν, εὐθέως^k ἐζητήσαμεν^l ἕξελθῆναι

—7. for ἐλθόντες, γενομένην D¹: -νοι D²: παρελθόντες 100.—aft ελθ. ins δε ABCDE all Syr arr copt sah (καὶ ελθ. Syr aeth) Ath Epiph D al (to correspond with διηλθον above, and in same MSS): txt GH most mss (appy) Chr Thl Oec.—for μυσ., ασίαν 37. 73.—for ἐπειρ., ἠθέλαν D.—rec κατὰ τ. β. (perhaps merely a mistake, occasioned by κατὰ τ. μυσ. before: if an intentional alteration, the reason is not clear), with GH al Thl¹: txt ABCDE all (vss?) Epiph Cyr Chr Thl².—rec πορευεσθαι (corr for the less usual inf. aor.), with CDGH & Chr Thl¹ Oec.: txt ABE 15. 34. 36 al Cyr Did Thl².—καὶ το ἡσ. om 163.—rec aft το πν. om ἡσων (see note), with GH al sah ar-pol slav Chr Thl Oec.: txt ABC²(κυρίου C¹ demid)DE 15. 31. 33. 36. 40. 73 lect 40 v syrr ar-erp copt aeth arm Jer Orig-int Vig al: του ἡσ. 13. 105 Cyr al.—8. διελθ. D: ἐξελθ. Syr ar-erp: παρελθ. sah.—κατηντησαν D-gr Syr.—9. εν οραματι D-gr Syr.—της om A² (and appy A¹)BD al (as unnecessary and unusual): ins C (om δια C)EGH mss (nrly) Chr Thl Oec.—rec ωφθη τω παύλῳ (corr of order), with ACD¹GH & c vss ff: txt BD²E 13 v.—ωκει ανηρ D Syr sah.—rec ανηρ τις (corr of order), with GH & c vss Chr al: txt ABCDE al v Thl².—rec aft ανηρ τις (see above) ins ην, with GH & c vss Chr Thl¹ Oec: also aft μακεδων τις ABCD² 13. 73 Thl²: aft μακεδων 163. 180 (these varr of position shewing the word to be spurious, inserted to fill up the imagined constr, it not being observed that ανηρ & c is in appon with οραμα): om D¹E 3. 47. 95¹. 103 Syr copt aeth arm Chr comm (appy).—εστως κατὰ το προσωπον αυτου D syr* sah.—bef παρακαλων, ins και (supplementary corr) ABCE 13. 73. 137. 180 v syrr ar-erp aeth: om DGH most mss copt al Chr Thl Oec.—αυτον om D.—10. ιδεν CH.—for ως . . . οτι, D has διεγερθεις ουν διηγησατο το οραμα ημιν (so far sah also) και ενοησαμεν οτι.—εζητησεν 42.—ελθειν 3. 33. 34. 95¹ al.—bef μακ. om την BCEG 13. 96.

σπρίου ἀμφὶ ῥέεθρα, Hom. Il. ii. 461), came to have a meaning more and more widely extended, till at last it embraced, as at present, the whole vast continent, forming one of the quarters of the globe. But we never find this meaning in Scripture. The Asia of the Acts is not even our Asia Minor,—which name is not used till Orosius (i. 2) in the fourth century A.D.,—but only a portion of the western coast of that great peninsula. (A full account of the history of the territory and its changes of extent will be found in C. and H., pp. 255 ff., and in Wieseler, pp. 32—35. I confine myself to its import in the Acts.) This, which was the Roman province of Asia,—Asia Propria, Plin. v. 28,—as spoken of in the Acts, includes only Mysia, Lydia, and Caria,—excluding Phrygia (ch. ii. 9 and here: 1 Pet. i. 1 it must be included) as in Pliny l. c.,—Galatia, Bithynia,—Cilicia, Pamphylia, Lycia. See further on ch. xix. 36.

7. Βιθυνίαν] At this time a Roman province (senatorial: Hadrian, whose favourite province it was, took it from the senate). ‘When they were come to (i. e. to the borders of) Mysia, they attempted to go into B.’—The expression

πν. Ἰησοῦ is remarkable, as occurring in all the great MSS, and from its peculiarity bearing almost unquestionable trace of genuineness,—the idea being quite untenable that the word Ἰησοῦ has been inserted here, and no where else, on doctrinal grounds. If the report of this journey came from an unusual source, an unusual expression would be accountable.

8.] παρελθόντες must from the context mean ‘having passed by,’ i. e. as regarded their work of preaching (cf. ch. xx. 16),—and not ‘having passed by’ as avoiding it; for they could not get to the coast without entering Mysia. [I still adhere to th’s interpretation, notwithstanding what has been said against it in Dr. Bloomfield’s edition 9. For this sense of παρέρχομαι, which is not figurative at all, but involved in the literal, cf. Hom. Il. θ. 239: Aristoph. Vesp. 636, 7: Plat. Phædr. p. 278 fin. June, 1856.]

Τρωάδα] Troas (Alexandria Troas, in honour of Alex. the Great: now Eski Stamboul) was a colony *juris Italici* (see on ver. 12), and a free city, and was not reckoned as belonging to either of the provinces, Asia or Bithynia. Whether it was for this reason that Paul and his compa-

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¹ εἰς τὴν Μακεδονίαν, ^m συμβιβάζοντες ὅτι ⁿ προσκέκληται ^m ^{ch. ix. 22} ἡμᾶς ὁ κύριος ^o ἐναγγελίσασθαι αὐτούς. ¹¹ ^p ἀναχθέντες ⁿ ^{ch. ii. 39.} δὲ ἀπὸ τῆς Τρωάδος ^q εὐθυδρομήσαμεν εἰς Σαμοθράκην, ^o ^{const. r. ch.} τῇ τε ^r ἐπιούσῃ εἰς Νεάπολιν, ¹² ἐκέθην τε εἰς Φιλίππους, ⁿ ^{ch. ii. 32.} ^o ^{const. r. ch.} ^{viii. 23} ^{refl.} ^p ^{ch. xiii. 13 al.} ^q ^{ch. xxi. 1} ^{only +.} ^r ^{ch. vii. 26} ^{refl.}

180 al Chr (text) Thl¹ (for uniformity with εἰς μακ. above: but that was the first, this the second mention): ins ADH mss (nrlly) Chr (comm) Thl² Oec.—for κύριος, θεός (most prob, as so often, a gloss on κύριος, to distinguish its precise meaning) ABCE 13. 15. 18. 33. 34. 36. 180 al v copt æth Thl² Jer: txt DGH most mss syrr sah al Chr Thl¹. —for αὐτούς, αυτοῖς Δ 13. 73 all Thl¹: τοὺς ἐν τῇ μακεδ. D.—11. rec for δε, οὖν (corrū to suit the sequence on the foregoing ver), with BCGH &c vss Thl¹ Oec: txt AD (τῇ δε ἐπαυριον αχθ. [αναχθ. D²] ἀπο D 137 Syr-marg: και αναχθ. other vss: αναχθεντος δε 13) E al v copt syr-marg Chr Thl². —της bef τρ. om (as unnecessary) ABCDE 13. 33. 40. 73. 137. 180 Chr: ins GH most mss Thdrt Thl Oec.—την σαμ. 93.—for τη τε, τη δε (alteration of the characteristic τε, which now, in Luke's own narrative, begins to be again very frequent) AB(δ')CEG al copt sah syr: και τη D: txt H most mss v Syr æth arr Chr Thl Oec.—ἐπιουσ. ημερᾱ D.—νεαν πολιν AD².—12. κακειθεν

nions visited it, is uncertain. He may have had the design of crossing to Europe, if permitted,—which the subsequent vision confirmed. See ch. xx. 5. 2 Cor. ii. 12. 2 Tim. iv. 13. 9.] The vision seems to have appeared in the same way as that sent to Peter in ch. x. It was an unreal apparition, designed to convey a practical meaning. The context precludes our understanding it as a dream.

Μακεδών] known probably by the affecting words spoken by him. There would hardly be any peculiarity of dress by which a Macedonian could be recognized.

10. ἐξητήσαμεν] by immediate enquiry for a ship. This word is remarkable as the introduction of the first person in the narrative: which however is dropped at ch. xvii. 1, on Paul's leaving Philippi, and resumed again, ch. xx. 5, on occasion of sailing from Philippi. Thence it continues to the end of the book. On the question, what is implied by this, we may remark, (1) That while we safely conclude from it that the writer was in company with Paul when he thus speaks, we cannot with like safety infer that he was not, where the third person is used. This latter must be determined by other features of the history. For it is conceivable that a narrative, even where it concerns all present, might be, in its earlier parts, written as of others in the third person, but might, when more intimacy had been established, or even by preference only, be at any point changed to the first. And again, the episodes where the chief person alone, or with his principal companion or companions, is concerned, would be many, in which the narrator would use the third person, not because he was not present, but because he was not concerned. This has not been enough attended to. If it be thought fanciful, I may refer to an undoubted instance in the episode,

ch. xxi. 17, γενομένων ἡμῶν εἰς Ἱερ., to ch. xxvii. 1, ὡς δὲ ἐκρίθη τ. ἀποπλεῖν ἡμᾶς . . . ; during the whole of which time the writer was with or in the neighbourhood of Paul, and drops the *we*, merely because he is speaking of Paul alone. (2) One objection raised by De Wette to the common view, that Luke accompanied Paul from this time (except as above), is, that several times Paul's companions are mentioned, but Luke is never among them. On examining however one of the passages where this is done, we find that *after* the enumeration of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we are told, οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι: so that the writer evidently regards himself as being closely associated with Paul, and does not think it requisite to enumerate himself among the companions of the Apostle. This may serve as a key to his practice on other occasions. On the whole, and after careful consideration of the subject, I see no reason to doubt the common view, that Luke *here* joined the Apostle (whether, as Wieseler suggests, as a physician, on account of his broken health, must of course be matter of conjecture, but is not improbable), and from this time (except from ch. xvii. 1—xx. 5), accompanies him to the end of the history. See the question of the authorship of the Acts further discussed in the Prolegg.

11.] They had a fair wind on this occasion: in ch. xx. 6, the voyage in the opposite direction took five days. This is also implied by εὐθυδρομήσαμεν: see ref., where it has the same sense, viz., 'ran before the wind.' The coincidence of their going to Samothrace also shews it: determining the wind to have been from the S. or S.S.E. It is only a strong southerly breeze which will overcome the current southwards which runs from the

s ch. x. 41, 47.
xiii. 32, 43 al.
t ch. viii. 21 refl.
u here only t.
v absol., ch. xii.
10 refl.

^s ἥτις ἐστὶ πρώτη τῆς ^t μερίδος τῆς Μακεδονίας πόλις, ^u κο-
λωνία. ἤμεν δὲ ἐν αὐτῇ τῇ πόλει ^v διατρίβοντες ^w ἡμέρας

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(alteration, see above) w ch. x. 48 al.

(alteration, see above) ABCDE 13. 105. 133. 163. 180 all Thl²: εκ δε G 137 sah syr: txt H most mss v Syr copt æth arr Chr Thl¹ Oec.—ως φιλιπ. 180.—for πρωτ., κεφαλῇ D Syr ar-erp.—της bef μερ. om B (Birch, Bentl): της μερ. om D 14¹. 96. 105. 137. 142 syrr æth ar-erp Chr.—μερις E-gr slav.—της bef μακ. om (to make the sense clearer: μακεδονίας πολ. expressing 'Macedonian city' better than της μακεδονίας πολ.) ACE 40. 43. 65. 69. 95. 180 al: ins BDGH most mss Chr Thl Oec.—κολωνια BH 65. 95. 96. 97. 98. 113. 120. 180 Chr Thl¹: txt A(κωλωνια)CDE(κωλονια)G &c Thl² Oec.—rec ταυτη τη πολ. (alteration from misunderstanding: see note), with ABCD¹E all v al: τη αυτη 4. 66. 76. 84: αυτη 57. 78. 80: αυτη δε 42: txt D²GH all Syr

Dardanelles by Tenedos (C. and H. p. 307): and this, combined with the short passage, is another mark of the veracity of our narrative. They seem to have anchored N. of the lofty island of Samothrace, under its lee.

εις Νεάπολιν] In an E. by N. direction, past the island of Thasos. It was not properly in Macedonia, but in Thrace, and twelve Roman miles from Philippi, which was the frontier town of Macedonia strictly speaking: see below. It was by Vespasian, together with the whole of Thrace, attached to the province of Macedonia (Winer, RWB.). Some Roman ruins and inscriptions serve to point out the Turkish village of Cavallo as its site.

12. Φιλιππους] Philippi was built as a military position on the site of the village Krenides (also called Datos, Appian, Bell. Civ. iv. 105, οἱ δὲ Φίλιπποι πόλις ἐστίν, ἢ Δάτος ὠνομάζετο πάλαι, καὶ Κρηνίδες ἐπὶ πρὸς Δάτου· κρῆναι γάρ εἰσι περὶ τῷ λόφῳ νημάτων πολλοί), by Philip the Great of Macedon. The plain between the Gangites, on which the town is situate, and the Strymon, was the field of the celebrated battle of Antony and Octavius against Brutus and Cassius (cf. Dio Cassius, xlvii. 41 ff.: Appian, ubi supra): see more below. There is now an insignificant place on its site retaining the name Filiba (or Philippigi?). Winer, RWB.

πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις] 'The first Macedonian city of the district.' It was the first Macedonian city to which Paul and his companions came in that district,—Neapolis properly belonging to Thrace. And this epithet of πρώτη would belong to it not only as regarded the journey of Paul and Silas, but as Wieseler remarks (Chron. d. Apgsch. p. 37, note) as lying furthest eastward, for which reason also the district was called Macedonia prima, though furthest from Rome. The other explanations are, (1) 'chief city,' as E. V. But this it was not: Thessalonica being the chief city of the whole province, and Amphipolis of the division (if it then subsisted) of Macedonia prima:—(2) πρώτη is taken as a title of

honour (Hug., Kuin., De Wette), as we find in the coins of Pergamus and Smyrna (but not in the case of any city out of Asia Minor): (3) πόλις κολων. are united (Grot.),—'the first city which was a colony.' But there could be no reason for stating this; whereas there would be every reason to particularize the fact that they tarried and preached in the very first city to which they came, in the territory to which they were sent.

μερίδος would seem to import that the division into Macedonia prima, secunda, &c., made long before this by Æmilius Paulus (Livy, xlv. 29), still subsisted: this however is not necessary: μερίς might be merely a geographical subdivision.

κολωνία] Philippi was made a colonia by Augustus, as a memorial of his victory over Brutus and Cassius, and as a frontier garrison against Thrace. Its full name on the coins of the city was Colonia Augusta Julia Philippensis. A Roman colony was in fact a portion of Rome itself transplanted to the provinces (Aulus Gellius, xvi. 13, calls them 'ex civitate quasi propagatæ—populi Romani quasi effigies parvæ simulacraque'). The colonists consisted of veteran soldiers and freedmen, who went forth, and determined and marked out their situation, with all religious and military ceremonies. The inhabitants of the coloniæ were Roman citizens, and were still enrolled in one or other of the tribes, and possessed the privilege of voting at Rome. In them the Roman law was strictly observed, and the Latin language was used on their coins and inscriptions. They were governed by their own senate and magistrates (Dumviri, as the consuls at Rome: see on στρατηγοί below, ver. 19), and not by the governor of the province. The land on which they stood was tributary, as being provincial, unless liberated from tribute by the special favour of the jus Italicum, or Quiritarian ownership of the soil. This Philippi possessed, in common with many other coloniæ and favoured provincial towns. The population of such places came in process of time to be of a mixed character: but only the descendants of the original

τινάς, ¹³ τῇ τε ^x ἡμέρᾳ τῶν σαββάτων ^y ἐξήλθομεν τῆς ^z πύλης παρὰ ποταμόν, οὗ ^z ἐνομίζετο ^a προσευχὴ εἶναι, καὶ ^b καθίσαντες ἐλαλοῦμεν ταῖς ^c συνελθούσαις γυναῖξιν. ¹⁴ καὶ τις γυνὴ ὀνόματι Λυδία, ^d πορφυρόπωλις πόλεως Θυατείρων, ^e σεβομένη τὸν ^e θεόν, ἤκουεν, ἧς ὁ κύριος ^f διήνοιξεν τὴν καρδίαν ^g προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ¹⁵ ὡς δὲ ἐβαπτίσθη, καὶ ὁ ^h οἶκος αὐτῆς,
c ch. i. 6. ii. 7 al. d here only †. e ch. xviii. 7 only. f = Luke xxiv. 45. 2 Macc. i. 4. g = ch. viii. 6 refl. h = ch. x. 2 al.

slav Chr Thl Oec.—13. τῇ δε D 13 v copt sah syr Thl.—rec της πολέως (perhaps a margl expl of της πύλης: perhaps an error), with EGH &c vss Chr al: txt ABCD 13. 40. 69. 105 v copt sah (πύλ. της πολ. syr ar-erp).—τον ποταμ. D 96. 142 Thl¹.—ἐνομίζομεν A² BC (-αμεν C) 13. 40 copt aeth (arm): εδοκει D Epiph (both alterations from misunderstanding: see note): putabant arm: videbatur v: txt E &c.—προσευχην A²(not B) C 13. 15. 33. 34. 40 copt aeth: ευχη 31. 99.—συνεληλυθιας D: add ημιν CE aeth.—14. της πολέως D.—ητις ηκουεν E: ηκουσεν D¹-gr G all v Chr (comm) Thl² Oec al.—ηνοιξε 137. 180.—του om BD.—προσεχ. το παυλου om aeth.—15. αυτη κ. (ins πας D) ο οικ. E 38. 93. 97. 106-marg 113. 177. 180 v-ms Syr arr sah

colonists by Roman wives, or women of a people possessing the civitas, were Roman citizens. Hence new supplies of colonists were often necessary. See article 'Colonia' in Smith's Dict. of Antt., and C. and H. pp. 313, ff. ἐν αὐτῇ τῇ πόλει.] 'In the city itself,'—as distinguished from the suburban place of prayer to which they afterwards, on the Sabbath, ἐξήλθον τῆς πύλης. There can hardly be a doubt that this is the right reading, no reason being assignable for the alteration of ταύτῃ into αὐτῇ, whereas the converse was obvious enough, the sense not being perceived.

13. ποταμόν] 'a (or, the) river,' viz. the small stream Gangites, or Ganges: Leake, p. 217, cited by C. and H.; not, as Meyer and De Wette, the Strymon, the nearest point of which was many miles distant. The name Krenides, formerly borne by the city, was derived from the fountains of this stream.—From many sources we learn, that it was the practice of the Jews to hold their assemblies for prayer near water, whether of the sea, or of rivers: probably on account of the frequent washings customary among them. Thus a decree of the Halicarnasseans in Joseph. Antt. xiv. 10. 23, allows the Jews τὰς προσευχὰς ποιῆσθαι πρὸς τῇ θαλάσσῃ κατὰ τὸ πάτριον ἔθος. Thus Juvenal, speaking of the 'madida Capena' at Rome, adds, 'Nunc sacri fontis nemus, et delubra locantur Judæis,' iii. 13. And Tertullian, de Jejuniis, ch. 16, 'Judæicum certe jejuniū ubique celebratur, quum omissis templis per omne litus quorumque in aperto aliquando jam preces ad cælum mittunt.' And ad Nationes, i. 13, he speaks of the 'orationes litorales' of the Jews. See also Philo in Flacc. p. 982. οὗ ἐνομ. προς. εἶναι] 'Where a meeting for prayer was accustomed to be:' i. e.

'where prayer was wont to be made,' as E. V. That this is the meaning here, is plain from the use of ἐνομίζετο εἶναι, which could certainly not be said if the προσευχὴ were in this case a building dedicated to prayer. Were there no such qualification, we should understand the word of a προσευκτήριον or synagogue, as frequently used: τινὰς δὲ οἶκος ἐαυτοῖς κατασκευάσαντες ἢ τόπους πλατεῖς φόρων δίκην, προσευχὰς ταύτας ἐκάλουν καὶ ἦσαν μὲν τὸ παλαιὸν προσευχῶν τόποι ἐν τε τοῖς Ἰουδαίοις ἔξω πόλεως, καὶ ἐν τοῖς Σαμαρείταις. Epiphanius, Hær. 80, § 1, cited by Hemsén, der Apost. Paulus, p. 114: and again, soon after, ἀλλὰ καὶ προσευχῆς τόπος ἐν Σικίμοις, ἐν τῇ νυνὶ καλουμένῃ Νεαπόλει, ἔξω τῆς πόλεως, ἐν τῇ πεδιάδι, ὡς ἀπὸ σημείων δύο, θεατροειδῆς, οὕτως ἐν ἀέρι κ. αἰθρίῳ τόπῳ ἐστὶ κατασκευασθεῖς, ὑπὸ τῶν Σαμαριτῶν πάντα τὰ τῶν Ἰουδαίων μιμουμένων. Josephus, Vit. p. 54, says, συναγόνται πάντες εἰς τὴν προσευχὴν, μέγιστον οἶκημα πολλὸν ὄχλον ἐπιδέξασθαι δυνάμενον.—The προσευχὴ here was probably one of the open places spoken of in the above extracts from Epiph.—The close of the verse also agrees best with an open place of resort. There seem to have been few, if any, Jews in Philippi: this assembly consisting merely of women attached to the Jewish faith. We hear of no opposition arising from Jews. There appears (xvii. 1) to have been no synagogue.

14. πορφυρόπωλις] The guild of dyers (οἱ βαφεῖς) at Thyatira have left inscriptions, still existing, shewing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood is as old as Homer: ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίγῃη Μρονίῃ, ἧ Κείρα, παρ' ἴον ἐμμεναι ἔππων, Il. iv. 141. So also

i Matt. xviii. 29. Mark v. 12 al. k = ch. xiii. 40 ref. l here only? m Luke xxi. 29 only. Gen. xix. 9. 1 Kings xxvi. 11, 23. n ch. xii. 13 al. Gen. xx. 17. o = John vii. 20 al. ch. xix. 13. s Kings ii. 34. c = Matt. x. 24. Luke xvi. 8. Judg. xix. 11. 1 John iv. 6. here only †. c = Xen. Mem. iii. 10. 1. f here only = Deut. xviii. 10. b Matt. xxviii. 9. d = ch. xvii. 31. g Luke xxiii. 53 only.

i παρεκάλεσεν i λέγουσα Eι k κεκρίκατέ με i πιστὴν τῷ ABCD
 1 κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μέινατε. EGH
 καὶ m παρεβιάσατο ἡμᾶς. 16 ἐγένετο δὲ πορευομένων ἡμῶν
 εἰς τὴν a προσευχὴν, n παιδίσκην τινὰ o ἔχουσαν πνεῦμα
 a πύθωνα b ἀπαντῆσαι ἡμῖν, ἣτις c ἐργασίαν πολλὰν d παρ-
 ο = John vii. εἶχεν τοῖς e κυρίοις αὐτῆς f μαντευομένη. 17 αὕτη g κατ-

arm Chr.—τω θεω D-gr æth: om 11. 19. 24. 78¹. 99. 126: bef πιστ. 4: aft εἶναι 42. 57.
 73. 106.—εἶναι om 133.—μενετε (corr'n to more usual) ABDE 13: txt CGH mss
 (nrl'y) Chr Thl Oec (εἰς τ. οἶκον μου εἰσελθετε arm: εἰσελθόντες μέναιτε εν τ. οἰκω μου
 sah).—16. rec bef προσευ. om την (from misapprehension of the meaning of προσευχ.),
 with DGH &c Chr al: ins ABCE 13. 18. 40. 68. 105. 163. 180 Orig Thl².—rec
 πύθωνος (see note), with DEGH al syrr al Chr-al: txt ABC¹ (D¹ accg to Wetst) 33 v
 (am demid, not tol) al Orig Ambr: πειθωνος lect 12.—υπαντ. BCE 180 al Orig: txt
 ADGH al Chr al.—παρευετο C: παρευεσθεν Eustath.—δια τουτου μαντευομενη D¹.—
 17. κατακολουθουσα BD-gr 180.—τω om B Orig.—for και ημ., και τω σιδα 14¹. 38. 80.
 95². 113 lectt: both are joined in 43. 73. 81.—ανθρωποι om D¹ d¹ Lucif.—for κατ-
 αγγ., ευαγγελιζοντε D (-τες D¹).—rec υμιν, with BDE all v syrr al Thdr² (ed rom¹
 ημ.) (alteration, as better suiting the person speaking): txt AC²(C¹ uncert)GH all c

Claudian, de Raptu Proserp. i. 270: 'non sic decus ardet eburnum Lydia Sidonia quod fœmina tinxerit ostro' (Lewin, i. 242).—Thyatira was a city of the province of Asia. Thus, although forbidden to preach the word in Asia, their first convert at Philippi is an Asiatic. Lydia is a proper name, not 'ita dicta a solo natali,' as Grot.: though its origin may have been that. It was a common female name. See Hor. Od. i. 3; iii. 9. σεβ. τ. θ.] A proselyte; see ref. ἤκουεν, 'was listening,'—when διήνοισεν, the act of God, took place. διήνοισεν] 'cor clausum per se: sed Dei est id aperire.' Bengel.

τ. λαλουμένων] It appears rather to have been a conversation (ἐλαλοῦμεν, we spoke—and not τὸν λόγον) than a set discourse: 'the things which Paul was saying.' 15. ἐβαπτ., κ. ὁ οἶκος αὐτ.] It may be (as Meyer maintains) that no inference for infant-baptism is hence deducible. The practice, however, does not rest on inference, but on the continuity and identity of the covenant of grace to Jew and Christian, the sign only of admission being altered. The Apostles, as Jews, would have administered, and Jewish or proselyte converts would have acceded to, the baptism of their children as a matter of course: and that the practice thus by universal consent, tacitly (because at first unquestioned) pervaded the universal church, can hardly with any reason be doubted. See note on 1 Cor. vii. 14. εἰ κεκρίκατε] 'If ye have judged me; modestly alluding to the decision respecting her faithfulness implied by their baptizing her, and assuming that such a judgment had been

passed. Similarly εἰ ἡμεῖς ἀνακρινόμεθα, ch. iv. 9. 16.] This happened on other occasions; not on the same day, as Heinrichs and Kuinoel fancy. In that case (besides other objections), if they had gone back from the house of Lydia to the proselyte, the word would certainly have been ἐξελεθόντων and not πορευομένων. In ver. 15 is implied their taking up their abode with Lydia:—in this ver., that they habitually resorted to this place of prayer to teach, and that what follows happened on such occasions.—It may be remarked that the E. V. of πορευομένων εἰς (τὴν) προσευχὴν, 'as we went to prayer,' has given rise to a curious abuse of the expression 'going to prayer,' in the sense of 'beginning to pray,' among the lower classes in England. ἔχουσαν πνεῦμα πύθωνα] On the whole subject of demoniacal possession, see note Matt. viii. 32. This was a case in which the presence of the spirit was a patent fact, recognized by the heathen possessors and consultants of this female slave, and by them turned to account; and recognized also by the Christian teachers, as an instance of one of those works of the devil which their Lord came, and commissioned them, to destroy. All attempt to explain away such a narrative as this by the subterfuges of rationalism (as e.g. in Meyer, and even Lewin, i. 243, and appy Hackett, p. 222), is more than ever futile. The fact of the spirit leaving the girl, and the masters finding the hope of their gains gone, is fatal: and we may see, notwithstanding all his attempts to account for it psychologically, that Meyer feels it to be so. πύθωνα] Plut. de Defectu Oracul.

ακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ^h ἔκραζεν ^h λέγουσα ^h ch. xiv. 14 al. ^{fr.}
 Οὗτοι οἱ ἄνθρωποι ⁱ δούλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσίν, ⁱ ch. iv. 29.
 οἵτινες ^k καταγγέλλουσιν ἡμῖν ^l ὁδὸν ^l σωτηρίας. ¹⁸ τοῦτο ¹⁸ Dan. iii. 26.
 δὲ ἐποίει ^m ἐπὶ πολλὰς ἡμέρας. ⁿ διαπονηθεὶς δὲ ὁ Παῦλος ^{5 al. L. P.}
 καὶ ^o ἐπιστρέψας τῷ πνεύματι εἶπεν ^p Παραγγέλλω σοι ^q ἐν ^{1 here only.}
 ὀνόματι Ἰησοῦ χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν ^{See Matt.}
 ἰ αὐτῇ τῇ ὥρᾳ. ¹⁹ ἰδόντες δὲ οἱ ^e κύριοι αὐτῆς ὅτι ἐξῆλθεν ^{xvi. 32; Luke}
 ἡ ^s ἐλπίς τῆς ^e ἐργασίας αὐτῶν, ^t ἐπιλαβόμενοι τὸν ^{xx. 21. ch.}
 Παῦλον καὶ Σίλαν ^u ἐλκύσαν εἰς τὴν ^v ἀγορὰν ἐπὶ τοὺς ^{ii. 28 al.}
 ἄρχοντας, ²⁰ καὶ ^w προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς ^{m ch. xiii. 31}
 εἶπαν Οὗτοι οἱ ἄνθρωποι ^x ἐκταράσσουσιν ἡμῶν τὴν πόλιν ^{refl.}
 Luke vii. 21. xii. 12. xx. 19. Luke only. s constr., Col. i. 23 reff. t acc., ch. ix. 27. xviii. 17.
 Luke xiv. 4. u = here only. Jer. xlv. 13. v ch. xvii. 17. Ezck. xxvii. 12.
 v Matt. xviii. 24. Luke ix. 41. Gen. xlviii. 9. x here only. Ps. lxxxvii. 16.

(novis) copt sah aeth al Orig Chr Thdrt-ms Eust Thl Oec Lucif.—18. o om AB : ins CD (επιστρ. δὲ ο π. τω πν. και διαπον. D) EGH mss (appy) ff: επιτρεψας 13.—παραγγέλλω C.—rec τω ον. (corrū: but the art is not needed after a preposn), with DGH &c Thl Oec: txt ABCE 137. 180 Eust Ath Thdrt Chr.—ινα ἐξελθης D: ἐξελθε 13.—εθεως (for αυτ., τ. ω.) D aeth.—19. και ιδοντ. B Syr aeth.—δε om A (appy): θιασαυνοι ονν Eustath.—D has ως δε ειδαν οι κυρ. της πεδοκης οτι απεστειρησθαι της εργ. αυτ. ης ειχαν δι αυτης.—for εξηλθ., ἐξελεπεν lect 17.—rec τον σιλ. (corrū for uni-formity), with (ABEGH &c e sil): txt CD 42. 57. 78. 80.—for ειлк. (ηлк. C), εσυραν E: add αυτους 73.—20. rec ειπον, with CDG &c: txt ABH &c.—21. τα εθνη D¹ d¹

p. 414, says ὥςπερ τοὺς ἐγγαστριμύθους Εὐρυκλέας (from a prophet, Eurycles) πάλαι, νυνὶ Πύθωνα προσαγορευομένους. It is difficult to decide internally between the probabilities of πύθωνα and πύθωνος: I have retained the ancient reading, both from its external authority, and because I find so many commentators explaining πύθων to be a name of Apollo, or the serpent Python, that the alteration into the gen. may thus be easily accounted for.

17.] ἔκραζεν, 'used to cry out:' several occasions are referred to.—The recognition of Paul and his company here by the spirit is strictly analogous to that of our Lord by the dæmons, Matt. viii. 29. Luke iv. 34: and the same account to be given of both: viz. that the evil spirit knew and confessed the power of God and His Christ, whether in His own Person or that of His servants.

18. διαπονηθεὶς] Not mere annoyance is expressed by this word, but rather holy indignation and sorrow at what he saw and heard; the Christian soldier was goaded to the attack, but the mere satisfaction of anger was not the object, any more than the result, of the stroke.

19.] Her masters (a partnership of persons, not plur. for sing.—They may have been the heredes of some one to whom she had belonged) perceived that the hope of their gain had gone out (with the demon).

ἐπὶ λ. . . . εἰ λκ. gives the idea of force having been used. So we have 'oborto collo ad prætorem trahor,'

Plaut. Poen. iii. 5. 45.—Paul and Silas only are apprehended as having been the principal persons in the company. When De Wette says that, if Luke here were the narrator, he must say something of Timotheus, as he mentions him ch. xvii. 14, xviii. 5,—and yet holds (on ver. 10) that Timotheus himself is the narrator, he forgets that the same reasoning will apply to him also, if it applies at all, which I much doubt. When two persons of a company are described as being apprehended, we do not need an express assertion to assure us that the rest were not.

ἐπ. τ. ἄρχοντας said generally: they dragged them to the forum to the authorities, —afterwards specified as στρατηγοί.

20. στρατηγοῖς] The Duumviri of the colony, of whom at Capua Cicero says, 'cum in cæteris coloniis Duumviri appellen-tur, hi se Prætores (στρατηγούς) appellari volebant.' De Leg. Agr. c. 34.—'Messinenses,' says Wetstein, 'etiam nunc (cir. 1750) Præ-torem sive Præfectum urbis Strati-go appellant.' The name, as a rendering of Prætor, had come from the Greek title of similar magistrates: so Aristotle, Politic. vii. 3, ἐν ταῖς μικραῖς πόλεσι μία περὶ πάντων (ἀρχή) καλοῦσι δὲ στρατηγούς καὶ πολεµάρχους. Ἰουδ. ὑπάρχοντες . . . Ῥωμ. οὐσιν]

The distinction between ὑπάρχων and ὄν seems to be, that the former is used of something which the speaker or narrator wishes to put forward into notice, either as unknown to his reader or hearer, or in some way to be marked by

^y ch. ii. 30 reff.
^z = ch. iv. 2.
^{xiii.} 5 al. L.P.
^a ch. vi. 14 reff.
^b w. pres. Matt.
^{xiv.} 4 al. ch.
^{xiii.} 25.
^c Mark iv. 20.
ⁱ 1 Tim. v. 10.
^{Exod.} xxiii.
^{1.}
^d here only.
^{(Num.} xvi. 3.)
^e = here only.
^f See Luke
^{xxii.} 4.
^g here only t.
² Macc. iv.
^{38.}
^g 2 Cor. xi. 25
^{only t.} (Judg.
^{vi.} 11.)
^h Luke x. 30.
^{Rev.} xxi. 18.
ⁱ Matt. xviii.
^{30.} R-v. ii.
^{10.} (Jer.
^{xiv.} 21.)
^k w. inf. pres., ch. i. 4. iv. 18 al.
ⁿ = ch. xii. 5, 6.
^{Prov.} xix. 10.
^o ch. v. 28 reff. t.
^q Malt. xxvii. 64, &c. only.
^r = here
^s = ch. xxvii. 27.
^{Heb.} iii. 8, from Ps. xciv. 8.
^t Luke xi. 5.
^u absol., ch. x. 30 al.
^v acc., Heb. ii. 12 only.
^w here only t. (1 Kings xv. 22.)
^x Eph. iii. 1 reff.
^y ch. ii. 2.
^{ABCD}
^{EGHI}

15¹ (εθῆ D² omg τα) ηθῆ G: *sectam* tol Lucif.—a ουκ ἐξ. ἡμας παραδείξασθαι ουτε ποι., Ρω. υπαρχουσιν D: ἡμας 96. 142.—22. και πολυς (πολ. ins 26 Syr ar-erp Lucif also) οχλ. συνεπεστησαν κατ αυτ. κραζοντες· τοτε οι . . . D.—rec περιρρ. against all MSS appy: txt AB²CDEGH &c.—εαντων 4 lect 17 arm.—23. for τε, δε B al e copt.—παραγγειλας 180.—τηρησθαι D.—24. for ος, ο δε D.—for ειληφως, λαβουν (*corr*n to *more usual form*) ABCDE 13. 15. 18. 31. 26. 40. 69. 105. 180: λαμβανων 37 e: txt GII most mss Chr Thl Oec.—for εβαλεν, ελαβεν A al.—for εσωτ., τετραν 73.—rec αυτων, ησφ. (*corr*n of *order*), with C²DEGH al: txt ABC¹ 13.—εν τω ξυλ. D.—25. κατα δε μεσον της νυκτος D¹ (μεσον νυκτιον E).—ο π. D.—ο σιλ. C.—και οι δεσμ. C.—

him for praise or blame: whereas the latter refers to facts known and recognized, and taken for granted by both. Thus, we may notice that, when the fact of *Paul and Silas* being Romans is announced to the jailor, it is not ἀνθ. 'Ρωμαίοις ὄντας, but ὑπάρχοντας; whereas here, both parties, the speakers and the addressed, being indisputably Romans, we have 'Ρωμαίοις οὔσι. The account of this may be, that ὑπάρχω is predicated of something of which the speaker informs the hearer, some *prior* knowledge which he possessed and now imparts,—εἰμί being predicated of the bare matter of fact. See ch. xvii. 27. 29; xxi. 20 (for both); xxii. 3. Gal. ii. 14 al., for ὑπάρχων and for ὢν, John iii. 4; iv. 9 bis. Rom. v. 10 al.—'Versute composita fuit hæc criminatione ad gravandos Christi servos: nam ab una parte obtendunt Romanum nomen, quo nihil erat magis favorabile; rursum ex nomine Judaico, quod tunc infame erat (especially if the decree of Claudius, expelling them from Rome, ch. xviii. 2, had at this time been enacted) conflant illis invidiam: nam, quantum ad religionem, plus habebant Romani affinitatis cum aliis quibuslibet, quam cum gente Judaica.' Calvin. 21. εἶθη . . .] "Dio Cassius tells us that Mæcenas gave the following advice to Augustus:—τὸ μὲν θεῖον πάντῃ πάντως αὐτοῖς τε σίσβον κατὰ τὰ πάτρι, καὶ τοὺς ἄλλους τιμᾶν ἀνάγκη·

τοὺς δὲ ξενίζοντάς τι περὶ αὐτὸ καὶ μίσει καὶ κόλαζε· and the reason is alleged, viz. that such innovations lead to secret associations, conspiracies, and cabals, ἅπερ ἥκιστα μοναρχία συμφέρει." (C. and H. p. 324.) So Julius Paulus, Sentent. v. 21. 2, cited by Wetst., 'Qui novas et usu vel ratione incognitas religiones inducunt, ex quibus animi hominum moveantur, honestiores deportantur, humiliores capite premuntur.' 22.] The multitude tumultuously cried out, as on other occasions (see Luke xxiii. 18. Acts xix. 28. 34; xxi. 30),—and the duumviri, without giving them a trial (ἀκατακρίτους, ver. 37), rent off their clothes, scil. by the lictors (τοῖς ῥαβδούχοις ἐκέλευσαν τὴν ἐσθῆτά τε περικαταρῶνῃαι καὶ ταῖς ῥάβδοις τὸ σῶμα ζάινειν, Dion. Hal. ix. 39). The form was, 'Summove lictor, despolia, verbera.' Seneca (C. and H.). See also Livy, ii. 8. Valer. Max. ii. 28, in Wetst. Erasmus fancied that the duumviri rent *their own* clothes from indignation: but, to say nothing of the improbability of such a proceeding on the part of a Roman magistrate, a man could not very well περιρῶνῃαι his own garments. 24. τὸ ξύλον] Also called κἄλον, ποδοκάκη, and ποδοστράβη, and in Latin, *nervus*: so 'noctu nervo vinctus custodibitur,' Plaut. Capt. iii. 5. 71. Eusebius mentions, speaking of the martyrs in Gaul, τὰς ἐν τῷ ξύλῳ διατάσεις τῶν ποδῶν ἐπὶ πέμπτον διατεινομένων τρυ-

δὲ ^z σεισμὸς ἐγένετο μέγας, ὥστε ^a σαλευθῆναι τὰ ^a θεμέλια ^z = Matt. xxiv. 7. Ezek. xxxviii. 19. τοῦ ^b δεσμοῦ τοῦ ἡνέχθησαν δὲ ^c παραχορῆμα αἱ θύραι ^a Luke vi. 48. πᾶσαι, καὶ πάντων τὰ ^d δεσμὰ ^e ἀνέθη. ²⁷ ^f ἔξυπνος δὲ ^a Luke vi. 48. ^g γενόμενος ὁ ^h δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς ^b θύρας τῆς φυλακῆς, ⁱ σπασάμενος ⁱ μάχαιραν ἤμελλεν ^c ch. xii. 23 ref. ^j ἐαυτὸν ^k ἀναιρεῖν, νομίζων ^l ἐκπεφυγῆναι τοὺς ^x δεσμούς. ²⁸ ^m ἐφώνησεν δὲ φωνῇ μεγάλη ὁ Παῦλος λέγων Μηδὲν ^d neut. pl., Luke viii. 29. ch. xx. 23 only. ⁿ πρᾶξις σεαυτῷ ⁿ κακόν· ἅπαντες γάρ ἐσμεν ^o ἐνθάδε. ²⁹ ^p Αἰτήσας δὲ ^q φῶτα ^r εἰς ἐπιδήσεν, καὶ ^s ἐντρομος γενόμενος ^t προσέπεσεν τῷ Παύλῳ καὶ Σίλᾳ, ³⁰ καὶ ^u προαγαγὼν αὐτοὺς ἔξω ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

^l absol., here only. (Luke xxi. 38 al. Judg. vi. 11.)

^m Luke xxiii. 46. Rev. xiv. 18.

ⁿ = and

^q constr., w. ποιέω, ch. ix. 13.

^o Luke xxiv. 41 al.†

^p constr., Matt. vii. 9. [ch. xii. 20.]

³ Kings xix. 4.

^r = here only. νυκτὸς ἐπιγενομένης φῶς ἔχων ὡς περ νομίζεται . . . , Xen. Hellen. v. 1. 8.

^s = ch. vii. 32. Heb. xii. 20 only. Ps. xvii. 7.

^t Mark iii. 11. Luke

viii. 28, 47. Ps. xciv. 6.

^u ch. xii. 6 ref.

26. rec ανεωχθ., with GH &c Chr al: txt ABCDE (ηνοιχθ. AE 13) 180 Thl².—rec for δε, τε (perhaps to avoid the recurrence of δε,—perhaps because the copulative is more natural), with CGH &c vss Chr al: txt ABDE 13. 137 al copt sah syr Thl².—παραχορ. om B Lucif Cassiod.—aft πασ., ins του δεσμοῦ τοῦ 28.—παντα τα δεσμ. 100. 195 Lucif.—ανελευθη D: ανηθη 10¹: ανειθη 38. 137 al: ανελευθησαν 96²: ανεωχθη 20: ελευθη 40. 68: διελευθησαν 64.—27. κ. εξυπν. γ. D Syr æth ar-pol.—τ. θυρ. ανεωχ. C v (not am demid) al Chr.—και σπασ. D.—bef μαχ. ins την BCD (as in Mark vi. 47, where την is omd only in D al¹). So Tischendorf: but perhaps it was inserted as seeming necessary, without ref to that passage): om AE &c.—rec εμελλ. with DH al: txt ABCEG lect 12: ηθελεν Thl².—αυτον lect 17.—ανελειν C¹ al.—εκπεφυγηναι A.—28. μεγ. φων. (aft παν. B 180 v copt sah Syr al) AB (Birch: φ. μεγ. Benti) al am copt sah Syr: om lect 12.—o om BC¹ 13 Thl¹.—ποιησας E.—τι κακον D-gr.—απαντ. to ενθαδε om 100.—29. φωτα δε ετησας D: accendit sibi Syr ar-erp: λαβων sah.—for γεν., υπαρχων C¹D-gr 40. 98 marg 137 al Chr.—προσεπ. προς τους ποδας D¹ v Syr ar-erp syr† sah Lucif.—rec τω σιλ. (corrū for uniformity), with AC²EGH &c: txt BC¹D.—30. κ. προηγαγεν αυτ. εξω D (προαγων 177: προσαγαγων 42. 96): add τους λοι-

πημα. 25. προσευχ. ὕμν.] Not as E. V., ‘prayed and sung praises,’—but, ‘praying, sung praises,’ or ‘in their prayers, were singing praises.’ The distinction of modern times between prayer and praise, arising from our attention being directed to the *shape* rather than to the essence of devotion, was unknown in these days: see Col. iv. 2.—‘Nihil crus sentit in nervo, quum animus in cœlo est.’ Tertullian ad Martyres, c. 2.—The imperfects shew that they were singing, and the prisoners (in the outer prison) listening, when the earthquake happened.

26. πάντων τὰ δεσμὰ ἀνέθη] i. e. of all the prisoners in the prison: see below (ver. 28), ἅπαντες γάρ ἐσμεν ἐνθάδε. Doubtless there were gracious purposes in this for those prisoners, who before were listening to the praises of Paul and Silas; and the very form of the narrative, mentioning this listening, shews subsequent communication between some one of these and the narrator.—Their chains were loosed, not by the earthquake, but by miraculous interference over and above it. It is some satisfaction to find, that neither Meyer, De Wette, nor Kuinoel have at-

tempted to rationalize this wonderful example of the triumph of prayer. See some excellent remarks on Baur’s attempt to do so, in Neander, Pfl. u. L. p. 302, note 3.

27. ἤμελ. ἐαυτ. ἀναρ.] The law de Custodia Reorum (Wetst.) says, ‘Ad commentariensem receptum personarum custodia observatioque pertineat, nec putet, hominem abjectum atque vilem obijciendum esse judici, si reus modo aliquo fuerit elapsus. Nam ipsum volumus hujusmodi poenæ consumi, cui obnoxius docebitur fuisse, qui fugerit.’ Mr. Howson notices, by the examples of Cassius, Brutus, Titinius, and many of the proscribed, after the battle,—that Philippi is famous in the annals of suicide. (p. 329.)

29. φῶτα] Not as E. V., ‘a light,’ but ‘lights,’ neut. plur.

30. προαγ. αὐτ. ἔξω] Into the outer prison: not perhaps yet outside the prison, which (from ἀναγαγών, ver. 34, when he takes them to his own house) seems to have been underground, or at all events on a lower level in the same building. In this same space they seem to have been joined by the jailor’s family,—to have converted and baptized them, and to have been taken (to the well?)

^v ch. ix. 42. ^{xi} 17. ^w ch. x. 2 al. ^{Gen} vii. 1. ^x ch. iv. 31. ^{vii} 25. ^y = John xix. 16 ch. xxi. 24 al. ^z ch. ix. 37 reff. ^a = Heb. x. 22. ^{Sir} xxxi. 25. ^b ch. xii. 23 reff. ^c ch. ix. 39 reff. ^d = Mark viii. 7. ⁴ Kings vi. 22. ^e = Matt. xv. 27. ^{Ps} lxxvii. 29. ^f ch. ii. 26 reff. ^g here only. ^{Exod} i. 1. ^{Jos} Antt. iv. 4. 4. ^h dat., = ch. xviii. 8 (= Luke only). ^{ich} xii. 18 reff. ^k ver. 22. ^l ver. 38 only †.

ABCD
EGH

πους ασφαλισαμενος και D syr* and ειπεν αυτοις D sah.—31. rec ειπον, with GH & : txt ABC(appy)DE.—for επι, εις E lect 12.—rec aft ιησουν, add χριστον (as usual in some MSS whenever ιησ. occurs), with CDEGH al vss Thdr̄t Chr al : txt AB 2. 13. 30. 100 v copt Oec (mss) Lucif.—και συ και lect 12.—πας ο οικος E 13. 73. 180 all copt æth arm slav.—32. ελαλησεν 133.—του om D.—for κυρ., θιον B æth.—rec και πασι (alteration for simplicity, and to suit συ και ο οικ. above), with EGH & c vss Chr al : txt ABC (πασι) D 13. 15. 18. 36. 40. 69. 105. 180 v Lucif.—33. ελυσεν D^l d.—αυτος εβ. D.—και οι οικειοι αυτου A arr : ο οικ. αυτ. 40 v : οι υιοι αυτ. 31 lect 17 : οι μετ αυτου Thl². (These exa may serve to illustrate the practice of insertion to fill up any ellipsis).—απαντες B.—34. και αναγ. τε D¹ : αν. δε C 13 al copt Syr.—rec aft οικ. ins αυτον (supplementary), with ADE & c : om BC 36. 40. 100. 105. 137. 180 al Lucif.—και παρθ. D¹.—rec ηγαλλιαστο (alteration to more usual historic tense), with ABC²EGH & c : txt C(appy)D all Syr sah Chr Oec Thl¹ : ηγαλλιασαντο lect 12.—πανοικει AC 13. 180 : om E.—συν τω οικω αυτου D.—πεπ. (πεπιστευκοτες 177) επι τον θ. D : for θεω, κυριω 96. 142 lect 12 al sah.—35. γενημ. E.—απεσταλκαν 137.—D syr-marg reads the ver thus, ημ. δε γεν. συνηλθον οι σστρατηγοι (sic) επι το αυτο εις την αγοραν και αναμνησθεντες τον σεισμον τον γεγονοτα εφοβηθησαν και απεστειλαν τους . . .—for απολυσον, απεστειλον 100.—for ανθρ., δεσμιους 133.—at end, D al¹

and washed from their stripes; and afterwards to have been led up (by stairs? see ref.) to his house, and hospitably entertained. The circumstantiality of the account shews that *some eye-witness* related it.—His question, connected with the ὁδὸν σωτηρίας of the dæmoniac in ver. 17, makes it necessary to infer, as De Wette well observes, that he had previously become acquainted with the subject of their preaching. He wanted no means of escape from any danger but that which was *spiritual*: the earthquake was past, and his prisoners were all safe. Bengel admirably remarks: 'Non audierat hymnos Pauli, nam dormierat, sed tamen vel antea vel postea senserat, quis esset Paulus.' 31. ἐπὶ τ. κύριον] Not without allusion to the κύριοι, by which name he had just addressed them. So Bengel: 'non agnoscunt se dominos.'—Considering *who the person was* that asked the question,—a heathen in the depths of ignorance and sin,—and how indisputably therefore the answer embraces *all sinners whatever*,—there perhaps does not stand on record in the whole book a more important answer than this of Paul:—or, I may add, one *more strikingly characteristic of the Apostle himself and his teaching*. [We may remark also, in the face of all

attempts to establish a development of St. Paul's doctrine according to mere external circumstances,—that this reply was given before any one of his extant epistles was written. Aug. 1856.] καὶ ὁ οἶκός σου does not mean that *his* faith would save his household,—but that the same way was open to them as to him: 'Believe, and thou shalt be saved: and the same of thy household.' 33. ἔλυσεν ἀπό] A pregnant constr.: 'washed them, so that they were purified from the blood occasioned by their stripes: see reff. This is much more natural than to take ἀπό (as in ἀπό χαρᾶς and the like) as signifying 'on account of' (see Bernhardy, Syntax, p. 225).

34.] ἀναγ., see reff. and note on ver. 30. πεπιστευκώς] Winer renders 'as one who has placed his trust in God: but, as De W. observes, *πεπιστευκώς* must give the *ground* of his rejoicing (see 1 Cor. xiv. 18 [rec.], εὐχαριστῶ . . . λαλῶν, 'I give thanks . . . that I speak'). Thus the meaning will be, 'rejoiced that he with all his house had been led to believe in God.'—The expression *πεπιστ. τῷ θεῷ* could only be used of a converted *heathen*, not of a *Jew*. 35.] What had influenced the magistrates is not recorded. We can hardly suppose that the

^m Ἀπολύσον τοὺς ἀνθρώπους ἐκείνους. ³⁶ ἀπήγγειλεν δὲ ^m = ch. xxvi. 32. xxviii. 18 al. n ver. 23. o w. ἐν. 1 Cor. xvi. 11. Judg. xviii. 6. eis. Mark v. 34. Luke vii. 50 al. μετ', ch. xvi. 33 reff. p Luke xxii. 63 al. ch. v. 40 q ch. xviii. 28. xx. 20 only t. 2 Macc. vi. 10. r ch. xii. 25 only t. s Matt. xxvii. 32. ch. xxi. 39. xxii. 25. t ver. 24. u Matt. i. 19. ii. 7. John xi. 28 only. Ps. c. 6. y 2 ver. 35.

ο ⁿ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, ὅτι ἀπέσταλκαν οἱ στρατηγοὶ ἵνα ^m ἀπολυθῇ· νῦν οὖν ἐξελθόντες ^o πορεύεσθε ἐν εἰρήνῃ. ³⁷ Ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς ^p Δείραντες ἡμᾶς ^q δημοσίᾳ ^r ἀκατακρίτους, ^s ἀνθρώπους ^s Ῥωμαίους ὑπάρχοντας, ^t ἔβαλαν εἰς ^t φυλακὴν, καὶ νῦν ^u λάθρα ἡμᾶς ^v ἐκβάλλουσιν; ^w οὐ γὰρ ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ^x ἐξαγαγέτωσαν. ³⁸ ἀπήγγειλαν δὲ τοῖς ^y στρατηγοῖς οἱ ^z ῥαβδούχοι τὰ ῥήματα ταῦτα· ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί ^a εἰσιν, ³⁹ καὶ ἐλθόντες ^b παρεκάλεσαν αὐτοὺς, καὶ ^c ἐξαγαγόντες ^c ἡρώ-

v = Matt. ix. 25. ch. ix. 40. Gal. iv. 30. w here only. See note. x = ch. v. 19. vii. 36. a pres, John i. 40 reff. b = here only. c = Mark vii. 26. Luke vii. 36 reff.

syr-marg add ους εχθες παρελαβες.—36. και εισελθων (ακουσας syr ar-erp) ο δεσμοφ. απηγγ. D Syr ar-erp.—απηγγειλε 73.—for δε, τε E-gr sah aeth.—τουςτους om BCD-gr 15. 18. 36. 76. 180 Chr (mss.) (from similarity of endings).—rec απεσταλκασιν (grammatical corr), with DEGH &c: απεστειλαν C: txt AB.—εν ειρ. om D.—37. πρ. αυτους om E aeth.—bef δειρ. (δηρ. all) ins αναιτιους D (also Syr omg ακατακρ.) sah.—rec εβαλον (grammatical corr), with ADEGH &c: txt BD.—γαρ om 13.—αυτ. ημας ελθοντ. E.—ημ. om H all slav (not mod) Oec.—38. rec απηγγ., with GH &c: txt ABDE 15. 31. 33. 137. 180 al Chr (αηγ. text) Thl². (It is difficult to determine from internal evidence which is the origl readg: απηγγ. may be a corr to suit ver 36. MSS authority must prevail in such a case.)—for δε, τε E-gr vss: ουν 96.—aft ταυτα, ins τα ρηθεντα προς τους στρατηγους D Syr ar-erp.—rec και εφοβ. (corr to more natural copula), with EGH &c: txt AB (D see below) all copt.—οι δε ακουσαντες οτ. ρω. εισ. εφοβηθ. D.—39. for κ. ελθοντ.,—και παραγενομενοι μετα φιλων πολλων εις την φυλακην D (εις τ. φυλ. ins also 137 syr*).—και . . . ηρωτ. om 137 Syr ar-erp aeth.

earthquake alone would have done so, as they would not have connected it with their prisoners; they may have heard what had taken place: but that, again, is hardly probable. I should rather set it down to calmer thought, repudiating the tumultuary proceeding of the evening before.

ῥαβδούχους] 'The lictors,—'bearers of the rods,' *bacilli*; which, and not *fascies*, were carried before the colonial duumviri: see Cicero, de Leg. Agr. ubi supra.

36.] Paul and Silas had returned to the prison: whither the jailor goes, accompanied by the lictors (ὁ δὲ Π. ἔφη πρ. αὐτούς, ver. 37), to announce the order.

37.] δημοσίᾳ and λάθρα are opposed: the injury had been *public*: the *reparation*, not to Paul and Silas merely, but to the Gospel of which they were the heralds, must be *public also*. ἀνθρ.

Ῥωμ. ὑπάρχ.] By the Lex Valeria, passed A.U.C. 254, and the Lex Porcia, A.U.C. 506, Roman citizens were exempted from stripes and torture: by the former, till an appeal to the people was decided,—by the latter, absolutely. The following passages of Cicero illustrate our text: 'Porcia lex virgas ab omnium civium Romanorum corpore amovit.' Pro Rabirio, c. 3.—'Caedebatur virgis in medio foro Messanae civis Romanus, iudices: cum interea nullus gemitus, nulla

vox alia istius miseri, inter dolorem crepitumque virgarum audiebatur, nisi hæc: Civis Romanus sum.' In Verrem, lib. v. 62, 63. 'Facinus est vinciri civem Romanum, scelus verberari; prope parricidium necari.' Id. lib. v. 66. Many others are given by Kuinoel, Biscoe, &c.—On the question, how Paul came to be born a Roman citizen, see note on ch. xxii. 28: and on ὑπάρχ., note, ver. 21.—Another irregularity had been committed by the duumviri, in scourging them *uncondemned*: 'causa cognita multi possunt absolvi: incognita quidem condemnari nemo potest.' Cic. in Verr. i. 9. 'Inauditi et indefensi tanquam innocent perierant.' Tac. Hist. ii. 10. ἐκβάλλ.] 'are they thrusting us out?'—It does not follow, because ἐκβάλλω has no such sense in ix. 40, &c., that therefore it has not here. The circumstances must determine: which here seem to require this sense.

οὐ γάρ] An elliptical answer to a question or position, the negative of which is self-evident: see Hartung, Partikellehre, ii. p. 43: Kühner, Gramm. § 741. 6: Hermann on Viger, p. 462. When it occurs with ἀλλά, it is best written without a stop between: cf. Aristoph. Ran. 58: μὴ σκόπτει μ', ὦ δέλφ', οὐ γὰρ ἀλλ' ἔχω κακῶς:—ib. 193: μὴ τὸν Δι' οὐ γὰρ (scil. νεανύχῃκα) ἀλλ' ἔτυχον φθορά-

d = Luke i. 28.
ch. x. 3. xi.
3.
e = Luke viii.
20. ch. xxviii.
20 al.
f = ch. xv. 32.
xx. 2.
g = ch. xv. 40.
xx. 1 al.
h Luke viii. 1
only. Gen. xiii. 17. Isa. lix. 8.

των ἐξελθεῖν τῆς πόλεως. ⁴⁰ ἐξελθόντες δὲ ἐκ τῆς
φυλακῆς ^d εἰς ἦλθον πρὸς τὴν Λυδίαν, καὶ ^e ἰδόντες
τούς ἀδελφούς ^f παρεκάλεσαν αὐτούς, καὶ ^g ἐξῆλθον.
XVII. ¹ ^h Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολ-
λωνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγή

ABD
EGH

—*ἡρωτουν* A Thl². —*τησαν* E.—for ἐξελθεῖν, ἀπελθεῖν (*corrū: perhaps on acct of* ἐξελθόντες immediately fully, perhaps because ἐξελθ. τ. π. did not sufficiently express departure from the city: see Luke viii. 37; Mark v. 17) AB 13. 15. 18. 36. 40. 68. 69. 105. 133. 180 al (and omg απο, 65 al): txt EGH &c Chr al.—bef της πολ. ins απο (see above) AB all: εκ E: txt GH &c Chr al.—for παρεκ. . . . πολεως,—D 137 syr* have παρεκ. αυτους ἐξελθειν ἐπιπντες ἡγνοησαμεν τα καθ υμας, οτι εσται ανδρες δικαιοι και εξαγαγοντες παρακαλεσαν αυτους λεγοντες εκ της πολεως ταυτης ἐξελθατε (-θετε 137) μηποτε παλιν συντραφωσιν ημειν επικραζοντες καθ υμων (και ες. to λεγοντες om 137 syr*: και εκ τ. π. 137: μηπως επιστρ. παλ. οι επικραξαντες, 137).—40. for εκ, απο B 38 Thl².—ηλθον D e.—rec εις τ. λυδ. (see note: and cf Mark v. 12, 13), with a few mss (appy) Oec: txt ABDEGH 1. 13. 31. 100. 105. 133. 137. 177 all v sah arm slav Chr Thl.—την om 137.—ιδουτ. παρεκ. τ. αδελφ. AB 13 copt (*emendation of style*): txt (D)EGH mss and vss (nrly) Chr Thl Oec.—D Cassiod. have ιδ. τ. αδ. διηγησαντο οσα εποιησεν κυριος αυτοις παρακαλεσαντες (παρακαλεσαν τε D²) αυτους.—εξηλθαν D.

CHAP. XVII. 1. for διοδ., διελθοντες E.—bef απολλ. ins την (*for uniformity*) ABE (την απ. κ. την αμφ. E) 13. 180 Thl¹ (comm) Thl²: om (D)GH mss (nrly) Chr Thl¹ (text) Oec.—και (om D²) κατηλθον (add και D²) εις απολλωνιδα κακειθεν . . . D.—την θεσσαλ. B al.—η bef συναγ. om ABD 13. 40. 180 lect 12 (see note): ins EGH

μῶν, and 463: φέρε δὴ ταχέως αὐτ' οὐ γὰρ ἀλλὰ πιστέον.—Mr. Humphry remarks, 'St. Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24): for, though he might have pleaded his privilege as a Roman, to the Jews he "became as a Jew," observing their ceremonies, and submitting to their law.'

38. ἐφοβ.] For the account which they might have to give at Rome, as in Verres' case, or even for their popularity with the very mob of Roman citizens who had demanded the punishment.

39. παρεκάλεσαν] Not 'comforted:' but, as E. V., 'besought them:' viz. not to make their treatment matter of legal complaint. In the request to depart from the city, the praetors seem to shew fear of a change in the temper of the mob. See the curious addition in the var. readd.

40.] They do not depart hastily, or as though forced, but wait to reassure the brethren. πρὸς has probably been altered to εἰς, on account of the verb, not because Λυδίαν was mistaken (Meyer) for the country of that name.

παρεκ.] 'exhorted,' is better than 'comforted,' E. V. The one in this case would imply the other.

CHAP. XVII. 1.] Here we have the first person again dropped,—implying apparently that the narrator did not accompany Paul and Silas. I should be inclined to think that Timotheus went with them from Philippi,—not, as is usually supposed, joined them at Berea: see below on vv. 4 and 10.

διοδεύσαντες] The ὁδός, on which they

travelled from Philippi to Thessalonica, was the Via Egnatia, the Macedonian continuation of the Via Appia, and so named from Egnatia ('Gnatia lymphis iratis exstructa,' Hor. Sat. i. 5), in the neighbourhood of which the latter meets the Adriatic. It extended from Dyrrhachium in Epirus to the Hebrus in Thrace, a distance of 500 miles. The stages here mentioned are thus particularized in the itineraries: Philippi to Amphipolis, 33 miles: Amphipolis to Apollonia, 30 miles: Apollonia to Thessalonica, 37 miles. See more particulars in C. and H., pp. 338 ff.

Ἀμφίπολιν] Anciently called ἐννέα ὁδοί, Thucyd. i. 100. Herod. vii. 114, lying in a most important position, at the end of the lake Cercinitis, formed by the Strymon, commanding the only easy pass from the coast of the Strymonic gulf into Macedonia. ('Amphipoleos, quæ objecta claudit omnes ab oriente sole in Macedonia aditus,' Liv. xlv. 30.) In consequence of this, the Athenians colonized the place, calling it Amphipolis, ἐπ' ἀμφοτέρα περιέριόντος τοῦ Στρυμόνος. Thuc. iv. 102. It was the spot where Brasidas was killed, and for previously failing to succour which Thucydides was exiled: see Thucyd. iv. and v., and Grote's Hist. of Greece, vol. vi. p. 625 ff., where there is a plan of Amphipolis. After this it was a point of contention between the Athenians and Philip, and subsequently became the capital of Macedonia Prima,—see Livy, xlv. 30, where Paulus Æmilius proclaims, at Amphipolis, the freedom, and territorial arrangements of

τῶν Ἰουδαίων. ² κατὰ δὲ τὸ ¹ εἰωθὸς τῷ Παύλῳ ^d ἐσθλὸν ⁱ πρὸς αὐτοὺς καὶ ^k ἐπὶ σάββατα τρία ¹ διελέγετο αὐτοῖς ^m ἀπὸ τῶν ⁿ γραφῶν ³ διανοίγων καὶ ^p παρατιθέμενος ὅτι τὸν χριστὸν ^q ἔδει παθεῖν καὶ ^r ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι ^s οὗτός ἐστιν ὁ χριστὸς Ἰησοῦς ὃν ἐγὼ ^t καταγγέλλω ὑμῖν. ⁴ καὶ τινες ἐξ αὐτῶν ἐπέισθον καὶ ^u πρὸς-εκκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε ^v σεβομένων Ἑλλήνων πλήθος πολλὸν, γυναικῶν τε τῶν ^w πρώτων οὐκ ^x ὀλίγαι. ⁵ ^a προσλαβόμενοι δὲ οἱ Ἰουδαῖοι τῶν ^b ἁγιο-

24, 31. Exod. xix. 7. w. ὅτι, here only. q = Luke xxiv. 46. Dan. ii. 28. r = Matt. xxi. 19 al. Isa. xxvi. 19. w. ἐς ν., Matt. xvii. 9 al. fr. s ch. ix. 20 reff. t ch. iv. 2. xxii. 5 al.† u here only †. τῷ πατρὶ τῶν ὁλῶν προσκεκληρωμένοι, Philo de Fortit. p. 741. v ch. xiii. 43 reff. w = Matt. xxii. 38. Luke xv. 22. ch. xiii. 50 reff. x ch. xii. 18 reff. a = ch. xviii. 26. 2 Macc. viii. 1. b = here only. (ch. xix. 38) †. Herod. ii. 141 al. (see Wetstein.)

most mss Chr Oec Thl.—2. καὶ κατὰ το D¹ æth ar-pol.—ο παυλ. D v Syr arr æth.—καὶ om D.—for διελέγετο, διελέξατο (*alteration to historic aorist*) AB 13: διελεχθη DE 15. 18. 19². 36. 40 lect 12 Chr-comm: διηλεχθη 137. 180: txt GH most mss v Chr₁ Thl Oec.—for απο, εκ D.—3. παρατιθ. αυτοις 66. 100. 106 al sah slav.—τον om D.—ο bef χριστ. om AD 38. 113 Chr₁: ins B (but has ο ιησ. also) GH most mss Oec Thl: ιησ. ο χρ. E 32. 177. 180 Syr ar-erp slav.—4. ἐπιστενσαν E 38. 40. 106. 137: ἐβαπτισθησαν 4: bef εξ αυτων 38.—τω (2nd) om B.—D aft τω σλαυ (sic) add τη διδαχη πολλοι, omg τε (δε H).—bef ελλ. (om 15. 27. 29. 36. 180 Thl¹) ins καὶ AD 13. 40 v coopt: ην ελληνων arm.—rec πολ. πλ. with GH &c Chr₁ Thl¹ Oec: txt ABDE al 13. 38. 103. 106. 113. 137. 180 lect 12 arm Chr-text Thl².—και γυναικες των πρ. D: και των πρ. 78¹.—5. rec ζηλωσαντες δε οι απειθουντες ιουδαιοι και προσλαβόμενοι, with a few mss (appy) Chr-text Oec (see below): ζηλωσαντες δε οι ιουδαιοι και προσλ. ABE (see below) 15. 18. 25. 27. 29. 33. 34. 36. 40. 66. 81. 105 v Syr ar-erp copt sah æth arm: οι δε απειθουντες ιουδ. συνστρεψαντες D: προσλ. δε οι ιουδ. οι απειθουντες GH all (abt 55, Tischendorf) ar-pol slav (ms) Chr (comm, οι απ. ιουδ.). Thl¹ (om οι, as does 1): ζηλωσαντες προσλαβόμενοι (omg all the rest) 66 æth: προσλαβόμενοι δε οι απειθ. ιουδ. 38: ζηλωσαντες δε οι ιουδ. κ. προσλαβόμενοι οι απειθουντες 137: ζηλωσ. δε οι ιουδ. κ. προσκλ. των 96: see other varr in Scholz: txt 142. (*It appears evident that the reading in the text has been the source of all these varr. οι ιουδ. seemed strange on account of ver 4, and consequently απειθουντες was inserted, or οι απειθ. added: ζηλωσαντες being similarly, or, in addition, interpolated, to furnish a motive for their conduct. Then the whole was combined and variously arranged by copyists.*)—rec τινας ανδρας with D (bef των αγ.) GH al: txt ABE 38. 96. 113. 180 v sah (τιν. om all) Thl²

Macedonia. It is now called Emboli.

Ἀπολλωνίαν] Its situation is unknown, but was evidently (see the distances above given) inland, not quite half-way from Amphipolis to Thessalonica, where the road crosses from the Strymonic to the Thermaic gulf. Leake saw some ruins at about the right spot, but did not visit them: and Cousinéry mentions seeing, on an opposite hill, the village of Polina. Pliny mentions it (N. H. iv. 10), 'regio Mygdoniæ subiacens, in qua recedentes a mare Apollonia, Arethusa.' It must not be confounded with a better known Apollonia near Dyrrhachium, on the western coast, also on the Vía Egnatia. See C. and H. p. 344.

Θεσσαλονίκην] At this time the capital of the province Macedonia, and the residence of the proconsul (Mac. had been an imperial, but was now a senatorial province). Its former names were Emathia, Halia, and Therna: it received its name of Thessalonica from Cassander, on his rebuilding and embellishing it, in

honour of his wife Thessalonica, sister of Alexander the Great. So Strabo, lib. vii. excerpt. 10: who, ib. excerpt. 3, calls it Θεσσαλονικία. It was made a free city after the battle of Philippi: and every thing in this narrative is consistent with the privileges and state of an *urbis libera*. We read of its δῆμος ver. 5, and its πολιτάρχου ver. 6: not, as at the Roman colony of Philippi, of *ραβδόουχοι* (lictors), and στρατηγοί (duumviri), ch. xvi. 20, 21.—It has ever been an important and populous city, and still continues such (pop. 70,000), being the second city in European Turkey, under the slightly corrupted name of Saloniki. For a notice of the church there, see Prolegg. to first Ep. to the Thessalonians. ἡ συναγ.] The article is in all probability genuine: implying that there was no other synagogue for the towns lately traversed: and evincing the same minute acquaintance with the peculiarities of this district as our narrative has shewn since the arrival at Neapolis.

c here only f. d Matt. viii. 23. Mk. ch. xx. 10. Nahum i. 3. e ch. vi. 12. (absol.) Jer. xxi. 2. f Luke vi. 19. Exod. ii. 15. g = Matt. x. 18. Mark xiii. 11. Luke iv. 29. John xviii. 28. ch. v. 27 al. h ch. viii. 3 reff. i here only f. k ch. viii. 7 al. l = ch. xxiv. 5. m ch. xxi. 38. Gal. v. 12. L. P. t Dan. vii. 23. var. readg. n ch. ix. 20 reff. o Luke x. 38. xix. 6. James ii. 25 only. Tobit vii. 8. p = here only. 2 Kings x. 18. q ch. xvi. 4 reff. r = ch. i. 20 al.

(*ανδρ.* om Chr-comm).—aft *πονηρ.* ins απειθησαντες E.—και οχλοποιήσαντες ABDE (alteration of the characteristic τε) ABDE 42. 65. 73. 78. 105. 133. 180 al Thl²: alii aliter: txt GH most mss Chr Thl¹ Oec.—ιασωνος ADE 42. 98. 101. 104. 180 al Thl² and (but not A) in vv 6, 9: του ιασωνος 96: του ιασωνος 142.—for αγαγειν, προαγαγειν AB 36. 40. 69. 80. 180 v (*producere*) Chr (mss₂): προαγαγ. E 137: αναγαγ. G 11: εξαγαγ. D-gr 104 copt sah al: txt H most mss Chr Thl Oec (*all the varr are merely attempts to specify αγαγ. more closely*).—6. rec εσυρον, with AB(e sil)GH &c: txt DE 45. 99. 104. 105. 137 Chr.—τον om ABD 137 (*as unnecessary; or from similarity of endings, -ρον τον*): ins EGH mss (nrly) Chr Thl Oec.—ιασωνα DE al Thl² (ισωναν D¹).—aft τινας E Bed-gr add αλλους: πολλους lect 5: τους εκει Syr ar-erp.—βωωντας A al: βωωντες και λεγοντες D.—oi om 113. 137.—την οικ. ολην 180: urbem v.—ουτοι εισιν D.—7. αποδεκται 96.—rec πραττ., with B (e sil) al Thl²: txt ADEGH 1. 38. 80. 105. 177 (al?) lect 12 Chr Oec Thl¹.—ετερον λεγοντες εισιν A 13. 38. 73. 113. 180 v syr Chr (text): ετ. ει. λεγ. B: λεγ. ειρ. ετ. E: εισιν om 45. 57¹.

2. κατὰ τ. εἰωθ.] See marg. reff. in E. V.—Paul was most probably suffering still from his 'shameful treatment' at Philippi, 1 Thess. ii. 2. διελέγ.] 'argued,' see reff. ἀπὸ τ. γραφ. is best taken with διελέγ., not with διανοίγων: see reff.

3. ὅτι οὗτος . . .] See examples of the change of construction, ch. i. 4; xxiii. 22. Luke v. 14.—The rendering is, not as E. V., 'that this Jesus, whom I preach unto you, is Christ:' but 'that Jesus, whom I preach unto you is οὗτος ὁ χριστός, this Christ,' viz. the Christ whom εἶδε παθ. κ. ἀναστ. This is necessary, both on account of the grammar and the sense. Meyer's rendering is possible, but not so good: 'that this is the Christ, viz. Jesus, whom I preach unto you.'—Even the particularity of this παθεῖν κ. ἀναστῆναι is reproduced in 1 Thess. iv. 14.

4. προσεκληρώθ.] 'were added' (as if by lot, that being determined by God, who gave them the Holy Spirit of adoption: ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν, 1 Thess. ii. 13) to the great family of which Paul and Silas were members.—The sense is passive, not middle. The word is not uncommon in Philo.

σεβ. 'Ελλ.] See ch. xiii. 43 al.—The aptitude of women for the reception of the Gospel several times appears in this book,—see above, ch. xvi. 13 ff., and below, vv. 12. 34.

5. πρὸς-λαβ.] 'Having taken to them,' as their accomplices, to assist them in the ὀχλοποιή-

σαι which follows.

ἀγοραίων] Such men as Aristophanes calls πονηρὸς καὶ ἀγοράς,—Demosthenes, περιτρίμμα ἀγοράς,—Xenophon, τὸν ἀγοραῖον ὄχλον,—Plutarch, ἀγοραῖους καὶ δυνάμενους ὄχλον συναγαγεῖν: see many other instances in Wetstein, who mentions the modern 'canaille' (*canalicole*). Cicero calls them 'subrostrani' Plautus, 'subbasilicani.' These may be alluded to in οἱ ἰδιοὶ συμφυλεταί, 1 Thess. ii. 14. (See note on ἀγοραῖοι, ch. xix. 38.) ἐπιστ., 'having fallen upon,' 'beset.'

Ἰάσωνος] With whom (ver. 7) Paul and Silas lodged. He appears, perhaps (?), again with Paul at Corinth, Rom. xvi. 21, but did not accompany him into Asia, ch. xx. 4.

6. πολιτάρχας] The following inscription, found on an arch at Thessalonica, is given from Boeckh, No. 1967, in C. and H. i. 359: πολιταρχουντων Σωσιπατρον του Κλεοπατρας και Λουκιου Ποντιου Σεκουνδου Πουβλιου Φλαουιου Σαβεινου Δημητριου του Φανσου Δημητριου του Νικοπολειως Ζωιλου του Παρμενιωτος του και Μενισκου Γαιου Αγιλληιου Ποτιου . . . Here we have this very title applied to the Thessalonian magistrates, shewing the exact accuracy of our narrative: and, curiously enough, we have three of the names which occur here, or in the Epistles, as companions of Paul: viz. Sosipater (*of Beræa*, Rom. xvi. 21, see also Acts xx. 4); Secundus (*of Thessalonica*, ch. xx. 4); and Gaius (*the*

ABD
EGH

εἶναι Ἰησοῦν. ⁸ ἔταράξαν δὲ τὸν ὄχλον καὶ τοὺς ⁱ πολιτ-
 ἄρχας ἀκούοντας ταῦτα, ⁹ καὶ λαβόντες τὸ ^s ἱκανὸν παρὰ
 τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἔπέλυσαν αὐτούς. ¹⁰ οἱ
 δὲ ἀδελφοὶ εὐθέως ^u διὰ τῆς νυκτὸς ^v ἐξέπεμψαν τὸν τε
 Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν, οἵτινες ^w παραγε-
 νόμενοι εἰς τὴν συναγωγὴν ^x ἀπήεσαν τῶν Ἰουδαίων.
 11 ^y οὗτοι δὲ ἦσαν ^z ἐγγενέστεροι τῶν ἐν Θεσσαλονίκῃ,
 z Luke xix. 12. 1 Cor. i. 26. = here only. (2 Macc. x. 13.)

εἶναι ἰησ. om 42¹: txt DGH most mss vss Chr (comm) Thl¹ Oec.—8. for τὸν οχλ., τὴν
 πολιν E.—καὶ ἐταράξεν (-ξαν d) τοὺς πολ. καὶ τὸν οχλ. ἀκουσάντες (-τα D²) ταυ. D:
 καὶ . . . ταυτα om 42.—9. ἰασωνος DE al Thl² (as in vv 5, 6 al).—10. εὐθ. εἰα τ. νυκτ.
 om A.—της om BD 13. 73. 180 al Petr-alex Thl² (as in ch xvi. 9): ins EGH most mss
 Chr Thl¹ Oec.—τε om D 3. 32. 42. 57. 95¹ sah.—βερροϊαν 43. 99. 104. 105. 106. 113.
 137 Oec Thl¹: txt AB(e sil)DEGH vss (appy) Chr Thl².—rec τὸν ἰουδαίων ἀπεμψαν
 (correction of order), with ABD & c v Thl²: txt E(ειρεσεν E vss)GH 38. 42. 57. 78.
 80. 95. 96. 98. 113. 137. 177 vss (but many vss απ. εις τ. σ. τ. ιουδ.) Chr Oec Thl¹.
 —των ιουδ. om 66.—11. ευγενεις D-gr.—των αλλων των 32. 42. 57.—εν τη θεσσ. D.—

Macedonian, note, ch. xix. 29). τὴν
 οκ. ἀναστ.] The words presuppose some
 rumour of Christianity and its spread having
 before reached the inhabitants of Thessa-
 lonica. 7. οὗτοι πάντες] 'All these
 people,' i.e. Christians, wherever found.
 A wider acquaintance is shewn, or at least
 assumed, with the belief of Christians, than
 extended merely to Jason and his friends.

ἀπέναντι . . . πρῶσσ.] Not 'do this in
 the face of the decrees,' which would require
 τοῦτο with πρῶσσ., but as E. V. The
 δόγματα in this case would be the Julian
 'leges majestatis.' βασιλεία, κ.τ.λ.]

This false charge seems to have been founded
 on Paul's preaching much at Thessalonica
 concerning the kingdom of Christ. This
 appears again and again in his two Epistles:
 see 1 Thess. i. 10; ii. 19; iii. 13; iv. 13—18;
 v. 1, 2. 2 Thess. i. 5. 7—10; ii. 1—12: and
 particularly 2 Thess. ii. 5, where he refers
 to his having often told them of these things,
 viz. the course, and destruction of Anti-
 christ, by whom these Jews might perhaps
 misrepresent Paul as designating Cæsar.

9. λαβόντες τὸ ἱκανόν] 'Satis-
 fatione accepta;' either by sureties, or by a
 sum of money, or both. They bound over
 Jason and the rest (τινας ἀδελφούς, ver. 6)
 to take care that no more trouble was given
 by these men: in accordance with which
 security they sent them away,—and by
 night, to avoid the notice of the ὄχλος.

10.] It does not follow, because
 Timotheus is not mentioned here, that
 therefore he did not accompany, or at all
 events follow, Paul and Silas to Beroëa. He
 has never been mentioned since he joined
 Paul's company at Lystra. The very inter-
 mitted and occasional notices of Paul's com-
 panions in this journey should be a caution
 against rash hypotheses. The general cha-

racter of the narrative seems to be, that
 where Paul, or Paul and Silas, are alone or
 principally concerned, all mention of the
 rest is suspended, and sometimes so com-
 pletely as to make it appear as if they were
 absent: then, at some turn of events, they
 appear again, having in some cases been
 really present all the time. I believe Timo-
 theus to have been with them at Thessa-
 lonica the first time, because it does not seem
 probable that Paul would have sent to them
 one to confirm and exhort them concerning
 their faith (1 Thess. iii. 2) who had not known
 them before, especially as he then had Silas
 with him.—And this is confirmed by both
 the Epp. to the Thessalonians, which are
 from Paul, Silvanus, and Timotheus. From
 these Epistles we learn that, during his resi-
 dence among them, Paul worked with his
 own hands (1 Thess. i. 9. 2 Thess. iii. 8) to
 maintain himself: and from Phil. iv. 15, 16,
 that the Philippians sent supplies more
 than once towards his maintenance. Both
 these facts, especially the last, seeing that
 the distance from Philippi was 100 Roman
 miles, make it very improbable that his
 stay was so short as from three to four
 weeks: nor is this implied in the text:
 much time may have elapsed while the
 πλῆθος πολὺ of ver. 4 were joining Paul and
 Silas. See further in Prolegg. to 1 Thess.,
 vol. iii.

Βέροϊαν] According to the
 Antonine Itinerary 61, according to the Peu-
 tinger Table, 57 Roman miles (S. W.) from
 Thessalonica.—Eeroëa was not far from
 Pella, in Macedonia Tertia, Liv. xlv. 30, at
 the foot of Mt. Bermius. It was afterwards
 called Irenopolis, and now Kara Feria, or
 Verria, and is a city of the second rank in
 European Turkey, containing from 15,000
 to 20,000 souls. (Winer, RWB. C. and H.)
 Wetstein quotes a remarkable illustration

a ch. x. 41, 47
al.
b ch. viii. 14
refl.
c = Mark iii. 6.
1 Chron.
xxix. 22.
d 2 Cor. viii. 11,
12, 19. ix. 2
only t. Sir.
xlv. 23.
e Luke xi. 3.
xix. 47.
f = 1 Cor. x. 25,
27. 1 Kings
xx. 12.
g ver. 2 refl.
h ch. vii. 1 refl.
i ch. xiii. 60
refl.
k ch. xii. 18 refl.
l ch. iv. 2. xiii.
5 al. 1 Cor. xi.
26 al. L. P. t.
m = ch. ii. 25. 2 Thess. ii. 2. 1 Macc. vi. 8.
o ch. vii. 12 refl.
p for refl. see note.

^a οἵτινες ^b ἐδέξαντο τὸν λόγον ^c μετὰ πάσης ^d προθυμίας, ABD
^e τὸ καθ' ἡμέραν ^f ἀνακρίνοντες τὰς ^g γραφὰς, εἰ ^h ἔχοι EGH
ταῦτα ⁱ οὕτως. ¹² πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν,
καὶ τῶν Ἑλληνίδων γυναικῶν τῶν ⁱ εὐσχημόνων καὶ
ἀνδρῶν ^k οὐκ ὀλίγοι. ¹³ ὥς δὲ ἔγνωσαν οἱ ἀπὸ τῆς
Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ ^l κατηγγέλη
ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον ^m κάκει ⁿ σαλευ-
οντες τοὺς ὄχλους. ¹⁴ εὐθέως δὲ τότε τὸν Παῦλον ^o ἐξ-
ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^p ὥς ἐπὶ τὴν θάλασσαν,
ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^p ὥς ἐπὶ τὴν θάλασσαν,
^q ὑπέμεινεν τε ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.

μετὰ παρησίας E-gr.—το om (as unnecessary) ADE 13. 137 all: ins B(c sil)GH most mss Chr, Thl Oec.—εχει D¹ E 38. 105. 180 al Thl¹ Oec: εχοιεν al.—12. τινες μὲν οὖν αὐτῶν D.—aft επιστ. D 137 add τινες δὲ ηπιστησαν.—for ελλην. το ολιγοι,—D¹ has ελληνων και των ευσχημωνων ανδρες κ. γυναικες ικανοι επιστευσαν: Græcorum et non placen-tium (complacentium, see on ver 34) et viri et mulieres plures crediderunt d.—ολιγων 96. 142.—13. της om D² al.—στι (ins o D²) λογ. (ins του D²) θεου κατηγγ. εις βεροϊαν και (om D²) επιστευσαν και ηλθον εις αυτην (εις αν. om D²) D.—κακεισε 40. 99 al.—aft σαλευοντες, ins και ταρασσונτες ABD (τασσοντες D¹) 13. 15. 18. 31. 40. 73. 103. 105. 137. 180 all v syrr ar-erp copt (sah tap. και bef σαλ.) arm (gloss from ver 8, in-serted into the text from the margin, and combined with σαλ.): txt EGH most mss (appy) æth ar-pol slav Chr Thl Oec Cassiod.—at end, D Syr ar-erp add ου διελιμπανον.—14. for ευθ. δε του. του,—τον μὲν οὖν D Syr ar-erp: slatimque d.—τοτε om 137 sah.—τον τε 180.—οι αδ. εξασ. απελθειν D.—εως επι τ. θαλ. AB (ως om D 3. 4. 95¹. 96. 104. 180 Syr ar-erp sah) E 13. 25. 27. 40. 66². 81. 105: ad mare versus d (misunder-standings of ως,—see note): txt GH most mss (appy) Chr Thl Oec.—rec υπεμεινον, with GH &c Chr Oec Thl¹: υπεμειναν B 13. 133: απεμειναν E: επεμειναν al Thdrt Thl² (corrections to suit constr): txt AD 27 (40 επεμ.) 137 Syr sah.—rec υπ. δε (cor-rection of characteristic τε, and to avoid recurrence), with DGH &c vss Chr Thdrt al:

from Cicero in Pisonem, c. 26:—'Thessa-lonicam omnibus inscientibus noctaque ven-isti, qui cum concentum plorantium et tempestatem querelarum ferre non posses, in oppidum devium Berœam profugisti.'

11. εὐγενέστεροι] Theophyl. and Oec. explain it by ἐπιεικτέστεροι, but this is rather its *result*, than its meaning:—'more noble' is our best word for it;—of nobler disposition;—stirred up, not to envy, but to enquiry. ταῦτα] viz. the doctrine of ver. 3, which Paul and Silas preached here also.

12.] The designation conveyed in Ἑλληνίδων is to be supplied before ἀνδρῶν also. So εις πᾶσαν πόλιν κ. τόπον, Luke x. 1. See Winer, § 35. 2.

13.] οἱ ἀπὸ τ. Θ., as E. V., 'of Thessalonica.' No inference that they came from Thess. can be drawn from this expres-sion: but it is asserted below. See Heb. xiii. 24. ἦλθον κάκει σαλ.] Not, as E. V., 'they came thither also, and stirred up . . .,' which destroys the force of the sentence: but 'they came, and stirred up there also . . .': no journey having been related of them *before*, but a precisely similar act of exciting the people.—From the distance, some time must have elapsed before

this could take place: and that some time *did* elapse, we may gather from 1 Thess. ii. 18, where Paul relates that he made several attempts to revisit the Thessalonians (which could be only during his stay at Berœa, as he left the neighbourhood alto-gether when he left that town), but was hindered.

14. ὥς ἐπὶ τ. θ.] The various readings seem to have arisen from not understanding ὥς,—which cannot, here or any where else, be redundant (as De Dieu, Raphael, Wolf, Heinrichs, &c.): nor can it well here signify that his going, 'as *if* to the sea,' was only a *feint*, to deceive his enemies (as Beza, Piscator, Grot., Olsh., Neander, &c.): for, as there is no mention of any land journey, or places passed through on his way to Athens, there can be little doubt that he *did* really go by sea. But ὥς ἐπὶ τ. θ. I believe simply to indicate the *direction* in which the Berœan brethren sent him forth. ὥς is used thus before participles and prepositions, without any assignable reference to its (more usual) sub-jective reference in such a connexion. Thus Hermann on Soph. Philoct. 58, says 'cogitationem significat particula ὥς. Sed multo usu factum est, ut aliquando etiam ibi usur-

¹⁵ Οἱ δὲ ^r καθιστάνοντες τὸν Παῦλον ἡγάγον ^s ἕως ^r (f. rm) here only, see note. Ἀθηνῶν, καὶ ^t λαβόντες ^t ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτὸν, ^u ἐξήρσαν. ^s = 2 Chron. xxviii. 15. ^t John x. 18. ^u = Luke ii. 15. ch. x. xiii. 23. ¹⁶ ἐν δὲ ταῖς Ἀθήναις ^v ἐκδεχομένου αὐτοὺς τοῦ Παύλου, ^t John x. 18. Col. iv. 10. ^v παρωξύνετο τὸ ^x πνεῦμα αὐτοῦ ἐν αὐτῷ ^y θεωροῦντος ^u ch. xiii. 42. ^z κατείδωλον οὖσαν τὴν πόλιν. ¹⁷ ^a διελέγετο μὲν οὖν ἐν ^v John v. 3. 1 Cor. xi. 33 al. ^t τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς ^b σεβομένοις, καὶ ^w 1 Cor. xiii. 5 only. Deut. ix. 18. ^u ἐν τῇ ἀγορᾷ ^c κατὰ πᾶσαν ἡμέραν πρὸς τοὺς ^d παρατυγ- ^x = Luke i. 47. John xiii. 7. ^y w, particip., ch. v. 27. ^z here only. ^a = ch. xiii. 43 reff. ^b = ch. xiii. 27 reff. ^c = ch. xiii. 27 reff. ^d here only. w, dat., Jos. Antt. ii. 9. 5. absol., Xen. Apol. Socr. ii.

21. Rom. i. 9. viii. 16. xii. 11. 1 Cor. ii. 11. v. 3, 4. xiv. 14, &c. Paul principally. yw, particip., ch. xxviii. 6. z here only. a ver. 2 reff. b = ch. xiii. 43 reff. c ch. xiii. 27 reff. d here only. w, dat., Jos. Antt. ii. 9. 5. absol., Xen. Apol. Socr. ii.

txt ABE all æth syr ar-pol Thl²: add *ἐκεῖ* H.—τε (2nd) om D sah.—15. rec καθιστων-τες (corrⁿ of unusual form), with D²EGH &c: txt ABD (καταστανοντες D¹): απο-καθιστωντες 180.—rec aft ηγ., ins αυτον (supplementary addn), with EGH &c vss Chr al: om ABD 13. 14¹. 25. 27. 29. 31. 34. 69. 105. 137 v-ms tol al Thl².—aft αθην., D reads παρηλθεν δε την θεσσαλιαν· εκωλυθη γαρ εις αυτους κηρυζαι τον λογον· λαβ. δε.—for εντολ., επιστολην E-gr Syr ar-erp: add παρα πανλου D: απ αυτου E Syr ar-erp arm.—τον τιμ. B 13. 95. 180.—οπως εν ταχει D.—εξελεσαν H 13 Thl².—16. αυτου D¹ 96.—το om D¹.—εαυτω 32. 69 lect 5 Thl¹ Aug.—rec θεωρουντι (corrⁿ to agree with αυτω. This is much more prob than that, as Meyer suspects, αυτω should have been altered to the gen to suit the gen absol before), with DGH al Chr² Thl¹ Occ: txt ABE 13. 15. 18. 25. 27. 29. 36. 40. 69. 73. 137. 180 al lect Chr¹ Thdrt Euthal Thl².—17. μεν om 73.—και τοις εν τη D 137 sah (copt) syr-marg.—προς om 177¹.—παρατυ-

paretur, ubi non opus esset respici id, quod quis in mente haberet.' We have the same expression in Pausan. ii. 25, καταβάντων δὲ (the walls of Tyrius) ὡς ἐπὶ θάλασσαν, ἐνταῦθα οἱ θάλαμοι τῶν Προίτων θυγατέρων εἰσιν,—and Diod. Sic. xiv. 49, κελύσας κατὰ τάχος λάθρα πλεῖν ὡς ἐπὶ Συρακοσίους,—and Polyb. passim in Wetst.,—e. g. καθήκουσαν (τὴν Σελουκείαν) ὡς ἐπὶ θάλασσαν, v. 59,—and with the same signification. Where he embarked for Athens, is not said: probably (C. and H.) at Dium, near the base of Mt. Olympus, to which two roads from Berœa are marked in the ancient tables. 15. καθιστ.] So Odys. xiii. 274, τοὺς μὲν ἐκέλευσα Πύλονδ' καταστήσαι καὶ ἐφέσαι,—and Arrian, Ind. xxvii. 1, καταστήσειν αὐτοὺς μέχρι Καρμανίας.—Who these were is not said.—The course of Timotheus appears to have been, as far as we can follow it from the slight notices given, as follows:—when Paul departed from Berœa, not having been able to revisit Thessalonica as he wished (1 Thess. i. 18), he sent Timotheus (from Berœa, not from Athens) to exhort and confirm the Thessalonians, and determined to be left (see note on 1 Thess. ii. 1) at Athens alone, Silas meanwhile remaining to carry on the work at Berœa. Then Paul, on his arrival at Athens, sends (by his conductors, who returned) this message to both, to come to him as soon as possible. They did so, and found him (ch. xviii. 5) at Corinth. See Prolegg. to 1 Thess., vol. iii.

Ἀθηνῶν] See a long and interesting description of the then state of Athens, its buildings, &c., in C. and H. chap. x.; and Lewin, i. pp. 268 ff. It was a free city. Strabo (ix. 1) gives an epitome of its fortunes from the Roman conquest nearly to this time: 'Ρωμαῖοι δ' οὖν παραλαβόντες αὐτοὺς δημοκρατουμένους, ἐφύλαξαν τὴν αὐτονομίαν αὐτοῖς κ. τὴν ἑλευθερίαν. ἐπιπεσὼν δ' ὁ Μιθριδάτικος πόλεμος, τυράννους αὐτοῖς κατίστησεν, οὓς ὁ βασιλεὺς ἐβούλετο τὸν δ' ἰσχύσαντα μάλιστα τὸν Ἀριστίωνα, κ. ταύτην βιασάμενον τὴν πόλιν. ἐκ πολιορκίας ἔλὼν Σύλλα, ὁ τῶν Ῥωμαίων ἡγεμὼν, ἐκόλασε τὴν πόλιν, καὶ ἐκ τῆς συγγνώμης ἐνείμει καὶ μέχρι νῦν ἐν ἑλευθερίᾳ τε ἔστι κ. τιμῇ παρὰ τοῖς Ῥωμαίοις. See also Tacit. Ann. ii. 53.

16. κατείδωλον] This ἀπαξ λεγόμενον is formed after the analogy of κατὰ ἄμπελος, κάθυδρος, &c. See also reff.—The multitude of statues and temples to the gods in Athens is celebrated with honour by classic writers of other nations, and with pride by their own. A long list of passages is given in Wetstein. The strongest perhaps is from Xen. de Repub. Ath., who calls Athens ὅλη βωμός, ὅλη θύρα θεοῖς καὶ ἀνάθημα. 17.] The οὖν (as De W. remarks against Meyer and Schneckenburger) does not necessarily give the consequence of what has been stated in ver. 16, but only continues the narration. See above on ch. xi. 19. ἐν τῇ ἀγορᾷ] Strabo (x. 1) speaking of the Eretrians in Eubœa says that

d.1 → here only.

(Luke xiv.

31.) γυναιξί

σ. λόγους,

Eur. Iph.

Aut. 830.

e = ch. xiv. 13

reff.

f here only +

Demosth. 269.

19.

g = Matt. xxv.

35 al. Luke, here only.

xx. 36. John xi. 24.

χάνοντας¹⁸ τινές δὲ καὶ τῶν Ἐπικουρείων καὶ Στοϊκῶν
 φιλοσόφων^{dd} συνέβαλλον αὐτῷ. καὶ τινες ἔλεγον Τί ἂν
 ἑέλτοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δὲ ἔξινον
 δαιμονίων δοκεῖ καταγγελεὺς εἶναι ὅτι τὸν Ἰησοῦν
 καὶ τὴν ἀνάστασιν εὐηγγελίζετο αὐτοῖς. 19 ἐπι-

ABD

EGH

h = here only. Xen. Mem. i. 1. 1.

i constr., ch. v. 42. viii. 35. xi. 20.

i here only †.

Gal. i. 16.

k absol., Matt. xxii. 30. Luke

m = ch. ix. 27. Joel ii. 9.

χοντας D¹: εντυχαοντας 100.—18. rec om και (1st) (as unnecessary), with E & c
 vss Thl Oec: ins ABDGH 13. 31. 38. 42. 69. 80. 105. 177 al lect 5 Syr ar-erp Chr.—
 επικουρειων 180.—rec bef στο. ins των (for uniformity), with D: om ABEGH 13. 180
 Thl².—rec στωικων, with (B?) &c Chr al: txt A(B?)DEGH al copt sah Thl².—συν-
 εβαλον D¹G 27. 38. 137 al lectt Chr Thl¹ Oec: προεβαλλον 106-marg: προεβαλον
 177.—θελη D al: θελει 13: λεγειν om 68.—rec αυτ. ευηγγ. with some mss Oec: αυτ.
 om BG all sah syr arm al Chr: txt AEH v al Thl 13. 25. 27. 29. 69. 73. 100. 105. 106.
 133. 137 al Oec: αυτου ευηγγ. αυτοις 14. 27. 29. 68. 69. 105. 106 Syr ar-erp: οτι τον
 . . . αυτοις om D. (The varr have principally been produced by αυτου being inserted
 after αναστασιν, it being imagined that the resurr of Jesus was intended. Hence the
 origl αυτου was transposed and altered, and, from αυτου and αυτοις being alternately
 erased, finally disappeared altogether. So Meyer.)—19. D 137 syr (but as far as τινας*)

some suppose them to have been named
 ἀπὸ τῆς Ἀθήνης Ἐρετρίας, ἢ ἵν' ἔστιν
 ἀγορά (as distinguished from the Cera-
 micus, which was the *old forum*). It was
 the space before the στοὰ ποικίλη, where
 the Stoics held their διαλέξεις. 18.

Ἐπικουρείων] The Epicurean philosophy
 was antagonistic to the gospel, as holding the
 atomic theory in opposition to the creation
 of matter,—the disconnexion of the Divi-
 nity from the world and its affairs, in oppo-
 sition to the idea of a ruling Providence,—
 and the indissoluble union, and annihilation
 together, of soul and body, as opposed to
 the hope of eternal life, and indeed to all
 spiritual religion whatever. They were the
 materialists of the ancient world.—The
 common idea attached to Epicureanism
 must be discarded in our estimate of the
 persons mentioned in our text. The sum-
 mum bonum of the real Epicureans, far
 from being a degraded and sensual pleasure,
 was ἀταραξία of mind, based upon φρόνη-
 σις,—perhaps the best estimate of the
 highest good formed in the heathen world;
 —and their ethics were exceedingly strict.
 But the abuse to which such a doctrine was
 evidently liable, gave rise to a pseudo-Epi-
 cureanism, which has generally passed cur-
 rent for the real, and which amply illus-
 trated the truth, that 'corruptio optimi est
 pessima.'—For their chimerical ἀταραξία,
 Paul offered them τὴν εἰρήνην τὴν ὑπερ-
 ἔχουσαν πάντα νοῦν, Phil. iv. 7.

Στοϊκῶν] So named from the στοὰ ποικίλη
 (see above), founded by Zeno of Cittium
 in the fourth century, B. C., but perhaps
 more properly by Cleanthes and Chrysip-
 us in the third century B. C. Their philo-
 sophy, while it approached the truth in
 holding one supreme Governor of all, com-

promised it, in allowing of any and all ways
 of conceiving and worshipping Him (see
 below, vv. 24, 25),—and contravened it, in
 its pantheistic belief that all souls were
 emanations of Him. In *spirit* it was di-
 rectly opposed to the gospel,—holding the
 independence of man on any being but him-
 self, together with the subjection of God
 and man alike to the stern laws of an in-
 evitable fate. On the existence of the soul
 after death their ideas were various: some
 holding that all souls endure to the con-
 flagration of all things,—others confining
 this to the souls of good men,—and others
 believing all souls to be reabsorbed into the
 Divinity. By these tenets they would ob-
 viously be placed in antagonism to the doc-
 trines of a Saviour of the world and the re-
 surrection,—and to placing the summum
 bonum of man in abundance of that grace
 which ἐν ἀσθενείᾳ τελείται, 2 Cor. xii. 9.

τινες ἔλεγον . . . οἱ δέ] These are
 not to be taken as belonging the one to the
 Epicureans, the other to the Stoics,—but
 rather as describing two classes, common
 perhaps to both schools,—the one of which
 despised him and his sayings, and the other
 were disposed to take a more serious view of
 the matter, and charge him with bringing in
 new deities.

σπερμολόγος] σπερμο-
 λόγος εἶδος ἐστὶν ὁρνέου λωβωμένου τὰ
 σπέρματα· ἐξ οὗ οἱ Ἀθηναῖοι σπερμολόγους
 ἐκάλουν τοὺς περὶ ἐμπόρια καὶ ἀγορὰς
 διατρίβοντας, διὰ τὸ ἀναλέγεσθαι τὰ ἐκ
 τῶν φορτίων ἀπορρίοντα, καὶ διαζῆν ἐκ
 τούτων. Eustath. ad Odys. v. 490, where
 Damm observes, σπερμολογεῖν, 'verbum
 recentiorum; dicitur ἐπὶ τῶν ἀλαζονευο-
 μένων ἀμεθόδως ἐπὶ μαθήμασιν ἐκ τινῶν
 παρακοσμάτων, si quis quid arripuit forte
 ex disciplinis, eoque se imperite jactat.'

λαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον
λέγοντες Δυνάμεθα γινῶναι τίς ἡ ^u καινὴ αὕτη ἡ ὑπὸ σοῦ
λαλουμένη ^u διδασχῇ; ²⁰ ° ξενίζοντα γάρ τινα ^p εἰσφέρεις
εἰς τὰς ἀκοὰς ἡμῶν βουλόμεθα οὖν γινῶναι τί ἂν ^q θέλοι
ταῦτα εἶναι. ²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ^r ἐπιδημοῦντες

p = here only. (Soph. Aj. 149.)

q = ch. ii. 12.

r ch. ii. 10 only †.

μετα δε ημερας τινας επιλαβ. αυτου ηγαγ. (ηγον Α) αυτον επι τον (om D¹ 137²) αριον
(so also AE: αγριον G: αριοπαγον lect 12) παγ. πυνθανομενοι και λεγ.—for τε, δε B
13 sah.—ου ουν. 96². 106 demid tol.—η (2nd) om BD.—απο σου D¹.—λεγομενη Ε,
καταγγελλομενη D-gr Syr ar-erp aeth.—20. for εισφ., φερεις D, σπειρεις Syr ar-erp.—
bef (D) or aft (E) εισφ., ins ρηματα DE.—for τι αν θελ., τινα θελει AB 13. 18. 25. 36.
40. 69. 105. 180 sah (qua hæc sint) (mistake in writing τι αν; which was the easier
on acct of the plural ταυτα): τινι 137: θελη 4. 13. 68 Thl²: txt DEGH most mss v
(quidnam velint hæc esse) al Chr Thl Oec.—ταυτα om E: ταυτ. θελ. 137.—21. aft
επιδ. ins εις αυτους D-gr sah.—rec ευκαιρ. (corrñ), with GH al Bas Chr Thl¹: txt
ABDE 13. 96. 104. 137 Thl² Oec.—rec και ακ. (corrñ to avoid the awkwardness of

‘babbler’ is the very best English word:
as both signifying *one who talks fluently to
no purpose*, and hinting also that his talk
is *not his own*.

ξένων δαίμ.] ἀδικεῖ

Σωκράτης . . . καὶνὰ δαίμονια εἰσφέρων,
was one of the charges on which Athens
put to death her wisest son.—δαίμονια is
not plural for singular, as Kuin.: nor
merely, though this is somewhat more pro-
bable, marks the category, as Meyer: nor
can it refer (Chrys., Theophyl., Oecum.,
Hammond, Heinrichs) to Jesus *and the
ἀνάστασις*, mistaken for a goddess (a suffi-
cient answer to which strange idea is, that
ἡ ἀνάστασις is merely a *statement in the
mouths of others*, of the doctrine taught by
Paul, which he would hardly ever, if ever, spe-
cify by *this word*,—compare vv. 31 and 32):
but alludes (as De Wette) to *the true God*,
the God of the Jews, and *Jesus Christ* His
Son: the Creator of the world (ver. 24),
and the Man whom He hath appointed to
judge it, ver. 31.

καταγγελεύς]

Compare ver. 23, end: which is an express
answer to this charge.

19. ἐπιλαβ.]

No violence is implied: see reff.

ἐπὶ

τὸν Ἄρειον πάγον] There is no allusion
here to the *court* of Areiopagus, nor should
the words have been so rendered in E. V.,—
especially as the same Ἀρείου πάγου below
(ver. 22) is translated ‘*Mars’ Hill*.’ We
have in the narrative *no trace of any judi-
cial proceeding*, but every thing to contra-
dict such a supposition. Paul merely
makes his speech, and, having satisfied the
curiosity of the multitude who came toge-
ther on Mars’ Hill, departs unhindered:—
‘they brought him up to the hill of
Mars.’—The following note is borrowed
from Mr. Humphry’s Commentary:—‘It
might be expected that on the hill of Mars
the mind of the stranger would be im-
pressed with the magnificence of the reli-

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gion which he sought to overthrow. The
temple of the Eumenides was immediately
below him: opposite, at the distance of
200 yards, was the Acropolis, which, being
entirely occupied by statues and temples,
was, to use the phrase of an ancient writer
(Aristides) ἀντ’ ἀναθήματος, as one great
offering to the gods. The Persians en-
camped on the Areiopagus when they be-
sieved the Acropolis (Herod. viii. 52):
from the same place the Apostle makes his
first public attack on Paganism, of which
the Acropolis was the stronghold. Xerxes
in his fanaticism burnt the temples of
Greece (Æschyl Pers.: Cic. de Leg. ii. 10).
Christianity advanced more meekly and
surely: and though the immediate effect of
the Apostle’s sermon was not great, the
Parthenon in time became a Christian
church (Leake, Athens, p. 277). Athens
ceased to be a κατείδωλος πόλις,—and the
repugnance of the Greeks to images became
so great, as to be a principal cause of the
schism between the churches of the east
and west in the eighth century.’—The hill
of Mars was so called according to Paus. i.
28. 5, ὅτι πρῶτος Ἄρης ἐνταῦθα ἐκρίθη.
It was on the west of the Acropolis. The
Areiopagus, the highest criminal court of
Athens, held its sittings there. To give any
account of it is beside the purpose, there
being no allusion to it in the text. Full
particulars may be found sub voce in
Smith’s Dict. of Gr. and Rom. Antt.

δυνάμ. γινῶν.] A courteous method
of address (not ironical, as Kuin. and Stier).

21.] A remark of the narrator (as I
believe, *Paul himself*, see Prolegg. to Acts,
§ 2. 13) as a comment on the *καινὴ* and
ξενίζοντα of the verse before.—εὐκαιρῶ,
vaco, Gloss. Vet. It is not a classic Attic
word: εὐκαιρεῖν οὐδέ τις εἰρηκε τῶν πα-
λαιῶν, Ἕλληες δέ, Μῆρις. “σχολήν

N

^s = Matt. v. 13. ^{al.} Luke ix. 62. ξένοι ^s εἰς οὐδὲν ἕτερον ^t ὑπὸ αἰρούν ἢ λέγειν τι ἢ ἀκούειν
^t Mark vi. 31. ^u καινότερον. ²² ^v σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ
¹ Cor. xvi. 12 only†. Polyb. ^{ss} 9. 1. Ἀρείου πάγου ἔφη Ἀνδρες Ἀθηναῖοι, ^w κατὰ πάντα ^x ὡς
^u = Matt. xiii. ^y δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. ²³ ^z διερχόμενος γὰρ καὶ
⁵² compar., see Winer, ^a ἀναθεωρῶν τὰ ^b σεβάσματα ὑμῶν εὔρον καὶ ^c βωμόν ἐν
[§] 36. 3. ver. ^a 22. ^x = 1 Cor. x. 15. ² Cor. vi. 13. ^y here only †. = Xen. Cyr. iii.
^v ch. xi. 13 reff. ^w = ch. iii. 22. Rom. iii. 1 al. ^x = 1 Cor. x. 15. ² Cor. vi. 13. ^y here only †. = Xen. Cyr. iii.
³ 53. Jos. Apit. xiv. 10. 13, 14. compar., ver. 21. ^z absol., ch. viii. 4 reff. ^a Heb. xiii. 7
only†. ^u τὴν κακίαν τῶν ποιημάτων, Diod. Sic. xiv. 109. ^b 2 Thess. ii. 4 only. ^c Wisd. xiv. 20.
^{xv} 17 (Wat.). ^c here only. Jer. vii. 31 al.

the recurrence of *ἡ* with different meanings), with EGH &c al vss Bas Chr al : txt ABD
25. 44 ^v sah syr.—aft ακου. ins τι AB (and vss, omg the former τι) (the repetition has
originated in the transposition for elegance) : txt DEGH mss (appy) Bas Chr Thl Occ.
—22. o om AB Thl¹.—εμμεσω AE (not DGH).—επεν 180 lect 12.—23. for αναθ.,
δυστορων D¹ (perspicuous d) ιστορων Clem¹.—ηυρον E.—for επεγ., ην γεγραμμενον D :

ἄγω," καὶ "εὖ σχολῆς ἔχω," οὐ "σχο-
λάζω" τὸ δὲ "εὐκαιρεῖν" πάντη ἀδοκίμον,
Thom. Mag.—On this character of the
Ath., compare that given of them, Thucyd.
iii. 38, μετὰ καινότητος μὲν λόγου ἀπα-
ταῖσθαι ἄριστοι, where the scholiast evi-
dently has our text in his mind; ταῦτα
πρὸς τοὺς Ἀθηναίους αἰνίττεται, οὐδὲν
τι μελετῶντας πλὴν λέγειν τι καὶ ἀκούειν
καίνόν :—Demosth. (Philippic. I. p. 43), ἡ
βούλεισθε, εἰπέ μοι, περὶ ὧν αὐτῶν πυ-
θέσθαι κατὰ τὴν ἀγοράν λέγεται τι και-
νόν; γένοιτο γὰρ ἂν τι καινότερον ἢ
Μακεδὼν ἀνὴρ κ.τ.λ. (so also in Philipp.
Epist. pp. 156, 157).—The comparative,
καινότερον, is used as here by Theophr. in
the character of a loquacious person : οἷος
ἑρωτῆσαι ἔχεις περὶ τοῦδε εἰπεῖν καινόν;
καὶ ἐπιβαλὼν ἐρωτᾷ μὴ λέγεται τι και-
νότερον; It implies, as we should say, 'the
very last news.' 22.] The com-
mentators vie with each other in admiration
of this truly wonderful speech of the great
Apostle. Chrysostom : τοῦτό ἐστι τὸ
εἰρημένον τῷ ἀποστόλῳ, ἐγενόμην τοῖς
ἀνόμοις ὡς ἄνομος, ἵνα κερδήσω ἀνόμους.
Ἀθηναίους γὰρ δημηγορῶν, οὐκ ἀπὸ προ-
φητῶν οὐδὲ ἀπὸ τοῦ νόμου διελέχθη, ἀλλ'
ἀπὸ βωμοῦ τὴν παραίνεσιν ἐποίησατο
ἀπὸ τῶν οἰκείων αὐτοῦς ἐχειρώσατο δογ-
μάτων διὸ οὐκ εἶπεν "ἄνομος," ἀλλ'
"ὡς ἄνομος." 'The oration of Paul
before this assembly is a living proof of his
apostolic wisdom and eloquence : we see
here how he, according to his own words,
could become a Gentle to the Gentiles, to
win the Gentiles to the Gospel.' Neander,
Pfl. u. L., p. 317. And Stier very properly
remarks (Reden der Apostel, ii. 131), 'It
was given to the Apostle in this hour, what
he should speak; this is plainly to be seen
in the following discourse, which we might
weary ourselves with praising and admiring
in various ways; but far better than all so-
called praise from our poor tongues is the
humble recognition, that the Holy Ghost,

the spirit of Jesus, has here spoken by the
Apostle, and therefore it is that we have
in his discourse a masterpiece of apostolic
wisdom.' The same commentator gives the
substance of the speech thus : 'He who is
(by your own involuntary confession) un-
known to you Athenians (religious though
you are),—and yet (again, by your own
confession) able to be known,—the all-suf-
ficing Creator of the world, Preserver of
all creatures, and Governor of mankind,—
now commandeth all men (by me His
minister) to repent, that they may know
Him, and to believe in the Man whom He
hath raised from the dead, that they may
stand in the judgment, which He hath
committed to Him.'

ἀνδρες Ἀθ.]
The regular and dignified appellation fami-
liar to them as used by all their orators,—
of whose works Paul could hardly be altoge-
ther ignorant. κατὰ π. 'in every point
of view' : see reff. δεισιδαιμονεσ-
τέρους] 'Carrying your religious re-
verence very far' : an instance of which
follows, in that they, not content with
worshipping named and known gods, wor-
shipped even an unknown one. Blame is
neither expressed, nor even implied : but
their exceeding veneration for religion laid
hold of as a fact, on which Paul, with ex-
quisite skill, engrafts his proof that he is
introducing no new gods, but enlightening
them with regard to an object of worship
on which they were confessedly in the dark.
So Chrysost. : δεισ., τουτέστιν εὐλαβεσ-
τέρους . . . ὥσπερ ἐγκωμιάζειν αὐτοὺς
δοκεῖ, οὐδὲν βαρὺ λέγων.—To understand
this word as E. V. 'too superstitious' ('su-
perstitiosiores,' Vulg., so Luther, Calov.,
Wolf), is to miss the fine and delicate
tact of the speech, by which he at once
parries the charge against him, and in
doing so introduces the great Truth which
he came to preach.—The word itself has
both senses : δεισιδαίμων, ὁ εὐσεβής,
Hesych. :—ἐν τῷ τοιοῦτῳ (in battle) γάρ

ὧ^d ἐπεγέγραπτο^e Ἀγνώστῳ θεῷ. ^{ce} ὁ οὖν ἄγνοοῦντες^d ^e εὐσεβεῖτε, ^{ee} τοῦτο ἐγὼ^h καταγγέλλω ὑμῖν. ²⁴ ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, ⁱ οὗτος οὐρανοῦ καὶ γῆς^k ὑπάρχων^l κύριος οὐκ ἐν^m χειροποιήτοις

f ch. xiii. 27 reff. g 1 Tim. v. 4 only f. constr. here only. Enr. Phen. 1331. h ch. iv. 2. xiii. 5
al. f L. P. i ch. xiii. 20 reff. k ch. xiii. 16 reff. l = Matt. xx. 8 al. m ch. vii. 48 reff.

om 42: εγεγραπτο Orig: αναγεγραπτο Clem: επεγραφετο Cyr.—rec on . . ., and τουτον (see note), with EGH &c vss Clem Ath Chr Cosm Thl Oec Aug: txt A¹BD v Orig Jer.—προσκυνητε 2. 30.—24. αυτοις 142.—κυρ. om 137.—rec κυρ. υπαρχ., with DGH &c ff: txt ABE al 13. 133. 180 lect 12 v (cum sit dom.) Clem, Thdr^t, Thl²—

δὴ οἱ δεισιδαίμονες ἦττον τοὺς ἀνθρώπους φοβοῦνται, Xen. Cyrop. iii. 3. 58: and on the other hand, Theophrast. Char. 16, explains δεισιδαιμονία by δειλία πρὸς τὸ δαιμόνιον: and Pollux, εὐσεβίης, θεῶν ἐπιμελής, ὁ δὲ ὑπερτιμῶν, δεισιδαίμων καὶ δεισίθεος.—The character thus given of the Athenians is confirmed by Greek writers: thus, Pausan. i. 24. 3, Ἀθηναῖους περισσώτερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς. See other instances in Wetstein. Josephus, c. Apion, ii. 11, calls them εὐσεβεστάτους τῶν Ἑλλήνων. 23. ἀναθ.

‘looking over,’ ‘reconnoitring,’ σεβάσμ.] not, as E. V., ‘devotions:’ but ‘objects of religious worship,’ temples, altars, statues, &c. καί] over and above the many altars to your own and foreign deities. πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδίδξαντο, . . . καὶ δὴ καὶ τὰ ὁράκια καὶ τὰ φρόνια, Strabo, x. p. 472.

ἀγνώστῳ θεῷ] ‘To an (not, the) unknown God.’—That this was the veritable inscription on the altars, not as Jerome on Tit. i. 12) ‘Inscriptio aræ non ita erat ut Paulus asseruit: ignoto Deo: sed ita: Diis Asiæ et Europæ et Africæ, Diis ignotis et peregrinis. Verum quia Paulus non pluribus Diis ignotis indigebat sed uno tantum ignoto Deo, singulari verbo usus est’), the words ὧ ἐπεγέγραπτο, ‘on which had been inscribed,’ are decisive. Meyer well remarks, that the historical fact would be abundantly established from this passage, being Paul’s testimony of what he himself had seen,—and spoken to the Athenian people. But we have our narrative confirmed by the following: Paus. i. 1. 4, ἐν ταῦθα καὶ βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων, καὶ ἡρώων καὶ παίδων τῶν θήσεως καὶ Φαλήηρου:—Philostratus, Vit. Apollon. vi. 3, σωφρονέστερον τὸ περὶ πάντων θεῶν εὐ λέγειν, καὶ ταῦτα Ἀθῆνῃσιν, οὗ καὶ ἀγνώστων δαιμόνων βωμοὶ ἱδρύνται. On which Winer well says, that it by no means follows that each altar had the inscription in the plural, θεῶς ἀγνώστοις, but more naturally that the plural has been used to suit βωμοί, and that the inscription on each was as here.

The commonly-cited passage of (Pseudo-) Lucian, Philopatr. 9, and 29, νῆ τὸν ἄγνωστον ἐν Ἀθῆναις, is no testimony, the dialogue being spurious, and the reference to our text evident. The origin of such altars has been variously explained: Diog. Laert. (vit. Epimenid.) says, that Epimenides, on occasion of a plague, advised the Athenians to let go white and black sheep from the Areiopagus, and on the spots where they lay down to erect altars τῷ προσήκοντι θεῷ: ὅθεν, he adds, ἐτι καὶ νῦν ἐστὶν εὐρεῖν κατὰ τοὺς δήμους τῶν Ἀθηναίων βωμοὺς ἀνωρύμους. Eichhorn conjectures that they may have been ancient altars erected before the use of writing, and thus inscribed in after-times. But I should rather suppose that the above anecdote furnishes the key to the practice: that on the occurrence of any remarkable calamity or deliverance not assignable to the conventionally-received agency of any of the received deities, an unknown God was revered as their author.—That the God of the Jews was meant (as supposed by Calov., Wolf, al.) is very improbable.—‘Quod ignotis Diis altare crexerant, signum erat nihil ipsos tenere certi: habebant quidem integumentum Deorum turbam. . . . sed dum illis permiscerent ignotos Deos, hoc ipso fatentur nihil de vera Divinitate se habere compertum. . . . Inde apparet inquietudo, quod se nondum defunctos fatentur, ubi popularibus Diis litarunt,’ &c. Calvin. δ . . . τοῦτο]

The οὖν and τοῦτον of the rec. have probably been alterations from reverential motives. The neuters give surely the deeper, and the more appropriate sense. For Paul does not identify the true God with the dedication of, or worship at, the altar mentioned: but speaks of the Divinity (τὸ θεῖον) of whom they, by this inscription, confessed themselves ignorant. (It may however be a warning of the uncertainty of a priori internal evidence for readings, that De Wette and Meyer suppose the masculines to have been altered to produce this very sense, and to avoid the inference that Paul identified the unknown God with the Creator.) But even a more

n Matt. xxiii. 21. Ps. ii. 4. **ναοῖς** ⁿ κατοικεῖ, ²⁵ οὐδὲ ὑπὸ χειρῶν ^ο ἀνθρωπίνων ^p θερα- ABD
 o Rom. vi. 19. **πένεται** ^q προσδεόμενος τινός, αὐτὸς διδόνς πᾶσι ζῶην καὶ EGH
 i Cor. iv. 3. **πνοὴν καὶ τὰ πάντα,** ²⁶ ἐποίησέν τε ἐξ ἐνός ^s αἵματος
 x. 13. James iii. 7. 1 Pet. r
 ii. 13 only. Num. v. 6.
 p = here only. Prov. xxix. 26. Isa. liv. 17. q here only. Prov. xii. 9. r = here only. (ch. ii. 2 only.)
 Gen. ii. 7. s = John i. 13. Hom. II. vi. 211.

25. rec χ. ἀνθρώπων (probably an error), with EGH &c vss Chr Thdrt₁ Cosm al: txt ABD 14¹. 15. 18. 25. 27. 63. 64. 73. 78. 97. 180 lectt v Clem₂ Thdrt₁ Iren.—*ως προσδ.* 25 c Thdrt (twice, but once in one ms only) Iren: add μη 80².—*τινός* om D¹ (D² supplies *τι αὐτός*) al lectt 12. 13 al.—*οτι* (om D²) *οὗτος ο* *δους* (ovt. διδ. D²) D Syr ar-erp: αὐτός om II 16. 37. 56. 100 al Chr₁.—*δους* H al Clem₁ Chr₁.—*πασιν* E &c: txt ABD &c: al transp.—for *καὶ τὰ πάντα, κατὰ πάντα* BGH most mss (*καὶ κατὰ* 40) ar-pol slav (not mod) (unicuique sah, so also copt) Thdrt₁ Thl² Oec: om Syr ar-erp (Meyer thinks *κατὰ πάντα* ver 22 was still in the copyist's mind. At all events, it seems to be an error): txt ADE (om *τα*) 3. 5. 7. 15. 18. 26. 27. 29. 36. 81 v syr arm slav² Clem₂ Chr Thdrt₁ Cosm Thl¹ (et omnia fecerit Iren): *καὶ τὰ πάντα* om 13: for *τε*, *δε* al: om DE (vss).—26. *αἵματος* om AB 13. 14¹. 27. 29. 40. 96 v copt sah aeth (joins together *εποι. ἐξ ενός* and *καὶ πάντα*) Clem Bed: ins DEGH most mss Bed-gr syrr al Thdrt₂ Chr (often) Cosm Thl Oec Iren (Meyer well remarks on the omission, that it is more likely to have happened owing to *ενος αιματος*, than that *αιματος* should be a gloss on

serious objection lies against the masculines. The sentiment would thus be in direct contradiction to the assertion of Paul himself, 1 Cor. x. 20, ἃ θύουσιν, δαίμονιους θύουσιν, καὶ οὐ θεῶ. Compare also our Lord's words, John iv. 22, ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε.—In εὐσεβεῖτε, we have another confirmation of the sense above insisted on for *διδασκαμονεστέροις*. He wishes to commend their reverential spirit, while he shews its misdirection. An important lesson for all who have controversies with Paganism and Romanism. **καταγγ.**]

(See above, *καταγγελεύς* ver. 18).—‘I am declaring,’ ‘making manifest,’ to you. ὑμεῖς με προελάβετε, φησίν’ ἐφθασε ὑμῶν ἡ θεραπεία τὸ ἐμὸν κήρυγμα. Chrys.

24.] ‘No wonder, that the devil, in order to diffuse idolatry, has blotted out among all heathen nations the recognition of Creation. The true doctrine of Creation is the proper refutation of all idolatry.’ Roos. Einl. in die bibl. Geschicht., cited by Stier, Red. der Apost. ii. 140, who remarks, ‘Only on the firm foundation of the Old Testament doctrine of Creation can we rightly build the New Testament doctrine of Redemption: and only he, who scripturally believes and apprehends by faith the earliest words of Revelation, concerning a Creator of all things, can also apprehend, know, and scripturally worship, THE MAN, in whom God’s word, down to its latest canonical Revelation, gathers together all things.’ οὐκ ἐν χειρ.] A remarkable reminiscence of the dying speech of Stephen: see ch. vii. 48.—Mr. Humphry notices the similarity, but difference in its conclusion, of the argument attributed to Xerxes in Cicero, Leg. ii. 10: ‘Xerxes inflammasse templa Græciæ dicitur, quod parietibus

includerent deos, quibus omnia deberent esse potentia et libera, quorumque hic mundus omnis templum esset et domus.’—Where Paul stood, he might see the celebrated colossal statue of Athena Polias, known by the Athenians as ἡ Θεά, standing and keeping guard with spear and shield in the enclosure of the Acropolis.

25.] *θεραπεύεται*, ‘is (really and truly) served.’ So θεὸς οὐ μυκτηρίζεται, Gal. vi. 7. **προσδ.]** ἐνδεῖσθαι μὲν ἐστι τὸ παντελῶς μὴ ἔχειν’ προσδεῖσθαι δὲ τὸ ἔχειν μὲν μέρος, ἐπὶ δὲ δεῖσθαι πρὸς τὸ τέλειον. Ulpian (in Wetst.).—As the assertion of Creation contradicted the Epicurean error, so this laid hold of that portion of truth, which, however disguised, that school had apprehended: ‘Omnis enim per se divinum natura necesse est | Immortali ævo summa cum pace fruatur. | . . . | Ipsa suis pollens opibus, nihil indiga nostri,’ Lucret. i. 57. There is a verse in 2 Macc. xiv. 35, remarkable, as compared with the thoughts and words of Paul here: σὺ, κύριε, τῶν ὅλων ἀπροσδεῖς ὑπάρχων, εὐδοκήσας ναὸν τῆς σῆς κατασκευάσεως ἐν ἡμῖν γενέσθαι. **τινός]** neuter, as referring to the temples and statues offered by the Athenians. **ζῶην κ. πνοήν]** He is the Preserver, as well as the Creator, of all; and all things come to us from Him. Compare, on τὰ πάντα, David’s words, 1 Chron. xxix. 14, *σὰ τὰ πάντα, καὶ ἐκ τῶν σῶν δεδώκαμέν σοι.* **26.]** ἐξ ἐνός αἵμ. was said, be it remembered, to a people who gave themselves out for αὐτόχθονες: but we must not imagine that to refute this was the object of the words: they aim far higher than this, and convert the whole genius of polytheism, which attributed to the various nations differing

πάν ἔθνος ἀνθρώπων ^u κατοικεῖν ἐπὶ ^t παντὸς προσώπου ^t τῆς γῆς ^u ὁρίσας ^v προσεταγαμένους ^w καιροὺς καὶ τὰς ^x ὁροθεσίας τῆς ^y κατοικίας αὐτῶν, ²⁷ ^z ζητεῖν τὸν θεόν, εἰ ἄρα γε ^a ψηλαφήσειαν αὐτὸν καὶ εὐροῖεν, ^b καὶ ^b γε οὐ ^c μακρὰν ἀπὸ ^d ἐνὸς ἐκάστου ἡμῶν ^e ὑπάρχοντα· ²⁸ ^f ἐν αὐτῷ γὰρ ζῶμεν καὶ ^g κινούμεθα καὶ ^h ἐσμέν, ὥς καὶ τινες

^x here only †. ^y here only. Exod. xxxv. 3. Dan. ii. 11. ^z = here only. Exod. xxxiii. 7. (acc.) (xii. 6.) Gen. ii. 6. xi. 8. u Luke-xxii. 22. ch. ii. 23 al. Rom. i. 4. Heb. iv. 7. L. P. Num. xxxiv. 6. v = here only. (Matt. i. 24 al. Gen. i. 2.) w absol., Gal. iv. 10. a = here only. Isa. lix. 10. 1 John i. 1 al.) opt., see ch. xxiv. 19. b See Luke xix. 42. ch. ii. 18. c w. εἰμί, Matt. viii. 30. Mark xii. 34. John xxi. 8. Deut. xx. 11. d w. gen., partit., Luke iv. 40 al. ch. ii. 3. xxi. 26. 1 Thess. ii. 11 al. L. P. e ch. viii. 16 reff. f cf. 1 Pet. i. 6, 22. g = here only. Xen. Mem. i. 1, 14. h emphat., Matt. ii. 18. xxi. 30 al.

ενος,—for that this would be rather given by ἀνθρώπου).—for ἔθνος, γένος 23. 69. 96. 104. 137. 142 v syr-marg al Clem Thl² Iren.—ἀνθρώπου D-gr.—rec παν το προσώπων (corr for ease of constr), with EGH &c Chr Thdrt Cosm al (το om E Thdrt; παν om 37. 56. 100): txt ABD 1. 13. 15. 18. 36. 68. 103 Clem.—rec προτεταγ. with D¹ all slav-ed (præficiens Iren): τεταγμ. 14¹. 69. 105: txt ABD²EGH all (60 and more) vss (nrly) Clem Ammon Chr Cosm Thl Oec.—τα οροθεσία (appy) or κατα οροθεσιον? D¹.—της κατοικησεως 133: των κατοικων sah.—27. μαλιστα ζητ. D-gr.—rec τον κυριον (in this case we can hardly suppose κυρ. to be genuine, as De W. and Meyer, simply from the a priori difficulty of Paul having used the expr when speaking to heathens: the copyists are uniformly so careless where these two words are concerned, as to leave such considerations very uncertain), with E &c vss Cosm Thl¹: το (for τι, or τι το?) θειον εστιν D Iren: txt ABGH 15. 16. 18. 25. 40. 63. 68. 69. 76. 84. 88. 95. 96. 98. 99. 100. 105. 137. 180 lectt v syrr copt (sah?) æth al Chr Thl² Oec Hil Ambr: αυτον ζητ. τον θεον 96.—ψηλαφησασαν and ευροισαν D: -σαιεν 3. 64. 95¹. 105: -σαιεν E 40. 69. 96 Oec (-σαιεν and ευρυνεν E).—for και (bef ευρ.), η AD 15. 36. 40. 96. 105 v (not tol) sah Iren: txt B(e sil)EGH most mss vss Clem Chr Cosm Thl Oec.—ευροισαν 133.—rec καιτοιγε (alteration to more usual word: the ready και τοι is not, as Meyer thinks, any sign that rec is genuine, but merely that τοι in the marg had been sometimes prefixed to the γε, sometimes substituted for it), with many mss (appy) Chr Cosm Thl² al: καιτοι AE Clem: txt BDGH most of best mss Did Thl¹ al.—ον (corr ων) αφ (αφ E also) ενος εκ. ημ. (omg υπαρχ. which is added by a corrector) D.—υμων A¹G 180.—υπαρχοντος E lect 12 Clem: απεχοντα 69. 98-marg 105.—28. aft εσμεν, add το καθ ημεραν D.—ημας 33. 68. 95. 96. 105. 137 copt.—ωσπερ και των κ. υμ. τινες D.

mythical origins, and separate guardian gods. It is remarkable, that though of all people the Jews were the most distinguished in their covenant state from other nations of the earth, yet to them only was given the revelation of the true history of mankind, as all created of one blood: a doctrine kept as it were in store for the gospel to proclaim.—Not, 'hath made of one blood,' &c., as E. V., but 'caused every nation of men (sprung) of one blood, to dwell,' &c. See Matt. v. 32. Mark vii. 37.

παντὸς προσώπου] The omission of the art. may be accounted for by the words following ἐπὶ (see Middleton, vi. 1): or, perhaps, by the parallelism of πάν ἔθνος, παντὸς προσώπου: or perhaps, as πᾶς οἶκος Ἰσραήλ, ch. ii. 36, because πρὸς-ωπον τῆς γῆς is regarded as one appellative.

καιρ. . . . ὁροθ.] He who was before (ver. 24) the Creator, then (ver. 25) the Preserver, is now the Governor of all men: prescribing to each nation its space to dwell in, and its time of endurance. προστet. not προτ., 'appointed,' 'ordered by Him.' 27.]

ζητεῖν does not depend on ἐποίησεν, but gives the intent of the above-mentioned providential arrangements: 'that they might seek God.' τὸν κύριον (as rec. and one uncial MS have) has prob. been a careless mistake of a transcriber: τί το θεῖον ἐστιν, which appears to have been the reading of D, is one of its own strange glosses.

εἰ ἄρα] 'if by any chance,' denoting a contingency apparently not very likely to happen, see Hartung, Partikellehre, i. 440.

ψηλαφήσειαν] Originally an Æolic form, but frequent in Attic Greek, for ψηλαφήσαιεν, see Luke vi. 11. On the word itself, compare Aristoph. (Pax, 691): προτοῦ μὲν οὖν | ἐψηλαφῶμεν ἐν σκότρ τὰ πράγματα, | νυνὶ δ' ἄπαντα πρὸς λύχρον βουλεύσομεν. These lines, as Mr. Humphry observes, 'seem at once to illustrate the figurative use of the verb, and to express the condition of man prior and subsequent to revelation.' καὶ γε . . .]

'Not that He is distant from us, but that we are ignorant of Him.' See Rom. x. 6. 8. Jer. xxiii. 23, 24. καὶ γε, 'et quidem:' see Hartung, Partikellehre, i. 398 f.

ἀνδρὶς ὡς ὥρισεν, ἐπίστιν ἑ παρασχὼν πᾶσιν, ἄναστήσας
αὐτὸν ἐκ νεκρῶν. ἀκούσαντες δὲ ἀνάστασιν νεκρῶν
οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπον Ἀκουσόμεθά σου περὶ
τούτου καὶ πάλιν. οὕτως ὁ Παῦλος ἐξηλλθεν ἐκ
μέσου αὐτῶν. τινὲς δὲ ἄνδρες κολληήντες αὐτῷ
ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνὴ
ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς. XVIII. Μετὰ
δὲ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον,
καὶ εὗρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν
τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ
Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύ-
διον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης,

κοσμον lect 12 (but rec in marg).—εν om D.—aft *ανδρῃ* add *ιησον* D Iren.—ορισεν E.—*παρσχειν* (sic) D, *παρασχειν* 32. 57.—32. *εχλευαδον* lect 12.—*ειταν* BE.—*και σου* 73.—rec *παλιν περι τουτου*.³³ *και ουτως* . . with GH & c vss (but *περ. τουτ. παλ.* aeth ar-pol slav: *παλ. om sah*) Chr Thl¹ Oec: txt ABDE (*και om* DE 69. 180 v arm) 13. 29. 40. 68. 73. 105 arm Thl².—34. *εν οις ην* 177.—for *ο* (bef *αρεσπ.*), *τις* D: om B.—*αρεσπ.* B: add *ενσχημων* D: *complacens* d.—*και γυν. ον δ. om* D: *γυν. τιμια* E: *cum uxore sua* lat.—*ετ. πολλοι* 4. 25. 81 lectt.

CHAP. XVIII. 1. *δε* om AB 13. 69. 97 v eopt: ins D (αναχωρησας δε, omg μετ. ταυτ.) EGH mss (nrly) vss Chr Thl Oec.—rec χω. ο πανλος (insertion, as the *δε* was omitted, at beginning of an ecclesiastical portion), with AE &c: txt BD 13 v sah Aug.—2. τεταχεναι DEG all: προεσταχειν all: προεσταχεναι (sic) Thl¹: διατεταχεναι 137. 173: διατεταχθαι Thl².—κλανδ. om B (-ιος D¹).—τους om D.—rec εκ τ. ρωμ. (prob corrn to suit χωρισθ. εκ in ver 1. So De Wette: Meyer thinks the απο to have been a corrn to suit απο της ιταλ., but the other suppn is much more likely, the same verb occurring in both), with H &c Chr al: txt ABDEG all v (a Roma) al.—aft ρωμης, add οι κε (και) κατοκησαν (-σεν D¹) εις την αγαian D d: simly syr-marg.—for αυτοις,

mentum adfert eximium.' Grotius.

32. ἀνάστ. νεκρ.] Perhaps here, 'when they heard of a resurrection of dead men,' viz. of that of Christ, νεκρῶν being generic. But the same words are used 1 Cor. xv. 12, πῶς λέγουσιν ἐν ὑμῖν τινες, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; so that I would rather take them there to mean that they inferred the general possibility of the resurrection of the dead, as a tenet of Paul's, from the one case which he mentioned. 32. οἱ

. . . . οὐ δέ] We must not allot these two parties as some have done, the former to the Epicureans, the latter to the Stoics: the description is general.—The words ἀκουσόμεθα need not be taken as ironical. The hearing not having taken place is no proof that it was not intended at the time: and the distinction between these and the mockers seems to imply that they were in earnest. 33. οὕτως] ‘In this

state of the popular mind?' (with an expectation of being heard again?) 34. Διονύσιος ὁ Ἀρ.] Nothing more is known of him. Euseb. II. E. iii. 4; iv. 23, re-

lates that he was bishop of Athens, and Niceph. iii. 11, that he died a martyr. The writings which go by his name are undoubtedly spurious. γυνή] Not, as

Chrys. de Sacerd. iv. 7 al., *the wife of Dionysius*; this would have been ἡ γυνὴ αὐτοῦ.

CHAP. XVIII. 1.] Corinth was at this time a *colony* (see note, ch. xvi. 12), the *capital of the Roman province of Achaia*, and the *residence of the proconsul*. For further particulars, see Prolegg. to 1 Cor.

2. Ἰουδαῖον] It appears that Aquila and Priscilla were *not Christians* at this time: it is the similarity of employment only which draws them to Paul, and their conversion is left to be inferred as taking place in consequence: see ver. 26.

[*Ποντικὸν τ. γ.*] It is remarkable, that *Pontius Aquila* is a name found in the Pontian gens at Rome more than once in the days of the Republic (see Cicero, ad Fam. c. 33. Suet. Jul. Cæs. 78. Smith's Dict. of Biogr., art. *Aquila*, *Pontius*); whence some have supposed that this may have been a freedman of a Pontius *Aquila*, and that *Ποντ.*

s here only †. t ch. ix. 43 refl. u = Luke XIII. 14. v here only †. w = Rev. XVIII. 22. Sir. XXXVIII. 31. x = ch. xvii. 2. xx. 7. y ch. xiii. 27 refl. z = ch. xix. 26. Wisd. xvi. 8.

πρὸς ἤλθεν αὐτοῖς, ³ καὶ διὰ τὸ ³ ὁμότεχνον εἶναι [†] ἐμεινεν ABD EGH
 παρ' αὐτοῖς καὶ ^u ἡργάζετο, ἦσαν γὰρ ^v σκηνοποιοὶ τῇ
^w τέχνῃ. ⁴ ^x διελέγετο δὲ ἐν τῇ συναγωγῇ ^y κατὰ πᾶν
 σάββατον, ^z ἐπειθὲν τε Ἰουδαίους καὶ Ἕλληνας. ⁵ ὥς δὲ

αὐτὸς οὗτος οὗτος D: simply syr-marg.—3. εἶναι om D.—εμεινεν EGH 95. 96. 98¹. 99 (manebat c) Chr Thl.—πρὸς αὐτοὺς D al.—rec εἰργ. with GH &c (εἰργάζοντο B): txt ADE 13. 180.—ἦσαν . . . τεχ. om D.—rec τὴν τέχνην, with H &c Thl Occ: txt ABEG 40. 73. 173. 177 al Chr.—4. D reads the ver: εἰς πορευόμενος δὲ εἰς τὴν συναγωγὴν κατὰ πᾶν σάββατον διελέγετο (tol has *ingrediebatur* for *disputabat*) καὶ ἐν τῇ τοῦ ονόματος κυρίου ἰησοῦ (εντ. το ἰησ. also v (not am tol) syr-marg) καὶ (om D²) ἐπιθεὶν δὲ οὐ μόνον ἰουδαίους ἀλλὰ καὶ Ἕλληνας: the ver is omd in lat-mss mentd by Bede.—παντὰ σάββ. 13.—5. for ὡς δὲ παρ.—παρεμνεοντο δὲ D: κατῆλθεν 133.—

τῷ γένει may have been an inference from his name. But besides that Luke's acquaintance with the real origin of Aquila could hardly but have been accurate,—*Aquila*, the translator of the O. T. into Greek, was also a native of Pontus.—From the notices of A. and P. in the Epp., they appear to have travelled, fixing their abode by turns in different principal cities, for the sake of their business. In ver. 26, we have them settled at Ephesus; in 1 Cor. xvi. 19, still there; in Rom. xvi. 3 ff., again at Rome; in 2 Tim. iv. 19, again at Ephesus.

διὰ τὸ διατεταχέναι. . .] Suet. Claud. 25, says, 'Judæos impulsore Chresto assidue tumultuantes Roma expulsi:' but as he gives this without any fixed note of time,—as the words 'impulsore Chresto' may be taken in three ways, (as indicative either (1) of an actual leader of that name, or (2) of some tumult connected with the expectations of a Messiah, or (3) of some dispute about Christianity),—Neander well observes, that after all which has been said on it, no secure historical inference respecting the date of the event, or its connexion with any Christian church at Rome, can be drawn. It was as a Jew that Aquila was driven from Rome: and there is not a word of Christians here. If one could identify this expulsion of the Jews with that of the 'mathematici' in Tacitus (Ann. xii. 52), which took place Fausto Sulla, Salv. Othone Coss. (A.D. 52), we might be on surer ground,—but this is very uncertain, and even improbable. The two could hardly have been united. The circumstance related by Dio Cassius, lx. 6, which seems to contradict Suetonius and our text,—τοὺς Ἰουδαίους πλεονάσαντας αὐθις, ὥστε χαλεπῶς αὐτὸν ἀνεῖν ταραχῆς ὑπὸ τοῦ ὄχλου σφῶν τῆς πόλεως εἰρχθῆναι, οὐκ ἐξήλασε μὲν, τῷ δὲ πατρίῳ νόμῳ βίῃ χρωμένους ἐκέλευσε μὴ συναθροίζεσθαι,—probably describes a step taken by Claudius previously to this expulsion, which is not unlikely to have occasioned the tumults which neces-

sitated it.—The edict soon became invalid, or the prohibition was taken off: we find Aquila at Rome, Rom. xvi. 3, and many Jews resident there, ch. xxviii. 15 ff.

3. ἡργάζετο] 'The Jewish Rabbis having no state pay, it was their practice to teach their children a trade. 'What is commanded of a father towards his son?' asks a Talmudic writer. 'To circumcise him, to teach him the law, to teach him a trade.' Rabbi Judah saith, 'He that teacheth not his son a trade, doth the same as if he taught him to be a thief:' and Rabban Gamaliel saith, 'He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced.'" C. and H. p. 51. —The places where Paul refers to his supporting himself by his own manual labour are,—ch. xx. 34 (Ephesus):—1 Cor. ix. 12 ff. 2 Cor. vii. 2 (Corinth):—1 Thess. ii. 9. 2 Thess. iii. 8 (Thessalonica).—In 2 Cor. xi. 9, we learn that supplies were also brought to him at Corinth from Macedonia, i. e. Philippi, see Phil. iv. 15.

σκηνοποιοί] The general opinion now is, that Paul was a maker of tents from the 'cilicium,' or hair-cloth of Cilician goats. Thus Kuinoel, citing from Hug and Eichhorn, says of the former, "Ad hanc sententiam comprobendam monuit, Cilicium, Pauli patriam, refertam fuisse hircis et capris villosis, eorumque villis Cilices usos esse ad conficiendum pannum, *Cilicium* inde dictum. Suidas: Κίλικος τράγος ὁ δασύς τοιοῦτοι γὰρ ἐν Κιλικίᾳ γίνονται τράγοι, ὅθεν καὶ τὰ ἐκ τῶν τριχῶν συντιθέμενα Κιλικία καλοῦνται. Hoc panno usos esse milites, nautas, Nomadas, ad tentoria conficienda, v. Vegetius, de Re Mil. iv. 6. Plin. N. H. vi. 28, 'Nomades, infestatoresque Chaldaeorum scenitæ . . . et ipsi vagi, sed a tabernaculis cognominati, quæ *cilicis* metantur, ubi libuit.' Solin. 33, 'Scenitæ caussam nominis inde ducunt, quod tentorii succedunt, nec alias domos habent, ipsa autem tentoria *cilicina* sunt; ita nuncupantur velamenta caprarum pilis texta.'"

^a κατῆλθον ἀπὸ τῆς Μακεδονίας ὃ τε Σίλας καὶ ὁ Τι-
^b μύθεος, ^c συνέιχετο τῷ λόγῳ ὁ Παῦλος, ^d διαμαρτυρόμενος
 τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν. ^e ^d ἀντιτασσομένων
 δὲ αὐτῶν καὶ ^e βλασφημούντων ^f ἐκτιναζάμενος τὰ ἱμάτια
 εἶπεν πρὸς αὐτοὺς Τὸ αἷμα ὑμῶν ^g ἐπὶ τὴν κεφαλὴν ὑμῶν.
^h καθαρός ἐγὼ ⁱ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.
 7 καὶ ^k μεταβὰς ἐκείθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι
 Ἰούστου ^l σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν ^m συνομοροῦσα
 τῇ συναγωγῇ. ⁿ Κρίσπος δὲ ὁ ^o ἀρχισυνάγωγος ^p ἐπί-
 στευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ ^q οἴκῳ αὐτοῦ, καὶ πολλοὶ
 τῶν Κορινθίων ἀκούοντες ^r ἐπίστευον καὶ ἐβαπτίζοντο.

^{26.} Gen. xxiv. 8. ⁱ Luke i. 48 al³. ² Cor. v. 16. L. P. ^{Psa.} cxii. 2. ^k Matt. xi. 1 al.
¹ = ch. xvi. 14 only. See ch. xiii. 50. ^m here only t. ⁿ Mark v. 22, &c. ^o ch. xiii. 15 t.
^o = w. dat., ch. xvi. 34 (= Luke only). ^p ch. x. 2 reff. ^q absol., ch. xv. 5 reff.

της om G al.—for ο τε, τότε D¹-gr.—ο bef τιμ. om D 42. 173 al.—συνηρχετο 43: συν-
 ειργετο 27: perseverabat sah.—rec for τω λογω, τω πνευματι (substitution from mis-
 understanding: or perhaps, as Meyer, originally a scholium on συνειχετο, and thence
 has usurped the place of the origl τω λογω), with H &c arm syr-marg Chr Thl Oec:
 add τω αγιω 68: txt ABDEG 13. 40. 73. 137. 142 lectt syr ar-erp copt sah (instabat
 verbo v) Bas Thdrt Chr (ms).—ο om D.—διαμαρτυρουμενος D al.—τοις ιουδ. om AH
 177¹.—bef τ. χριστ. ins ειναι ABD al (some aft χρ.). v copt Syr ar-erp arm slav-mod-syr¹
 Bas Thl² (supplementary addn): txt EGH most mss (appy) Chr Thdrt Thl¹ Oec.—bef
 ιησ. ins κυριον D: ιησ. τ. χρ. 95: ιησ. ειναι τ. χρ. 180.—6. at beg, ins πολλου δε
 λογου γενομενου και γραφον εικημνηνομενων D syr-marg.—for αντιτασσ., ετι τασσ.
 D¹-gr: αντισταμενων 15. 18. 36: αντιταμενων 180.—aft εκτιναζ. ins ο παυλος D
 (tol latt-mss).—τα μι. αυτου, or αυτ. τ. μι. D 173. 180 sah.—τας κεφαλας 113. 180.
 —εγω αφ υμων νυν D¹: alii aliter.—πορευομαι D¹GH¹ 73 Syr ar-erp Chr (mss).—
 7. for εκειθεν,—απο του ακυλα D¹ 137.—εισηλθεν AD¹ (and ε. τον οικον D) 13. 25. 27.
 29. 33 al v Syr ar-erp sah æth syr-marg Thl² (corrⁿ for particularity): txt Be sil)
 D²EGH most mss copt syr ar-pol Chr Thl¹ Oec.—ονοματος D¹: om A 2. 30. 104 æth.
 —bef ιουστ. ins τιτιου or τιτου (E al v [but am om the ver] copt al Jer) BD²-gr E:
 ιουστ. om 2. 30 Syr sah al Cassiod: τιτου νιου ιουστου ar-pol: alii aliter (originally
 prob a mistake arising from ονοματιουστ., the τι. being taken for the first syll of τιτου
 or τιτιου): txt AD¹GH most mss æth slav Chr Thl¹ Oec.—for σεβ., φοβουμενου 73.—ην η
 οικια 13.—συνομοροουσα AD 13.—8. ο δε αρχισ. κρισπ. D.—εις τον κυριον D.—for συν,
 εν H¹.—ακουσαντες G 4. 25. 137 lectt 13, 14 (vss) Thl Oec (ed).—ακουοντ. εβαπ.
 πιστευοντες τω θεω (τ. θ. also Syr ar-erp) δια τ. ονοματος τ. κυριου ημ. ιησ. χρ. D (δια

If it be objected, that Paul would hardly find the raw material for this work in cities far from Cilicia, it may be answered, that this would not be required in the fabrication of tents from the hair-cloth, which doubtless itself would be an article of commerce in the markets of Greece.—Chrysost. calls Paul sometimes σκηνοδόχος, sometimes σκυτότομος, a leather cutter, imagining that the tents were made of leather;—ἐπὶ σκηνοδόχειον ἐστὼς δέρματα ἱβάρηται (in Catenâ).
 5.] See ch. xvii. 15. 1 Thess. iii. 6. συνέιχετο τῷ λόγῳ] 'When S. and T. returned from M., they found Paul anxiously engaged in discoursing to the Jews.' This I believe to be the meaning: that they found him in a state of more than ordinary anxiety,—more than usually absorbed in the work of testifying to the Jews

(see reff.):—a crisis in the work being imminent, which resulted in their rejection of the word of life. (On the whole character of his early preaching at Corinth, see notes, 1 Cor. ii. 1—5.) Thus only the δὲ in ver. 5 and that in ver. 6 will both be satisfied: 'he discoursed in the synagogue, &c. . . . but when S. and T. returned, he was earnestly occupied in discoursing, &c. But, as they opposed themselves and blasphemed,' &c. 6.] αἷμα as in ch. xx. 26. The image and nearly the words, are from Ezek. xxxiii. 4. De Wette should have known better than to call a citation from the LXX an 'unpaulinisch Sprachgebrauch.' ἀπὸ τοῦ νῦν] Not absolutely, only at Corinth: for ver. 19 we find him arguing with the Jews again in the synagogue at Ephesus. I have adopted

rch. vii. 31 all^o. ⁹ εἶπεν δὲ ὁ κύριος δι' ἰδρύματος ἐν νυκτὶ τῷ Παύλῳ ABD EGH
 Acts only (exce. Matt. xvi. 9). Gen. xlii. 2.
 Luke i. 13 al. Isa. xli. 2. L. P. principally.
 t ch. vii. 9. x. 38. Isa. lvi. 11.
 u = here only. Gen. xlii. 18.
 v constr. Luke xlii. 6.
 1 Cor. ix. 10.
 w ch. vii. 6 refl.
 x = Luke xxiv. 49. Exod. xvi. 29.
 y ch. xv. 33 al.
 z here only †.
 b ch. i. 14 refl.

to χρ. 137 syr*,—and ἐπιστευσαν 137).—9. ο om D.—εν νυκτ. δι ορ. B 13. 130 v Thl²: δι ορ. τω π. εν νυκτι D Thl¹: εν οραματι (omg εν νυκ.) Δ, as also Syr ar-erp (*this last is an alteration after ch. ix. 10, 12, x 3: the others are arbitrary variations of the order, which is characteristic*): txt EGH (της νυκτος H) most mss sah copt æth syr slav al Chr Occ.—10. σοι om D-gr E.—εστιν E & c: txt AD.—μου πολυς εστι 180.—11. εκαθ. δε AB 13 al v e copt sah syr: και εκαθ. D (add εν κορ. D Syr ar-erp syr*: εκει 40 v sah arm slav-mod yss) (*corrus to avoid the characteristic τε*): txt E-gr GH most mss æth al Chr Thl Occ.—for εν αυτ., αυτους D-gr 4 al Syr ar-erp æth: αυτοις 37. 56. 100.—12. for ανθυπατενοντος, ανθυπατου οντος ABD 36. 40. 63. 180 (*alteration of unusual word*): txt EGH most mss Chr Thl Occ.—οι (om 95) ιουδ. ομοθ. B copt sah.—for τω π. και,—συνλαλησαντες μεθ εαυτων επι τον πανλον και επιθεντες τας χειρας D (and επιθ.

the punctuation of Lachmann, erasing the colon after ἐγώ: 'I shall henceforth with a pure conscience go to the Gentiles.'

7.] In order to shew that he henceforth separated himself from the Jews, he, on leaving the synagogue, went no longer to the house of the Jew Aquila (who appears afterwards to have been converted), but to the house of a Gentile proselyte of the gate, close to the synagogue: q. d. 'in the sight of all the congregation in the synagogue:' for this seems to be the object in mentioning the circumstance. 8.] On this, a schism took place among the Jews. The ruler of the synagogue attached himself to Paul, and was, together with Gaius, baptized by the Apostle himself (1 Cor. i. 14): and with him many of the Corinthians (Jews and Gentiles, it being the house of a proselyte), probably Aquila and Priscilla also, believed and were baptized.

9. λάλ. κ. μὴ σιωπ.] So, for solemnity's sake, we have an affirmation and negation combined, John i. 3. See also Isa. lviii. 1.

10. ἐπιθ. σοι.] See ref. examples of this usage in West.:—'shall set on thee,' as E. V.

λαός ἐστὶ μοι πολὺς.] See John x. 16. As our Lord forewarned Paul in Jerusalem that *they would not* receive his testimony concerning Him, so here He encourages him, by a promise of much success in Corinth. The word λαός, the express title beforetime of *the Jews*, is still used now, notwithstanding *their secession*.

11.] The year and a half may extend either to his *departure*, or to the incident in ver. 12 ff. Meyer would confine it to the latter, taking ἐκάθισεν in the sense of '*remained*

in quiet:' but (see refl.) it will hardly bear such emphasis: and seeing that the incident in ver. 12 ff. was a notable fulfilment of the promise,—for though they set on him, *they could not hurt him*,—I should be disposed to take the other view, and regard v. 12 to *ικανός*, ver. 18, to have happened during this time. 12. Γαλιλῆωνος]

His original name was Marcus Annæus Novatus: but, having been adopted into the family of the rhetorician Lucius Junius Gallio, he took the name of Junius Annæus Gallio. He was brother of Lucius Annæus Seneca, the philosopher, whose character of him is in exact accordance with that which we may infer from this narrative: 'Nemo mortalium mihi tam dulcis est, quam hic omnibus:' 'Gallionem fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest.' He is called 'dulcis Gallio' by Statius, Silv. ii. 7. 32. He appears to have given up the province of Achaia from ill health: 'Illud mihi in ore erat domini mei Gallionis qui cum in Achaia febrem habere cœpisset, protinus navem ascendit, clamitans non corporis esse sed loci morbum.' Senec. Ep. 104. He was spared after the execution of his brother (Tacit. Ann. xv. 73): but Dio Cassius, lxi. 25, adds, οἱ ἀδελφοὶ ὕστερον ἐπαπώλοντο, and Euseb. Chron. ad ann. 818 (A.D. 66), says that he put an end to himself after his brother's death.

ἀνθυπατεύ.] See note on ch. xiii. 7. Achaia was originally a senatorial province (Dio Cass. liii. 12), but was temporarily made an imperial one by Tiberius, Tacit. Ann. i. 76, 'Achaia ac Macedoniam, onera deprecant-

Παύλῳ καὶ ἡγαγον αὐτὸν ἐπὶ τὸ ^c βῆμα, ¹³ λέγοντες ὅτι ^c παρὰ τὸν νόμον ^d ἀναπείθει οὗτος τοὺς ἀνθρώπους ^d σέβεσθαι τὸν θεόν. ¹⁴ μέλλοντος δὲ τοῦ Παύλου ^e ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους. Εἰ μὲν οὖν ἦν ^h ἀδίκημά τι ἢ ⁱ ῥαδιούργημα πονηρὸν, ὡς Ἰουδαῖοι, ^k κατὰ λόγον ἂν ^l ἤνεσχόμεν ὑμῶν. ¹⁵ εἰ δὲ ^m ζητήματά ἐστιν περὶ ⁿ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ ^o καθ' ὑμᾶς, ^p ὅψεσθε αὐτοί· κριτῆς ἐγὼ τούτων οὐ βούλομαι εἶναι. ¹⁶ καὶ ^q ἀπήλασεν αὐτοὺς ἀπὸ τοῦ ^c βήματος. ¹⁷ ^r ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν

14. δι' ἣν αἰτίαν ἀίτητος ὑπάρχειν διείληπτο, καὶ κατὰ λόγον. Diod. Sic. iv. 11. 12 Cor. xi. 1, 4. = 2 Tim. iv. 3. Heb. xiii. 22. Job vi. 26. m ch. xv. 2 reff. n = 2 Tim. i. 13. Thl. i. 9, ii. 7. Heb. ii. 2. 1 John ii. 7. o ch. xvii. 28. Eph. i. 15. ἕκαστος τῶν καθ' ἐαυτὸν ἐργά. Xen. Cyr. v. 1. 11. p Matt. xxvii. 4, 24. Exod. vi. 1. q here only. Ezek. xxxiv. 12. = Xen. Mem. ii. 6, 12. r w. acc., ch. ix. 27 reff.

τ. χ. αὐτῷ syr* sah).—13. καταβωντες και λεγ. D.—rec ουτος αναπ. (corn of characteristic order), with DE &c: txt AB 38. 113. (133): πιθει H 40: ανατριπει 1. 65. 133.—14. ουν om ABDE 13. 26. 27. 29. 36. 40. 69. 105. 133. 137 al (v syrr arr sah aeth arm) Chr Thl (see note): ins G(ην om G 25: η A¹)H most mss Oec.—πονηρ. om 38.—ω ανδρες ιουδ. D v.—ανεσχ. B 13: also A 33. 34. 36 omg ar (confusion arising from ανηνεσχ.): txt DEGH mss (appy) Chr Thl Oec.—15. rec ζητημα (corn to suit αδικημα and ραδιουργημα above: the plur has a meaning, see note), with D¹GH &c Chr Thl² Oec: txt ABD²E-gr 25. 29. 40. 69. 73. 81. 137 v syrr ar-erp slav copt sah arm Thl¹.—for εστιν, εχετε D-gr.—for νομ., λογου 57.—rec κριτης γαρ (supplementary insertion), with EGH &c syrr al Chr al: txt ABD 13 v copt aeth.—εγω om 180.—16. απελυσεν D¹ 133: abjecit d.—17. απολαβ. D.—rec aft παντες ins οι ελληνεις (see note), with DE(GH?): οι ιουδαιοι 180: ιουδ. 15. 18. 36: om AB al v copt ar-erp Chr-comm (but omg παντες too): μετα σωσθ. D: adprehendentes eum . . .

tes, levati in praesens proconsulari imperio, tradique Cæsari placuit.' Claudius (Suet. Claud. 25), 'Provincias Achaia et Macedonia quas Tiberius ad curam suam transferat, senatui reddidit.' τ. Ἀχαΐας] The Roman province of Achaia contained Hellas and the Peloponnesus, and, with Macedonia, embraced all their Grecian dominions. It was so called, according to Pausanias (vii. 16. 7), because the Romans ἐχειρώσαντο "Ἑλληνας δι' Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προεστηκότων (the Achaian league).—"The βῆμα is mentioned three times in the course of this narrative (see vs. 16, 17). It was of two kinds: (1) fixed in some public and open place: (2) moveable, and taken by the Roman magistrates to be placed wherever they might sit in a judicial character. Probably here and in the case of Pilate (John xix. 13), the former kind of seat is intended. See Smith's Diet. of Antiquities, under 'Sella.' See also some remarks on "the tribunal,—the indispensable symbol of the Roman judgment-seat," in the Edinburgh Review for Jan. 1847, p. 151." C. and H. vol. i. 450. 13. παρὰ τ. νόμον] Against the Mosaic law;—the exercise of which, as a 'religio licita,' was allowed to the Jews. 14.] Though

MSS authority is so strong against the οὖν, I have retained it, as also has Tischendorf. Its omission may be easily accounted for, from the copyists finding it unnecessary and seemingly out of place: but on no supposition can its insertion be rendered probable. It stands very appropriately here, referring to the complaint of the Jews, either as uttered by them, or perhaps recapitulated by Gallio:—'Ye have charged this man with lawless conduct.' 'If now this had really been so' κατὰ λόγον] See reff. We have the opposite παρὰ λόγον in 2 Mace. iv. 36. ἀν ἡνεσχ. ὑμ.] 'I should have borne with (patiently heard) you.' 15.] Ζητήματα has apparently been altered to ζήτημα to suit the sense, there being but one question before Gallio. But the plural expresses contempt: 'If it is questions,' &c.: as we should say, 'a parcel of questions.' See ch. xxiii. 29. 15. ὀνομάτων] c. g. Paul asserted Jesus to be the Christ, which the Jews denied. This to a Roman would be a question of names. τ. καθ' ὑμᾶς, with emphasis: see reff. So Lysias (ch. xxiii. 29) declined to decide Paul's case, and Festus (ch. xxv. 20) though he did not altogether put the enquiry by, wished to

s ver. 8 reff. ^s ἄρχισυνάγωγον ἔτυπτον ^c ἔμπροσθεν τοῦ ^c βήματος· καὶ ABD
 t = Matt. v. 24. οὐδὲν τούτων τῷ Γαλλίῳ ^u ἔμελεν. 18 Ὁ δὲ Παῦλος EGH
 vii. 48. 2 Cor. v. 10.
 u constr., here ἔτι ^v προσμένας ἡμέρας ^w ἱκανὰς, τοῖς ἀδελφοῖς ^x ὑποταξ-
 xii. 3. ἄμενος ^y ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα
 v absol., here καὶ Ἀκύλας, ^z κειράμενος ἐν Κεγχραεῖς τὴν κεφαλὴν·
 i. 3.
 v ch. ix. 28 reff. καὶ Ἀκύλας, ^z κειράμενος ἐν Κεγχραεῖς τὴν κεφαλὴν·
 x = Mark vi. 46. Luke ix. 61. 2 Cor. ii. 13. y ch. xv. 39 reff. z ch. viii. 32. 1 Cor. xi. 6 only.

cum Sosthenes d.—*τυπτ.* αὐτον 13.—*καὶ . . . ἐμελεν* om 96¹: for *ἐμ.*, *ἐμελλεν* G 38. 93. 95. 137. 177. 191. 192: *tunc Gallio fingeat cum non videre* d.—18. *ἐπιμένας* E. —*ἐπλευσεν* D¹ (*navigavit* d v): *ἐξεπλευσεν* E² (*enavigavit* e).—*rec τ.* (την om 95¹. 133) *κεφ. ἐν κεγχ.* (*corrñ of characteristic order*), with DEGH &c: txt AB 13. 180 v Thl².—*κεινχραις* D, *κεχραις* II all sah, *κεγχραις* 137: *ἐν κεγχ.* om æth.—*προσευχην* D¹:

judge it at Jerusalem, where he might have the counsel of those learned in the Jewish law.

17. πάντες] Apparently, all the mob, i.e. the Gentile population present. Sosthenes, as the ruler of the synagogue (*ἀρχ.* = either the ruler, or one of the rulers; perhaps he had succeeded Crispus), had been the chief of the complainant Jews, and therefore, on their cause being rejected, and themselves ignominiously dismissed, was roughly treated by the mob. From this, certainly the right explanation, has arisen the gloss οἱ Ἕλληνες. The other gloss, οἱ Ἰουδαῖοι, has sprung from the notion that this Sosthenes was the same person with the Sosthenes of 1 Cor. i. 1, a Christian and a companion of Paul. But, not to insist on the improbability of the party driven from the tribunal having beaten one of their antagonists in front of the tribunal,—*why did they not beat Paul himself?*—There is no ground for supposing the two persons to be the same, Sosthenes being no uncommon name. If they were, this man must have been converted afterwards: but he is not among those who accompanied Paul into Asia, either in ver. 18, or ch. xx. 4.—The carelessness of Gallio about the matter clearly seems to be a further instance of his contempt for the Jews, and indisposition to favour them or their persecution of Paul. Had this been otherwise meant, certainly *καὶ* would not have been the copula. ‘So little did the information against Paul prosper, that the informers themselves were beaten without interference of the judge.’ Meyer.

18.] It has been considered doubtful whether the words *κειρ. τ. κεφ. κ.τ.λ.* apply to Paul, the subject of the sentence, or to Aquila, the last subject. The former is held by Chrys., Theoph., Aug., Jer., Isid., Bed., Calv., Bez., Calov., Wolf., Olsh., Neand., De Wette, al.:—the latter by (Vulg.), Grot., Alberti, Kuinoel, Meyer, al., and recently Mr. Howson, vol. i. p. 453.—But I quite agree with Neander (Pfl. u. Leit. p. 348, note), that if we consider the matter carefully, there can be no doubt that

they can only apply to Paul. For, although this vow differed from that of the Nazarite, who shaved his hair at the end of his votive period, in the temple at Jerusalem, and burnt it with his burnt-offering (Num. vi. 1—21), Josephus gives us a description of a somewhat similar one, B. J. ii. 15. 1, τοὺς γὰρ ἢ νόσφ καταπονυμένους ἢ τισιν ἄλλαις ἀνάγκαις, ἔθος εὐχεσθαι πρὸ τριάκοντα ἡμερῶν ἥς ἀποδώσειν μέλλοιεν θυσίας, οἶνον τε ἀφίξεισθαι καὶ ξυρῆσθαι τὰς κόμας,—where it appears from ξυρῆσθαι (which, as Neander observes, if it applied to the end of the time, would be ξυρῆσθαι [or perhaps rather θυρῆσθαι]), that the hair was shaved thirty days before the sacrifice. At all events, no sacrifice could be offered any where but at Jerusalem: and every such vow would conclude with a sacrifice. Now we find, on comparing the subsequent course of Aquila with that of Paul,—that the former did not go up to Jerusalem, but remained at Ephesus (ver. 26): but that Paul hastened by Ephesus, having a special reason for keeping the feast then imminent at Jerusalem (δεῖ μὲ πάντως . . . , ver. 21). Again, it would be quite irrelevant to the purpose of Luke, to relate such a fact of one of Paul’s companions. That he should do so apologetically, to shew that the Ap. still countenanced conformity with the law, is a view which I cannot find justified by any features of this book: and it surely would be a very far-fetched apology, and one likely to escape the notice of many readers, seeing that Aquila would not appear as being under Paul’s influence, and even his conversion to the Gospel has not been related, but is left to be implied from ver. 26. Again, Meyer’s ground for referring *κειράμ.* to Aquila,—that his name is here placed after that of his wife,—is untenable, seeing that, for some reason, probably the superior character or office in the church, of Priscilla, the same arrangement is found (in the best MSS at ver. 26, and) at Rom. xvi. 3. 2 Tim. iv. 19. Lastly, the very form of the sentence is

^a εἶχεν γὰρ ^a εὐχὴν. ¹⁹ ^b κατήντησαν δὲ εἰς Ἔφεσον· ^a ch. xxi. 23.
κακείνους κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰςελθὼν εἰς τὴν on'y. εὐχ.
συναγωγὴν ^c διελέχθη τοῖς Ἰουδαίοις. ²⁰ ^d ἔρωτῶντων = Gen. xxxxi.
δὲ αὐτῶν ^e ἐπὶ πλείονα χρόνον μῆναι οὐκ ^f ἐπένευσεν, 13. See James
²¹ ἀλλὰ ^g ἀπειτάζατο αὐτοῖς εἰπὼν ^h Δεῖ με ⁱ πάντως τὴν v. 15. εἶχ.
ἐορτὴν τὴν ^k ἐρχομένην ^l ποιῆσαι ^m εἰς Ἱεροσόλυμα, πάλιν = Luk. xii.
e = ch. xlii. 31 refl. f here only. Prov. xxvi. 24. g ver. 18. h constr., v. aor., ch. iii. 21 al.
i = Luke iv. 23. ch. xxi. 22. xxviii. 4. Tobit xiv. 8.† k = ch. xlii. 44 (Paul). l Mac. iv. 28 (alex.).
l = Matt. xxvi. 18. Heb. xi. 23. Deut. xvi. 1 al. m ch. viii. 40 al.

orationem d.—19. rec κατήντησε (alteration to singular to suit κατέλιπεν below), with GH & vss Chr al: txt ABE 13. 40 d tol (and other lat mss) Syr sah ar-erp: κατα-
ντησας D-gr.—for κακείνους (και εκ. EH all Chr Thl¹ Oec),—και τω επιοντι σαββατω
εκεινους D (also aft εφ. ins τω επ. σαβ. 137 syr*).—κατελειπεν AGH 13. 122: ins ο
πανλος Syr sah: alii aliter.—for αυτου, εκει ADE 13. 40. 73 (alteration to more usual
word): txt BGH mss (nrly) ff.—εν τη συναγωγη 78.—διελεξατο AB 13 Thl² (corrto to
more usual form): txt EGH mss (nrly) Chr Thdrt (διηλ.). Thl¹ Oec: διελεγετο D al v
(not am) al.—20. for δε, τε D¹ Syr aeth.—αυτων om 137: αυτον D²G 31. 66. 98. 177
Thl².—rec μιν. παρ αυτοις (explanatory addn), with DEGH al & syr†: μιν. εκι
tol sah arm: παραμειναι αυτοις 25: txt AB 13. 15. 18. 36. 40. 73. 105. 180 v aeth.—
21. rec αλλ, with GH & Chr Thl²: txt ABDE all Thl¹ Oec.—for απετ. αυτοις επ.,
αποταξαμενος και ειπων ABDE (but απ. αυτοις E al Thl²) 13. 15. 18. 36. 40. 68. 69.
105. 180 al v aeth arm Thl²: αλλ αποτ. και om Syr ar-erp: txt GH & vss Chr Thl¹
Oec. (The varr have first arisen from the abbreviation of the sentence by the omn of
δει με &c below, in conseq of which it more easily admitted of the form αποταξαμενος
... ειπων ... ανηχθη. The corrtn then found its way into MSS (e. g., D) not having
the omn.)—δει ... ιεροσ. om ABE 13. 14¹. 15. 36. 69. 105. 180 v copt sah aeth arm
(see note): ins DGH &c demid syrr arr slav al Chr Thl Oec.—for την bef ερχ., ημεραν
D, solemnem diem festum d.—παλιν om D sah (this also belonged to the suiting the form

against a change of subject at κειράμενος. There are, from ver. 18 to 23 incl.,—a section forming a distinct narration, and complete in itself,—no less than *nine aorist participles, eight of which indisputably apply to Paul as the subject of the section:* leaving it hardly open to question that κειράμενος also must be referred to him.—There need be no enquiry *what danger* can have prompted such a vow on his part, when we recollect the catalogue given by him in 2 Cor. xi. Besides, he had, since his last visit to Jerusalem, been νόσφ καταπονούμενος (see Jos. above, note on ch. xvi. 6, and Prolegg. to Gal.): it is true, a considerable time ago, but this need not prevent our supposing that the vow may have been then made, to be paid on his next visit to Jerusalem. That he had not sooner paid it, is accounted for by his having been since that time under continual pressure of preaching and founding churches, and having finally been detained by special command at Corinth. That he was now so anxious to pay it (ver. 21), consists well with the supposition of its having been long delayed.

ἐν Κεγχρεαῖς] Κεγχρεαὶ κώμη κ. λιμὴν ἀπέχων τῆς πόλεως ὅσον ἐβδόμη-
κοντα στάδια. τούτῳ μὲν χρῶνται πρὸς
τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς
Ἰταλίας τῷ Λεχαίῳ. Strabo, viii. 380.
There was soon after a Christian church

there: see Rom. xvi. 1. 19. Ἔφεσον] Ephesus was the ancient capital of Ionia (Ptol. v. 2. 8), and at this time, of the Roman proconsular province of Asia,—on the Cayster, near the coast, between Smyrna and Miletus. It was famed for its commerce, but even more for its magnificent temple of Artemis (see ch. xiv. 24, note). See a full account of its situation and history, secular and Christian, in the Prolegg. to Eph.; and an interesting description, with plan, in Mr. Lewin's Life and Epistles of S. Paul, i. 344 ff.

αὐτοῦ] Perhaps this may be said proleptically, referring to his journey to Palestine (De Wette): but on account of the δὲ which follows, I should rather understand it to mean that the Jewish synagogue was (as sometimes the case, see Winer, RWB., 'Synagogen') *outside the town*, and that Prisc. and Aq. were left *in the town*.

διελέχθη, aor., referring to one, and a transient occasion: διελέγετο, imperf., ver. 4, of his long stay, and continual discourses in the Corinthian synagogue.

21.] The words from δεῖ τοι Ἱεροσόλ. can hardly be spurious. No imaginable reason can be assigned for their insertion (especially with the indistinct notice τὴν ἐορτ. τ. ἐρχομ., and the usual εἰς Ἱερ. The great varieties in the MSS which omit the words are, as De W. observes, also a powerful reason against that

h Matt. ii. 12. δὲ ἡ ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος, καὶ ὁ ἀν- ABD
 Heb. xi. 15. ἦχθη ἀπὸ τῆς Ἐφέσου, ²² καὶ ἡ κατελθὼν εἰς Καισάρειαν, EGH
 Exod. xxxiii. 27. Judg. xi. 30 (alex.). ἡ ἀναβάς καὶ ἡ ἀσπασάμενος τὴν ἐκκλησίαν ἡ κατέβη ἡ εἰς
 o ch. xiii. 13. Ἀντιόχειαν. ²³ καὶ ἡ ποιήσας χρόνον τινὰ ἡ ἐξῆλθεν,
 p ch. viii. 5 reff. ἡ διερχόμενος ἡ καθέξῃς τὴν Γαλατικὴν χώραν καὶ Φρυ-
 q absol., Luke, γίαν, ἡ ἐπιστηρίζων πάντας τοὺς μαθητάς.
 here only. John vii. 8, 10. xii. 20. Ezra vii. 6. Neh. vii. 6.
 r = ch. xxi. 7. xxv. 13. Exod. xviii. 7. s John ii. 12. ch. vii. 15. t = ch. xv. 33 reff.
 u absol., ch. xv. 40. xvi. 3, 40. xx. 1 al. v ch. xii. 10. xiii. 6. w ch. iii. 24 reff.†
 x ch. xiv. 22. xv. 32, 41 only †. (2 Kings i. 6.)

of the sentence to the *omn* of δει &c): ins ABE al v copt æth.—δε om ABDE 13. 20. 36. 40. 103 v copt sah æth (*part of the corn to suit the omn of δει &c*): ins GH &c syrr al Chr Thl¹ Oec: καὶ πάλιν demid Thl³.—bef ἀνηχθ. om καὶ (see above on αποτ.) ABD 15. 18. 81. 103. 105. 180 (not E, which is a strong argument for the genuineness of the rec, seeing that E omits δει &c) v sah arm al: txt EGH &c vss (ἀνηχθ. δε copt): (for ἀνηχθ. to ἀναβάς,—ακυλάν δὲ κατέλιπεν ἐν ἐφείσω· αὐτος γὰρ ἐν πλοίῳ ἀχθεῖς ἦλθεν εἰς καισαρείαν· ἀναβ. δε syr-marg: simly 97. 137): ἀπὸ τῆς 13.—22. κ. καταβάς 66¹. 100 al Chr-comm: ἐπλεῖ sah: add ο παυλος 31. 69 al.—καὶ ἀναβ. D.—for τὴν ἐκκλ., τοὺς ἀδελφούς 69.—23. κατέξῃς D: om 96. 142 sah arm.—κ. τὴν φρυγ. 177. 180.—στηρίζων AB 13 (the compound seeming unnecessary): txt DEGH (καὶ ἐπιστ. D 38) mss (nrly) Chr Thl Oec.—παντ. om 18. 25. 36. 68. 99. 105. 180 tol lat-mss Thl¹ s ins aft

omission), but their omission is easily accountable by the ἀναβάς below having been misunderstood, and its having been imagined that he did not go up to Jerusalem at this time. [I need hardly remind the veriest tiro in criticism, that such an omission from 'carelessness of scribes' (see Bloomf. edn. 9, in loc.) is out of the question, where, as here, no account can be given of such carelessness. Aug. 1856.]

τὴν ἑορτ. τ. ἐρχ.] WHAT FEAST?

(1) *Not the Passover*: for the ordinary duration of the 'mare clausum' was (Livy xxxvii. 9) till the vernal equinox. According to Vegetius, de Re Milit. iv. 39, 'ex die iii. Id. Novembr. usque in diem vi. Id. Martii, maria claudabantur.' And we are not at liberty to assume an exceptional case, such as sometimes occurred (Philo, Leg. ad Caium, p. 1019. Tacit. Ann. xii. 43. Plin. ii. 47). Hence, if the voyage from Corinth at all approached the length of that from Philippi to Jerusalem in ch. xx., xxi., he would have set sail at a time when it would have been hardly possible. (2) *Not the feast of Tabernacles*. For if it were, he must have sailed from Corinth in August or September. Now, as he stayed there something more than a year and a half, his sea-voyage from Bercea to Athens would in this case have been made in the depth of winter; which (especially as a choice of land or water was open to him) is impossible. (3) It remains, then, that the feast should have been *Pentecost*; at which Paul also visited Jerusalem, ch. xx. 16. (The above is the argument of Wieseler, Chron. d. Apostelgesch. pp. 48—50, who however allows too long for the voyage from Corinth, forgetting that from the seven weeks' voyage

of ch. xx. xxi. are to be taken seven days at Troas (xx. 6), seven at Tyre (xxi. 4), one at Ptolemais (xxi. 7), ἡμέραι πλείους at Cæsarea (xxi. 10),—in all certainly not less than three weeks.)—The Ap.'s promise of return was fulfilled ch. xix. 1 ff.

22. ἀναβάς.] *To Jerusalem*: for (1) it would be out of the question to suppose that Paul made the long detour by Cæsarea *only* to go up into the town from the beach, as supposed by most of those who omit δὲ ἡ . . . Ἱεροσ. in ver. 21, and salute the disciples,—and (2) the expression κατέβη εἰς Ἀντ., which suits a journey from Jerusalem (ch. xi. 27), would not apply to one from Cæsarea.

ἀσπ. τ. ἐκκλ.] The payment of his vow is not mentioned, partly because it is understood from the mere mention of the vow itself, ver. 18,—partly, perhaps, because it was privately done, and with no view to attract notice as in ch. xxi.

23.] PAUL'S VISIT TO THE CHURCHES IN GALATIA AND PHRYGIA.—Either (1) Galatia is here a general term including Lycaonia, and Paul went by Derbe, Lystra, Iconium, &c. as before in ch. xvi., or (2) he did not visit Lycaonia this time, but went through Cappadocia: to which also the words διελθόντα τὰ ἀνωτερικά μέρη (ch. xix. 1) seem to point, ἡ ἄνω Ἀσία being the country east of the Halys. We find Christian churches in Cappadocia, 1 Pet. i. 1. On this journey, as connected with the state of the Galatian churches, see Prolegg. to Gal.—καθεξῇς implies taking the churches in order;—regularly visiting them, each as they lay in his route.—One work accomplished by him in this journey was the ordaining (but appa-

24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς
 γ τῷ γένει, ἀνὴρ ^z λόγιος, ^a κατήντησεν ^a εἰς Ἐφεσον,
^b δυνατὸς ὢν ἐν ταῖς ^c γραφαῖς. 25 ^d οὗτος ἦν ^e κατηχη-
 μένος τὴν ^f ὁδὸν τοῦ ⁱ κυρίου, καὶ ^g ζέων τῷ ^g πνεύματι
 ἐλάλει καὶ ἐδίδασκεν ^h ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ,
ⁱ ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. 26 ^j οὗτός τε
 ἤρξατο ^k παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες
 ἐξ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας ^l προσελάβοντο αὐτὸν,
 h Matt. ii. 8 al. i ch. xix. 15 reff. j ch. ix. 20 reff. k ch. ix. 27 reff. l = ch. xvii. 5. 2 Macc. viii. 1.

μαθ. 42. 57.—24. for απολ., απολλωνιος (aft onom. D al) D: απελλης 15. 180 scholl copt arm.—γενει αλ. (omg τω) D.—25. ος ην κατ. εν τη πατριδι τον λογον του (om B al Thl¹) κυρ. D (τον λογον also 36. 69. 180 al).—for κυρ., χριστου 34: του ιησ. lect 5 copt syr.—απελαλει D: eloquebatur d: ελαλει δε B.—rec του κυριου (see notes. The varn in the art is no argument (as De Wette) agst the genuineness of the readg: the constant omn of artt aft prepp might easily lead to this: thus we have it omitted also bef κυριου), with GH &c Chr Thl¹ Oec: txt ABDE 13. 36. 38. 40. 69. 73. 137 v syrr copt sah æth arm ar-erp slav Thl² Aug: τ. χριστου 33: κυριου 137. 177.—26. τε om D-gr H sah.—τη om D¹.—και ακουσ. D¹ vss.—αυτου om 96. 142.—rec ακ. κ. πρ., (alteration of characteristic order, cf Rom. xvi. 3, 2 Tim. iv. 19), with DGH &c vss ff:

rently not collecting) a contribution for the poor saints at Jerusalem: see 1 Cor. xvi. 1.—Timotheus and Erastus probably accompanied him, see ch. xix. 22. 2 Cor. i. 1, and Gaius and Aristarchus, ch. xix. 29; and perhaps Titus, 2 Cor. xii. 18 al. (and Sosthenes? (1 Cor. i. 1), but see on ver. 17.)

24—28.] APOLLOS AT EPHEBUS, AND IN ACHAIA. Ἀπολλῶς] abbreviated from Ἀπολλώνιος: see var. read.

Ἀλεξανδρεὺς] Alexandria was the great seat of the Hellenistic language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX version of the O. T. was made there under the Ptolemies. There took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief, which was destined to enter so widely, for good and for evil, into the minds and writings of Christians. We see in the providential calling of Apollos to the ministry, an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel.

λόγιος] either (1) *learned*, as Philo, Vit. Mos. i. 5, Αἰγυπτίων οἱ λόγοι, and Jos. B. J. vi. 5. 3, who distinguishes, in the interpretation of the omens preceding the siege, οἱ ἰδιῶται from οἱ λόγοι,—or (2) *eloquent*; so Jos. Antt. xvii. 6. 2 calls Judas and Matthias, Ἰουδαίων λογιώτατοι and πατριῶν ἐξηγηταὶ νόμων. The etymologists make the former the ancient,—the latter a subsequent meaning. So Thom. Mag.: λογίους

τοὺς πολυίστορας οἱ ἀρχαῖοι Ἀττικίζοντες, ὡς καὶ Ἡρόδοτος; λογίους δὲ τοὺς διαλεκτικούς οἱ ὕστερον. The latter meaning is most appropriate here, both because the peculiar kind of learning implied by λόγιος would not be likely to be predicated of Apollos,—and because the subsequent words, δυνατὸς ἐν τ. γραφαῖς, sufficiently indicate his *learning*, and in what it lay. [See on λόγιος as applied to Papias by Eusebius, prolegg. to Matt. vol. I. edn. 2.]

25.] Apollos had received (from his youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the Baptist: doubtless from some disciple of John: but more than this he knew not. The *doctrines* of the Cross,—the Resurrection,—the outpouring of the Spirit,—these were unknown to him: but more particularly (from the words ἐπιστ. μόνον τὸ βάπτ. τ. Ἰωάν.) the *latter*, as connected with Christian baptism: see further on ch. xix. 2, 3.—The mistake of supposing that he *did not know Jesus to be the Messiah*, has arisen from the description of his subsequent work at Corinth, ver. 28, but by no means follows from it: *this he did before*, but not so completely. The same mistake has led to the alteration of Ἰησοῦ into the κυρίου of the rec., it having been well imagined that he could not teach ἀκριβῶς τὰ π. τοῦ Ἰησοῦ if he did not know him to be the Messiah: whereas by these words is imported that he knew and taught accurately the *facts* respecting Jesus, but of the *consequences* of that which he taught, of all which may be summed up in the doctrine of Christian baptism, he had no idea.

ἐπιστ. μόνον] Meyer well remarks, that it is not meant that he was absolutely

m ch. xxiii. 15, 20. xxiv. 22 only.
 n ch. xi. 4 refl.
 o Matt. xxii. 149. Ps. xxiv. 4 (plur.).
 p Luke ii. 15, ch. ix. 28.
 q here only t.
 r Wisd. xiv. 18.
 s Luke viii. 40, ch. ii. 41 al.
 t Luke only.
 2 Mace. iii. 9.
 s absol., Luke xii. 51 refl.
 ch. ix. 39.
 t here only.
 μέγα συμβάλλεται εἰς τὸ μανθάνειν, Xen. Cyr. i. 2. 8. u ch. xv. 5 refl. v ch. xiii. 43 refl. w Luke xxiii. 10 only. Josh. vi. 7 (or 8).
 x here only t. y ch. vi. 37. xviii. 28 only t. z = Heb. vi. 17 t. (Isa. xxxvii. 26.) a ch. xvii. 2 refl.
 b constr., Matt. xviii. 13. ch. iv. 5 al. fr. c Matt. xiii. 4. Ezek. ix. 8. d ch. xviii. 23 refl. e here only t. ἡ αὐτὴ Ἀσίη, Herod. i. 95 and al. See Weist.

καὶ ^m ἀκριβέστερον αὐτῶ ⁿ ἐξέθεντο τὴν ^o ὁδόν. ²⁷ βουλο-
 μένου δὲ αὐτοῦ ^p διελθεῖν εἰς τὴν Ἀχαΐαν ^q προτρεψάμενοι
 οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ^r ἀποδεξασθαι αὐτόν.
 ὃς ^s παραγενόμενος ^t συνεβάλετο πολὺ τοῖς ^u πεπιστευ-
 κόσιν διὰ τῆς ^v χάριτος. ²⁸ ^w ἐυτόνως γὰρ τοῖς Ἰουδαίοις
^x διακατηλέγχετο ^y δημοσίᾳ ^z ἐπιδεικνὺς διὰ τῶν ^a γραφῶν
 εἶναι τὸν χριστὸν Ἰησοῦν.

ABD
EGH

XIX. ¹ ^b Ἐγένετο δὲ ^c ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν
 Κορίνθῳ, Παῦλον ^d διελθόντα τὰ ^e ἄνωτερικὰ μέρη ἔλθειν

txt ABE 13 v copt aeth.—αὐτω om 38.—ἐξέθεντο D: -θετο H: εδειξαν sah.—rec την
 του θ. οδ., with GH &c al Chr al: την οδ. του θεου AB 13. 40. 42. 57. 73. 97. 137. 180
 lect 12 arm Thl²: τ. οδ. τ. κυριου E 36. 177 v Syr arr slav: τον λογον του κυρ.
 66¹. 98-marg 105 lect 58: *scripturas domini* Cassiod (*all these, as shewn by the*
varr, are supplementary emendations of the simple τ. οδον): txt D (so Tisch also).—
 for βουλ., καλουμένου 33. 34: φοβουμ. 137.—εις om 47. 104. 105. 137.—πεμφαμένοι 23:
 προτρεψ. al.—27. συνεβάλλετο Δ (D-gr) 57. 99 Thl¹: συνελαβετο 30. 133: συνεβαλε
 34.—ῥια τ. χαρ. om (D see below) 137 v (not tol) syr Bas-sel Aug al.—D syr-marg read
 the ver thus: εν δε τ η εφεσω επιδιμουντες τινες κορινθιοι κα ακουσαντες αυτον παρ-
 εκαλον διελθειν συν αυτοις εις την πατριδα αυτων συνκατανευσαντες δε αυτον οι
 εφεσιοι εγραψαν τοις εν κορινθω μαθηταις οπως αποδεξωνται τον ανδρα ος επιδημησας
 εις την αχαιαν (εις τ. αχ. also aft παραγεν. 137 syr⁸, also εν τ. αχ. lect 12) πολυ (-λυν
 D¹) συνεβαλλετο εν ταις εκκλησιαις.—28. συντονως 13.—κατηλεγχετο E: διακατηλεγετο
 15: διελεγετο 73 al: διακατηγγελετο lect 58.—aft δημοσ. add και κατ οικον E Bed-gr.
 —διαλεγόμενος και επιδ. D 137.—τον ιησ. ειναι χριστον D vss: τον om E (alii aliter).
 CHAP. XIX. 1. εγεν. δε om 64.—απολλων A²G 40: απελλην 180: απολλω 2. 96.
 100.—εις κορινθον 73.—ανατολικά 25. 26. 96 Thl¹.—κατελθειν AE 13. 14¹. 15. 40.
 69. 73. 76. 105. 163 Jer.—for εγενετο το ελθειν, D syr-marg have θελοντος δε του
 παυλου κατα την ιδιαν βουλην πορευεσθαι εις ιεροσολυμα, ειπεν αυτω το πνευμα
 υποστρεφειν εις την ασιαν ελθων δε τα αν. μ. ερχεται.—rec ευρων, omg te in
 ver 2 (*alteration to simplify constr and get rid of the characteristic τε*), with (D)E
 (ευρον)GH &c vss ff: txt AB 13. 15. 36. 105. 163. 180 (copt) v Fulg: add εκει sah

ignorant of the fact of there *being such a thing* as Christian baptism, but ignorant of its being any thing different from that of John: he knew, or recognized in baptism only that which the bapt. of John was: a sign of repentance.

26. ἀκριβέ-
 στερον] The former accuracy was only in *facts*: this is the still more expanded accuracy of *doctrine*. That was merely τὰ περὶ τοῦ Ἰησοῦ, as He lived and ministered on earth: this included also the promise of the Spirit, and its performance.

27. προτρεψάμενοι] probably Priscilla and Aquila principally. It may have been from their account of the Cor. church, that he was desirous to go to Achaia. After προτρεψ. not Apollos, but the disciples (at Corinth) must be understood as an *object*. Otherwise αὐτόν would have been expressed. So the remarkable reading of D. συνεβ.] *contulit*, Vulg. 'contributed,' to their help. διὰ τῆς χάριτος] Bengel, Olsh., Meyer, and others join these words with συνεβάλετο, and un-

derstand them 'by the grace of God which was in him.' But this, from their position, is very unnatural; and hardly less so from the διὰ, whereas such a sense would rather require τῇ χάριτι. In the only other two places where the expression occurs, it refers (1) to the electing grace of God, Gal. i. 15, (2) to the grace assisting believers to His service, Heb. xii. 28. So that I adopt the more natural rendering of the E. V., 'those who had believed through grace.' "The γάρ should be noticed. His coming was a valuable assistance to the Christians against the Jews, in the controversies which had doubtless been going on since Paul's departure." C. and H. ii. p. 8. 28.] διακατηλέγχετο, 'argued down,' as we say, 'proved it in their teeth:' and then the διὰ gives the sense of *continuity*,—that this was not done once or twice, but continuously.

CHAP. XIX. 1—40.] ARRIVAL, RESIDENCE, AND ACTS OF PAUL AT EPHESUS.

1. τὰ ἄνωτερικὰ μέρη] By this

εἰς Ἐφεσον καὶ εὗρεῖν τινὰς μαθητὰς, ² εἶπέν τε πρὸς αὐτοὺς ^f Εἰ πνεῦμα ἅγιον ^g ἐλάβετε ^h πιστεύσαντες ; ⁱ οἱ δὲ πρὸς αὐτὸν ^k Ἄλλ' ^l οὐδὲ ^m εἰ πνεῦμα ἅγιόν ἐστιν ἡκούσαμεν. ³ εἶπέν τε ⁿ Εἰς τί οὖν ἐβαπτίσθητε ; οἱ δὲ εἶπαν ⁿ Εἰς τὸ Ἰωάννου βάπτισμα. ⁴ εἶπεν δὲ Παῦλος Ἰωάννης μὲν ^o ἐβάπτισεν ^o βάπτισμα ^p μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον ^q μετ' αὐτὸν ^r ἵνα ^s πιστεύσωσιν, ^t τουτέστιν

f Luke xxi. 49. ch. i. 6, vii. 1. 3 Kings i. 27. g John vii. 39 al. ch. viii. 15 al. h Rom. xiii. 11. i 1 Cor. iii. 5. xv. 2. j ellips., ch. ix. 5 al. k Luke xxiii. 15. l 1 Cor. iii. 2. iv. 3. m = ch. x. 18 al. John ix. 25. n Matt. xxviii. 19 al. ch. viii. 16. o constr., Luke vii. 29. p Mark i. 4. Luke iii. 3. ch. xiii. 24 only. q w. person, Acts only. ch. v. 37. vii. 5. xiii. 25 (Paul). r w. λέγω, here only. See Matt. xii. 16 al. arrangement of words, Gal. ii. 10 refl. s w. εἰς, John i. 12 &c. al. fr. t ch. i. 19. Rom. vii. 18. ix. 8. Philem. 12. Heb. ii. 14 al. 1 Pet. iii. 20.

—2. τε see above.—aft πιστ. add καὶ βαπτισθέντες sah.—rec οἱ δὲ εἶπον, with GH &c : εἶπαν 98. 101. 126 lect 1 Chr: txt ABDE 13. 40. 73. 137 syr am tol Jer.—ἀλλ' οὐδὲ (corr οὐδ' εἰ) πν. αγ. λαμβανουσιν τινες ηκουσαμεν D (sah): *accipiunt et quidam* d.—οὐδ' ABD²: txt (D¹)EGH mss (appy).—3. εἰπ. δε D 133 lect 58: ο δε εἰπ. AE 13. 73 al lect 12 v copt Jer: txt B(e sil)GH most mss vss Chr al.—rec add προς αυτους, with GH al Chr al: om ABDE 13. 18. 36. 68. 69. 73. 105. 113. 137. 163. 180 v syr arm: αυτοις 40 lect 12 Thl².—rec εἶπον (*more usual form*), with GH &c Chr al: ελεγον D: txt ABE al.—εις του ιωαν. β. 96.—4. for δε, τε H 192 aeth Thl¹.—ο π. D 180 lect 58.—aft ιωαν. om μεν (*erased because there is no δε to correspond*) ABD 15. 18. 40. 69. 105. 180 v sah: ins EGH most mss syrr copt arr slav Chr Thl Oec al.—παντι τω λαω 5. 8 arm.—rec τον χριστον ιησ. (τον χρ. D) (*χρ. seems to have come from the margin, and thus to have been variously placed*): txt ABE 25. 40 v copt aeth syr Jer Fulg al (τον

name were known, the eastern parts of Asia Minor, beyond the river Halys, or, in comparison with Ephesus, in the direction of that river. So Herodotus, speaking as a Halicarnassian, calls even the neighbourhood of Sardis τὰ ἄνω τῆς Ἀσίας, i. 177; including in the term, however, many of the inland districts, Assyria, Babylonia, &c. So that the reading ἀνατολικὰ is a good gloss.

τινας μαθητὰς] These seem to have been in the same situation as Apollos, see on ch. xviii. 25. They cannot have been mere disciples of John, on account of πιστεύσαντες, which can bear no meaning than that of believing on the Lord Jesus: but they had received only John's baptism, and had had no proof of the descent of the Holy Spirit, nor knowledge of His gifts.

2. ἐλάβ. πιστεύσ.] The aorists should be faithfully rendered: not as E. V. 'Have ye received the Holy Ghost since ye believed?' but 'Did ye receive the Holy Ghost when ye became (not, when ye had become: cf. προσεζήμενοι εἶπαν, ch. i. 24, and Winer, § 46, 9. Anm. 1, also note on ver. 29) believers?' i. e. 'on your becoming believers, had ye the gifts of the Spirit conferred on you?'—as in ch. viii. 16, 17. This is both grammatically necessary (see also Rom. xiii. 11, ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν), and absolutely demanded by the sense; the enquiry being, not as to any reception of the Holy Ghost during the period since their baptism, but as to one simultaneous with their first reception into the church:

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and their not having then received Him is accounted for by the deficiency of their baptism.

ἀλλ' οὐδέ] 'On the contrary, not even...' ἡκούσαμεν] Here again, not, 'we have not heard,' which would involve an absurdity: 'nam neque Moisen neque Johannem Baptistam sequi potuissent' (Bengel);—but 'we did not hear,' at the time of our conversion:—Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit,—our baptism was not followed by any imparting of His gifts: 'we did not so much as hear Him mentioned.' Tiros only will find an objection to this rendering in ἐστίν (*expecting ἦν*): the present is commonly used after the aorist of declarative verbs or verbs of sense, in the clause which contains the matter declared, seen, or heard: the action being transferred *pro tempore* to the time spoken of. See John i. 40, ἦλθαν καὶ εἶδαν ποῦ μένει,—and refl.

3.] Paul's question establishes the above rendering, 'to what then (οὖν, if ye did not so much as hear of the Holy Ghost at your first believing) were ye baptized?' If the question and answer in ver. 2 regarded, as in E. V., the whole interval since their conversion, this enquiry would have been more naturally expressed in the perfect. See Gal. iii. 27, where there is the same necessity of preserving the historical sense of the aorists.

εἰς τί] 'unto (with a view to, as introductory to) what profession?' They an-

O

u ch. viii. 17 al. εἰς τὸν Ἰησοῦν. ⁵ ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ABD
 v here only. ὄνομα τοῦ κυρίου Ἰησοῦ. ⁶ καὶ ^u ἐπιθέντος αὐτοῖς τοῦ EGH
 (see Rev. xi. 11.) Εὐκ.
 ii. 2.
 w ch. ii. 17, 18. Παύλου χεῖρας ^v ἦλθεν τὸ ^v πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς,
 from Joel iii. 28. of his-
 torical fact,
 here first.
 x = ch. ii. 41 ἅλalon τε γλώσσαις καὶ ^w ἐπροφήτευσον. ⁷ ἦσαν δὲ οἱ
 al. fr. πάντες ἄνδρες ^x ὥς ἐκαδύο. ⁸ εἰσελθὼν δὲ εἰς τὴν
 y ch. ix. 27 συναγωγὴν ^y ἐπαρρήσιάζετο ^z ἐπὶ μῆνας τρεῖς ^a διαλεγό-
 ref. μενος καὶ ^b πείθων τὰ περὶ τῆς ^c βασιλείας τοῦ θεοῦ.
 z ch. xiii. 31
 ref.
 a ch. xvii. 2.
 x x, 7 al. b ch. xviii. 4. c ch. viii. 12. xx. 25. xxviii. 31 only. Luke and Mark passim.

ιν χν 105 lect 12 d sah arm).—5. ακουσ. δε τουτο D (vss).—aft ιησ. ins του (om D¹ lect 58) χριστου (χρ. also 64. 137 vss Jer Ambr) εις αφεισιν αμαρτιων D syr* (and Jer in ver 4): invocata trinitate Cassiodor.—6. rec τας χειρας, with EG &c Chr al: txt ABD (χειρα, and bef του π.) H 65. 100. 126 al.—for ηλθ., ευθεις επεπισεν D Jer (ειθ. ins tol lat-mss).—επ αυτοις D¹ lect 58.—for τε, δε D al copt sah.—rec ποιεσητ., with E &c: txt ABD 180.—7. for δεκαδυο, δωδεκα ABDE 13. 31. 36. 40. 69. 105. 137. 180 lect 12 Chr-ms Thl² (corr to more usual form): txt GH most mss Chr Thl¹ Oec.—8. εισελθ. δε ο πανυος D al vss: δε om 192.—εν δυναμει μεγαλη επαρρ. D syr-marg: -ασατο E-gr.—επι om 180.—ημερας τρ. 66². 98-marg.—τα om BD lect 12 most vss (appy) (as unnecessary: see a simr omn at ch viii. 12): txt AEGH &c Chr (txt) al.—

swer, 'unto (that indicated by) the baptism of John,' viz.: repentance, and the believing on Jesus, then to come, but now (see ch. xviii. 25, note) the object of our faith.

4. εἰς τ. ἐρχ. . . ἵνα π.] This peculiar inversion of words occurs again, Gal. ii. 10, μόνον τῶν πτωχῶν ἵνα μνημονώμεν,—and seems to mark the hand of Paul. ἵνα does not give (as Meyer) the mere purpose of his baptism (saying that he baptized in order that . . .), but combines, as in similar uses, of προσεύχομαι ἵνα and the like, the purport and purpose together: 'He commanded them that they should (purport)—and he spoke to them, that they might (purpose).' See this discussed in note on 1 Cor. xiv. 13.

5.] Two singular perversions of this verse have occurred: (1) the Anabaptists use it to authorize the repetition of Christian baptism, whereas it is not *Christian baptism* which was repeated, seeing that John's baptism was *not such*, but only the baptism which they now for the first time received; and (2) Beza, Calixtus, Calov., Suicer, Glass., Buddeus, Wolf, and al., wishing to wrest this weapon out of the hands of the Anabaptists, oddly enough suppose this verse to belong still to Paul's discourse, and to mean, 'and the people when they heard him (John), were baptized into the name of the Lord Jesus.' This obviously is contrary to fact, historically: and would leave our present narrative in a singular state: for Paul, having treated their baptism as *insufficient*, would thus proceed on it to impose his hands, as if it were *sufficient*.

εἰς τὸ ὄν. τ. κυρ. Ἰησοῦ] Two questions arise here: (1) Was it the ordinary practice to rebaptize those who had been baptized either by John or by the

disciples (John iv. 1) before baptism became, by the effusion of the Holy Spirit, λουτρὸν παλιγγενεσίας? This we cannot definitely answer. That it was sometimes done, this incident shews: but in all probability, in the cases of the majority of the original disciples, the greater baptism by the Holy Ghost and fire on the day of Pentecost superseded the outward form or sign. The Apostles themselves received only this baptism (besides probably that of John): and most likely the same was the case with the original believers. But of the three thousand who were added on the day of Pentecost, very many must have been already baptized by John; and all were rebaptized without enquiry. (2) What conclusion can we deduce from this verse respecting the use or otherwise of baptism in the name of the Father, and the Son, and the Holy Ghost, in the apostolic period? The only answer must be, that at that early time we have no indication of set formulæ in the administration of either sacrament. Such formulæ arose of necessity, when precision in formal statement of doctrine became an absolute necessity in the church: and the materials for them were found ready in the word of God, who has graciously provided for all necessities of His church in all time. But, in matter of fact, such a baptism as this was a baptism into the name of the Father, Son, and Holy Ghost. As Jews, these men were already servants of the living God—and by putting on the Son, they received in a new and more gracious sense the Father also. And in the sequel of their baptism, the imposition of hands, they sensibly became recipients of God the Holy Ghost. Where such manifestations were present, the form

⁹ ὥς δέ τινες ^d ἐσκληρύνοντο καὶ ^e ἠπείθουν ^f κακο-
 γούντες τὴν ^g ὁδὸν ^h ἐνώπιον τοῦ πλήθους, ⁱ ἀποστάς ἀπ'
 αὐτῶν ^k ἀφώρισεν τοὺς μαθητάς, ^l καθ' ἡμέραν ^a διαλε-
 γόμενος ἐν τῇ ^m σχολῇ Τυράννου. ¹⁰ τοῦτο δὲ ἐγένετο
ⁿ ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς ^o κατοικοῦντας τὴν
 Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
 Ἕλληνας. ¹¹ ^p δυνάμεις τε οὐ τὰς ^q τυχούσας ἐποίει ὁ
 θεὸς ^r διὰ τῶν χειρῶν Παύλου, ¹² ὥστε καὶ ἐπὶ τοὺς
 ἀσθενοῦντας ^s ἀποφέρεισθαι ἀπὸ τοῦ ^t χρωτὸς αὐτοῦ
^u σουδάρια ἢ ^v σιμικίνθια καὶ ^w ἀπαλλάσσεσθαι ἀπ' αὐτῶν
 τὰς νόσους τὰ τε ^x πνεύματα τὰ ^y πονηρὰ ^z ἐκπορεύεσθαι.

²², ch. ii. 22. Gal. iii. 5. q = ch. xxviii. 2 only. 3 Macc. iii. 7. μικρὰ καὶ τὰς τυχούσας πρόξει,
 Polyb. i. 23. 6. οὐ τ. τυχούσας ἀπορίαν. id. i. 42. 12. οὐχ ὁ τυχὼν ἀνὴρ (said of Moses). Longin. de Subl.
 § 9. r Mark vi. 2 al. ch. v. 12. xiv. 3. 2 Chron. xxiv. 14. s Mark xv. 1. Luke xvi. 22
 (eis). Hos x. 6. w. ἐπὶ. Rev. xxi. 10. t here only. Exod. xxiv. 29, 30 (alex.). u Luke xix.
 20. John xi. 44. xx. 7 only t. v here only t. w = here only. constr., Xen. Anab. vii. 1. 4. y = Matt. xvii. 21
 only. (Mark vii. 19.)

9. τινες μὲν οὖν αὐτῶν D: ὡς δὲ τινες τῶν ἐθνῶν τότε 137.—τ. οὐ. τοῦ κυρίου E 31
 v slav-ed: τοῦ θεοῦ 5. 8. 73 Syr ar-erp: της πιστεως ar-pol.—παντος τ. πλ. 4. 66^a. 80.
 98. 100. 192.—τ. πληθ. τῶν ἐθνῶν DE 100 Syr ar-erp syr*.—τοτε αποστασ ο παυλος
 D Syr ar-erp syr*.—αφορισεν H al: εχωρησε 73.—το καθ. ημ. D.—rec aft τυραννου
 (-ννιον D-gr 3. 95¹) ins τινος (see ch x. 22, xiii. 15, xvii. 34, where D also inserts τις),
 with D (add απο ωρας ε. εως δεκατης D 137 syr*) EGH &c vss Chr Thl Oec: om AB
 27. 29. 81 al tol lat-mss copt sah.—10. for ὡστε το ελλ.,—εως (ita ut d, usque quo e syr)
 παντες οι κατοικουντες τ. α. ηκουσαν τους λογους τ. κυρ. ιουδαιοι κ. ελληνεις D¹.—
 rec aft κυρ. ins ιησ. with G &c ar-pol slav (verbum Dei aeth) Chr Thl Oec: txt ABDEH
 13. 15. 18. 27. 29. 36. 40. 68. 69. 73. 105. 137. 177¹. 180 v syrr ar-erp copt sah arm
 al vss.—11. δε D¹-gr 38 copt syr Thl¹.—ο θεος εποιει ABDE 13. 31. 68. 105. 180 am
 demid sah arm Thl² (corrū of order): txt GH most mss v syrr copt aeth al Chr Thl¹ Oec.
 —12. rec επιφερεσθαι (prob corrū to suil επι τ. ασθ.: see note), with DGH &c Chr al:
 txt ABE 13. 15. 18. 25. 27. 29. 40. 68. 69. 73. 103. 105. 180 al v (deferrentur) all: περιφ.
 96. 142.—for απο, και 142.—η και D-gr arm: και 7. 68. 104. 105 al Cyr jer Thl².—τα
 (2nd) om D.—rec εξοχεσθαι (more usual word for the going out of evil spirits, see
 Luke iv. 35, 36, 41, viii. 2, 29, 33 al, ch viii. 7, xvi. 18), with GH &c Chr Thl Oec:
 txt ABDE 13. 15. 18. 40. 68. 69. 73. 103. 105. 133. 137. 142. 180 al.—rec add απ
 αυτων (supplementary insertion), with GH &c (above) sah (εξ αυ.): om ABDE al (nearly

of words might be wanting; but with us, who have them not, it is necessary and imperative. Mr. Howson regards (i. 471; ii. 11) our ver. 2, ἀλλ' οὐδὲ εἰ πν. ἄγ. ἐστὶν ἡκούσαμεν, as indicative that the name of the Holy Ghost was used in the baptismal formula. But the inference seems to me insecure.

6.] See ch. viii. 17; x. 46, and note on ch. ii. 4: and on ἐπροφ., ch. xi. 27, note.

7.] οἱ πάντ., 'in all.' So Herod. vii. 4, βασιλεύσαντα τὰ πάντα ἔτια ἔξ τε κ. τρήκοντα: Thuc. v. 120, πεσόντων δὲ τῶν πάντων πολλῶν. See Kühner, § 489 e.

9.] Probably the school of Tyr. was a private synagogue (called Beth Midrasch by the Jews), where he might assemble the believing Jews quietly, and also invite the attendance of Gentiles to hear the word. But it is also possible that, as commonly supposed, Tyr. may have been a Gentile sophist. The name occurs as a proper name, 2 Macc. iv. 40,—and with τινος. 10. ἔτη δύο]

We cannot derive any certain estimate of Paul's stay in Eph. from these words,—even if we add the three months of ver. 8,—for vv. 21, 22 admit of an interval after the expiration of the two years and three months. And his own expression, ch. xx. 31, τριετιαν, implies that it was longer than from this chapter would at first sight appear. He probably (compare his announced intention, 1 Cor. xvi. 8, with his expectation of meeting Titus at Troas, 2 Cor. ii. 12, which shews that he was not far off the time previously arranged) left Ephesus about or soon after the third Pentecost after that which he kept in Jerusalem. See Prolegg. to 1 Cor.

πάντας τ. κατ.] Hyperbolic:—all had the opportunity, and probably some of every considerable town availed themselves of it. To this long teaching of Paul the seven churches of Asia owe their establishment. II. οὐ τὰς τυχ.] See reff. 'miracles

z ch. ix. 29 reff. ¹³ ἔπεχ^z ἐρήσαν δέ τινες καὶ τῶν ^a περιερχομένων Ἰου- ABD
 a = here only. ^b δαίων ^b ἑξορκιστῶν ^c ὀνομάζων ^c ἐπὶ τοὺς ^d ἔχοντας τὰ EGH
 Xen. (Econ. ^e πνεύματα τὰ πονηρὰ τὸ ^e ὄνομα τοῦ κυρίου Ἰησοῦ, λέ-
 z. iv. ch. ^f γοντες ^f Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος ἱ κηρύσ-
 xxviii. 13. ^g ἦσαν δέ τινες Σκεῦα Ἰουδαίου ^g ἀρχιερέως ἐπὶ τὰ
 1 Tim. v. 13. ^h υἱοὶ οἱ τοῦτο ^h ποιοῦντες. ¹⁵ ἀποκριθὲν δὲ τὸ πνεῦμα τὸ
 Heb. xi. 37.) ⁱ κατέπεσε. ⁱ Jos. Antt.
 h here only. ^j κατέπεσε. ^j Jos. Antt.
 v. 27. ἑξορκίζω, Gen. xxiv. 3. ^k f ch. viii. 5 reff.
 Luke i. 10, 20. Jer. xxxiii. 20. ^l e (and constr.) Mark v. 7 only. ^l ἐνορκίζω, 1 Thess.
 c here only. ^m d = ch. xvi. 16. John vii. 20 al. ^m g = here only. ^m h constr. (without of)

as above) v syrr ar-erp copt arm.—13. rec aft τινες, for καὶ, απο, with G (καὶ απο H all v arm syr) &c copt al Chr Thl¹ Oec: εκ D 43: καὶ εκ 31² (the καὶ has been omid either as unnecessary, or perhaps, as Meyer, because it seemed unworthy of Paul to couple him with these: then the απο or εκ inserted, to define the gen more exactly. The genuineness of καὶ and spuriousness of the prepp is shewn by the readings καὶ απο and καὶ εκ): txt ABE (H above) all Syr.—rec ορκίζωμεν (alteration to suit the plurals preceding), with GH (ἐξορ. 15. 18. 27. 36. 66². 69. 78. 180) vss Chr Thl¹ Oec: txt AB (ζωμιν? Bentl) DE 13. 25. 33. 35. 40. 73 al v copt al Cassiod: ἐξορκίζω 105.—δια τ. ιησ. 8: τ. θεον 137: το ονομα του κυριου ιησ. 100.—rec ο παυλ., with B(e sil)G &c Thl¹ Oec: txt ADEH 13. 40. 96. 98. 106. 133. 177. 180 Chr.—14. τινος B(D)E-gr 36. 180 al Bed-gr v (sixt) demid Syr copt (alteration, τινες not appearing to the copyist to agree with the definite επτα): txt AGH mss (nrly) e v all Chr Thl¹ Oec (some vss om).—rec υιοι σκ., with (D)GH al vss Chr al (corrū of order): txt ABE 14¹. 15. 18. 40 (all appy) v arm (sah): om 13. 31. 180.—σκενια A.—ιουδαιοι G.—οι om (originally perhaps owing to οι of υιοι preceding) AB 13. 14¹. 15. 18. 180 al Syr): ου 137.—D syr-marg read the ver thus: εν ος και υιοι (add επτα syr-marg) σκενα τινος ιερεως ηθελησαν το αυτο ποιησαι· εθος ειχαν τους τολουτους εξορκιζειν· και εισελθοντες προς τον δαιμονιζομενον ηρξαντο επικαλεισθαι το ονομα λεγοντες παραγγελλομεν σοι εν ιησου ον παυλος κηρυσσει εξελθειν (εξελθ. κηρυσσει D¹).—15. αποκρ. δε ποτε 137.—τοτε απεκριθη το πν. το πον. (add καὶ D²) ειπεν D.—

of no ordinary kind.' In what they differed from the usual displays of power by the Apostles, is presently related: viz. that even garments taken from him were endued with miraculous power. 12.] The

rec. reading, ἐπιφέρεισθαι, may have been occasioned by the ἐπί preceding: the other, again, by the ἀπό following: In such uncertainty the reading of the ancient MSS must prevail.

σουδ.] 'Handkerchiefs:' see ref. and notes there.

σιμικ.] not napkins, but semicinctia, 'aprons,' such as servants and artizans use. ἀμώτερα λινοειδή εἰσι, Schol.—Diseases, and possession by evil spirits, are here plainly distinguished from each other. The rationalists, and semi-rationalists, are much troubled to reconcile the fact related, that such handkerchiefs and aprons were instrumental in working the cures, with what they are pleased to call a popular notion founded in superstition and error. But in this and similar narratives (see ch. v. 15, note) Christian faith finds no difficulty whatever. All miraculous working is an exertion of the direct power of the All-powerful; a suspension by Him of His ordinary laws: and whether He will use any instrument in doing this, or what instrument, must depend altogether on His own purpose in the miracle—the effect to

be produced on the recipients, beholders, or hearers. Without His special selection and enabling, all instruments were vain; with these, all are capable. In the present case, as before in ch. v. 15, it was His purpose to exalt His Apostle as the Herald of His gospel, and to lay in Ephesus the strong foundation of His church. And He therefore endues Him with this extraordinary power.—But to argue by analogy from such a case,—to suppose that because our Lord was able, and Peter, and Paul, and in O. T. times Elisha, were enabled, to exert this peculiar power, therefore the same will be possessed by the body or relics of every real or supposed saint, is the height of folly and fanaticism. The true analogy tends directly the other way. In no cases but these do we find the power, even in the apostolic days: and the general cessation of all extraordinary gifts of the Spirit would lead us to the inference that a fortiori these, which were even then the rarest (οὐχ αὶ τυχοῦσαι) have ceased also.

13.] See note on Matt. xii. 27, respecting the Jewish exorcists. These men, seeing the success of Paul's agency in casting out devils, adopt the Name of Jesus in their own exorcisms.

14. ἀρχιερέως] The word must be used in a wide sense. He may have been chief of the

πονηρὸν εἶπεν Τὸν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον
ⁱ ἐπίσταμαι· ὑμεῖς δὲ τίνας ἐστέ; ¹⁶ Καὶ ^k ἐφαλλόμενος
 ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν,
¹ κατακυριεύσας ἀμφοτέρων ^m ἴσχυσεν κατ' αὐτῶν, ὥστε
 γυμνοὺς καὶ ⁿ τετραυματισμένους ^o ἐκφυγεῖν ἐκ τοῦ οἴκου
 ἐκείνου. ¹⁷ τοῦτο δὲ ἐγένετο ^p γνωστὸν πᾶσιν Ἰουδαίοις
 τε καὶ Ἑλλήσιν τοῖς ^q κατοικοῦσιν τὴν Ἐφεσον, καὶ
^r ἐπέπεσεν φόβος ἐπὶ πάντας αὐτοὺς, καὶ ^s ἐμεγαλύνετο
 τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁸ πολλοὶ τε τῶν ^t πεπι-
 στευκότων ἤρχοντο ^u ἑξομολογούμενοι καὶ ^v ἀναγγέ-
 λοντες τὰς ^w πράξεις αὐτῶν. ¹⁹ ^x ἱκανοὶ δὲ τῶν τὰ ^y περι-
 εργα πραξάντων ^z συνενέγκαντες τὰς ^a βίβλους ^b κατ-

Mark i. 5. James v. 16. v ch. xiv. 27 reff. w = Matt. xvi. 27. Luke xxiii. 51. Rom. viii. 13. 2 Chron.
 xii. 15. x = ch. xii. 12 reff. y = here only. See 1 Tim. v. 13 reff. z = here only. Xen. Anab.
 vi. 4. 9. a Matt. i. 1 al. b Matt. xiii. 30, 40 al. Gen. xx xviii. 24.

aft ειπεν ins αυτοις ABD al 13. 73. 105. 137. 180 al v syrr ar-erp copt sah aeth arm
 Chr Thl² (supplementary addn): om EGH most mss slav ar-pol (αποκριθεν δε αυτοις
 before) Thl¹ Oec.—τον μεν ιησ. BE-gr 40. 73. 137 syr.—τινος εστε 13. 36: ποθεν 99.
 —16. εφαλομ. AB al (to suit κατακυριεύσας): εναλλομ. D: επιλαβομενος 69: txt
 (D)EGH mss (nrly) Chr Thl Oec.—rec επ. αυτ. ο ανθ. (alteration of characteristic
 order), with (D v al εις αυτ.) GH &c vss Chr Thl² Oec (επ. αυτ. aft το πον. E: om 69.
 105 arm): txt AB 13. 73. 137. 180 am syr Thl¹.—rec και κατακυριεύσας (-σαν
 AEGH all Chr Thl¹: κυριεύσας D: κρατησας 15. 18. 36. 180 (supplementary in-
 sertion), with GH &c Chr al: txt ABDE 13. 40. 69. 137 al copt arm ar-pol.—rec for
 αμφ., αυτων (corr'n to suit επτα above: see note), with GH &c: om E: txt ABD 13.
 15. 18. 25. 36. 40. 73. 101. 106. 137. 180 al v syr arm Thl².—κατισχυσε 137.—εκφυγειν
 αυτους A: γυμνος κ. τετραυματισμενος εκφυγειν 137: τετραχηλισμενος 105.—
 17. τοις ιουδ. E 192: πασιν γνωστον 38. 93. 113.—τε om DE sah.—την om A¹D
 137.—επεισεν AD(φοβ. επ.)E (επειν) 13 (mistake: or prep omd as unnecessary): txt
 B(e sil)GH mss (nrly) Chr Thl Oec.—18. (om ver 3. 95').—δε D al copt sah.—πιστευ-
 οντων D: -σαντων E al.—aft εζομ. ins τας αμαρτιας αυτων B (vss) for πραξις, αμαρ-
 τιας 4. 81.—19. δε om D¹-gr: τε E syrr aeth ar-pol Bas Chr.—των περι τα εργα D¹:
 και των 191.—συνενεγκ. και τας D: ειςνενεγκ. 180.—κατεκασαν E v al.—συνκατεψ.
 E: και . . . αργυρ. om 23. 37. 39: συνεψηφισαντο al.—ηυρον E.—χρυσιου 4. 56. 106.

priests resident at Ephesus: or perhaps chief of one of the twenty-four courses.

τινες does not belong to ἐπτά, see ch. xxiii. 23, but stands alone, recalling the τινες of the preceding verse.—Without the οἱ it would be, 'certain men, &c. were attempting this,' ἦσαν and ποιῶντες being taken together. With it, 'They were (it was) certain men, seven sons, &c. who attempted this.' 15.] The narrative, from describing the nature of the attempt, passes to a single case in which it was tried, and in which (see below) two only of the brothers were apparently concerned.—No difference between γινώσκω and ἐπίσταμαι must be pressed:—the two verbs are apparently used as separating Jesus and Paul, so that they do not stand together in the same category:—as in E. V., 'Jesus I know, and Paul I know: the One being God in heaven, the other man on earth.'

16. ἀμφοτέρων] The weight of MSS evidence for this reading is even surpassed

by its internal probability. There would be every reason, as seven have been before mentioned, for altering it into αὐτῶν: but no imaginable one for substituting it for αὐτῶν. Two only, it would seem, were thus employed on this particular occasion: and Luke has retained the word as it stood in the record furnished to him. Whether any similar occurrence happened to the rest, we are not informed: this one is selected as most notorious.

γυμνοὺς] With their clothes torn off them. 18.] The natural effect of such an occurrence was to induce a horror of magical arts, &c., which some were still continuing to countenance or practise secretly, together with a profession of Christianity. Such persons now came forward and confessed their error. The πράξεις of this verse denotes the association with such practices: the next ver. treats of the magicians themselves.

19. περιέργα] 'male sedula' ('curious,' Hor. Epod. xviii. 25). τις τῶν

c = Luke i. 19. Gen. xxiv. 51. d here only f. e = Matt. xxvii. 9. 1 Cor. vi. 20. vii. 23. f = ch xxvii. 28. g sing. = here only. See Matt. xxviii. 9. h Luke xii. 1. ch. xxi. 20. Heb. xii. 22 al. Deut. xxviii. 17. i here only. k autt. f. Matt. vi. 28. ch. vi. 7 al. l see ver. 16. = here only. Dan. viii. 8. Xen. Cyr. vi. 1. 24. m = Luke vii. 1. n = Luke ix. 41. xxii. 14. ch. v. 4. Hagg. ii. 19. See ch. i. 7. o ch. xvii. 16 reff. p ver. 1. q ch. xx. 1. Heb. x. 20 al. Gen. xiv. 17. r = ch. iv. 12 reff. xiv. 22. s acc. place, here only. t Matt. xxv. 41 al. u = here only. Xen. Cyr. v. 4. 38. v ch. viii. 40 reff.

192 al: χρ. κ. αργ. 100.—20. rec ο λογ. τ. κυρ. (corrⁿ of characteristic order), with qu? : ο λ. τ. θεου E 21. 73. 106² v syr ar-erp sah arm: txt AB: ουτως κατ. κρ. (κατ. κρ. om 137 sah arm) ενισχυσεν και η πιστις του θεου ηυξανε (-γεν D²) και επληθυνετο D.—rec ουτω: txt ADE &c.—21. for ως . . . ταυτα, —τοτε D: -ρωθησαν E: -ρουτο 73.—ο πανλ. εθ. (εγενετο 99) DE al copt (ο om D 137).—εν om E al.—δελθειν AD (και πορευσθ. D) E.—εν αχ. ADE 13 (corrⁿ for uniformity): txt B (e sil) GH mss (nrly) Chr Thl Oec.—rec ιρουσαλημ, with GH &c Chr (text) Thl¹ Oec: txt ABDE 137 v Chr-comm Thl².—με om 137.—22. και αποστ. εις D æth.—την om E 180.—for εραστ., αρισταρχον æth.—χρ. ολιγον D-gr 25: τινα χρ. 40 arm.—εν τη ασια D sah: την om

περιεργων in Aristenet. Ep. ii. 18, is 'a magician' (Kuin.). τὰς βίβλους] Magical formulæ, or receipt-books, or written amulets. These last were celebrated by the name of 'Εφέσια γράμματα. So Eustath. ad Hom. Od. τ. p. 694 (Kuin.): 'Εφέσια γράμματα—ἐπωδαὶ γὰρ τινες φασὶν ἐκείναι ἦσαν, ἃς καὶ Κροῖστος ἐπὶ τῆς πυρῆς ἐπὶ τὸν ὠφελήθη' καὶ ἐν 'Ολυμπίᾳ δὲ φασὶ, Μιλήσιον καὶ 'Εφέσιον παλαιόντων, τὸν Μιλήσιον μὴ δύνασθαι παλαίειν, διὰ τὸ τὸν ἔτερον περὶ τῷ ἀστραγάλῳ ἔχειν τὰ 'Εφέσια γράμματα' ὧν γνωσθέντων καὶ λυθέντων αὐτῷ, τριακοντάκις τὸ ἐξῆς πεσεῖν τὸν 'Εφέσιον. See more illustrations in Wetst. They were copies of the mystic words engraved on the image of the Ephesian Artemis. Eustath. in C. and H. ii. 13. ἀργ. μυρ. πέν.]

50,000 drachmæ, i.e. denarii: for the drachma of the Augustan and following ages was not the real Attic drachma, but the Roman denarius—about 3½d. of our money: which makes the entire value about £1770. That drachmæ and not shekels (Grot., Hamm.) are meant, is plain: for Luke is writing of a Grecian town, and to a Greek. 20. κατὰ κράτος] "Eo modo dicitur urbs αἰρῖσθαι κατὰ κράτος, quæ vi expugnatur, apud Plut. Apophth. p. 176. Hinc lucem mutuatur locus, Act. xix. 19, ubi dicitur verbum Domini κατὰ κράτος ἰσχύειν, per vim invalescere, quasi oppugnans et vi expugnans corda hominum." Hermann on Viger, p. 632. So κατὰ μικρόν, κατ' ὀλίγον, καθ' ὑπερβολήν, κατὰ κόσμον. See Bernhardt, Syntax, p. 241, f.

21. ταῦτα] The occurrences of vv. 19, 20. ἐν τῷ πν.] An expression mostly used by Paul, see ref. δεῖ] As he was

sent to the Gentiles, he saw that the great metropolis of the Gentile world was the legitimate centre of his apostolic working. Or perhaps he speaks under some divine intimation that ultimately he should be brought to Rome. If so, his words were literally fulfilled. He did see Rome after he had been at Jerusalem this next time: but after considerable delay, and as a prisoner. Cf. the same design expressed by him, Rom. i. 15; xv. 23—28; and Paley's remarks in the Horæ Paulinæ. 22.] He intended himself to follow after Pentecost,

1 Cor. xvi. 8. This mission of Timothy is alluded to 1 Cor. iv. 17 (see ib. i. 1); xvi. 10. The object of it was to bring these churches in Maced. and Achaia into remembrance of the ways and teaching of Paul. It occurred shortly before the writing of 1 Cor. He was (1 Cor. xvi. 11) soon to return:—but considerable uncertainty hangs over this journey. We find him again with Paul in Macedonia, 2 Cor. i. 1: but apparently he had not reached Corinth. See 1 Cor. xvi. 1. c.: and 2 Cor. xii. 13, where he would probably have been mentioned, had he done so.—On the difficult question respecting a journey of Paul himself to Corinth during this period, see notes, 2 Cor. xii. 14; xiii. 1,—and Prolegg. to 1 Cor.

Ἐραστον] This Erastus can hardly be identical with the E. of Rom. xvi. 23, who must have been resident at Corinth: see there: and therefore hardly either with the

23 ἐγένετο δὲ ^w κατὰ τὸν καιρὸν ἐκείνον ^x τάραχος ^e οὐκ ὀλίγος περὶ ^y τῆς ὁδοῦ. 24 Δημήτριος γάρ τις ὀνόματι ^z ἀργυροκόπος ^a ποιῶν ^b ναοὺς ἀργυροῦς Ἀρτέμιδος ^c παρείχετο τοῖς ^d τεχνίταις ^e ἐργασίαν ^e οὐκ ὀλίγην, 25 οὐς ^f συναθροίσας, καὶ τοὺς ^g περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ^h ἐκ ταύτης τῆς ^h ἐργασίας ἡ ⁱ εὐπορία ἡμῶν ^h ἐστίν, 26 καὶ ^k θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ ^l σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος ^m πείσας ⁿ μετέστησεν ^o ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ ^p διὰ χειρῶν ^q γινόμενοι. 27 οὐ μόνον δὲ τοῦτο ^r κινδυνεύει ἡμῖν τὸ ^s μέρος εἰς ^t ἀπελεγμὸν ^u ἔλθειν, ἀλλὰ καὶ τὸ τῆς ^v μεγάλης θεᾶς ἱερὸν Ἀρτέμιδος ^w εἰς

f Luke xxiv. 33 (rec.). ch. xii. 12 only. Dent. i. 41. g = Luke x. 40, 41. περι τὴν ἐργασίαν ὄντες
τῆς χάρας. Diod. Sic. i. 74. h = Luke xii. 15. John xviii. 36. i here only †. Judg. vi. 12 Aquil.
k v. 27a, Mark xvi. 4. John xii. 19. ch. xxvii. 10. l ch. xiii. 44 reff. m ch. xviii. 4 reff.
n = here only. τὰ ἐκεῖ πάντα πρὸς Λακεδαιμόνιον μετέστησεν. Xen. Hell. ii. 2. 5. Joh. xiv. 8.
o ch. xi. 24 reff. p ver. 11. reff. q = John i. 3. Heb. xi. 3. Gen. ii. 4. r ver. 40. absol.
Luke viii. 23. 1 Cor. xv. 30. w τοῦ and inf. Jonah i. 4. s = here only. 3 Macc. v. 17. t here
only †. ἐλεγμός, 4 Kings xix. 3 † Isa. u = John v. 24. v = ch. viii. 9 reff. w = ch. x. 4 reff.
x Rom. ii. 26. ix. 8. Wisd. ix. 6.

133.—23. *οὐκ ολίγ.* AD (but *οὐκ ολ.* in ver 24): txt B(e sil)EGH &c.—24. for *ονομ.*, *ην* D-gr (om d sah).—*ἀργυρους* om B: aft *αργ.*, ins *ἰσως κιβωρια μικρα* 57: and *ἰσως ως κυβ. μ.* 33. 34-marg al.—*παρείχε* A¹D (præf. ος)E 65. 67. 133: txt A²B(e sil)GH mss (nrly) Chr Thl Oec.—*οὐκ ολίγ.* *εργασ.* ABD 13 v al Thl² (*corr*n of order): txt EGH mss (nrly) syr ar-pol (copt) Chr Thl¹ Oec.—25. for *ονς*, *οντος* (omg kai) D 137 tol latt Syr ar-erp sah arm.—for *εργατ.* (om al), *τεχνητας* (sic; -ταις D¹) D-gr: *artifices* e al.—*εφη προς αυτους* D vss.—*ανδρες συντεχνειται* D sah syr*: *αδελφοι* 106.—rec *ημων* (*corr*n, as *more usual constr*), with GH &c vss Chr₂ Thl¹ Oec: txt (not *ημων*) ABDE 13. 18. 26. 36. 40. 68. 98². 105. 133. 137. 180 al v copt sah Thl² (Chr in Wetst).—26. *οτι* om D.—*εως εφ.* (-σιον D: -*ipsius Ephesi* d) D¹ 14¹: *της εφ.* 31. 68. 69. 73. 104. 105 Thl².—*αλλα και* AD-gr G 13. 14¹. 18. 35. 36. 40. 106. 180 al demid syr ar-pol Chr Thl¹ (*supplementary insertion*): txt B(e sil)EH most mss (appy) d v copt sah al Thl² Oec.—*της* om D¹ al.—*ουτος τις τοτε* D (*hic quidam tunc* d).—*απειστησεν* E.—*οχλ.* ικ. 133. 191.—*οτι ουτοι* D-gr.—*οι* om 57. 65 al.—aft *χειρ.* ins *ανθρωπων* 33. 34. 100. 137 Syr ar-erp copt aeth Chr-text.—27. *δε* om E-gr (vss).—*ημ. κινδ.* D al (-*νευσει* D²).—*το μερ.* κινδ. ημ. A 137: *ημων* 23. 96.—rec *αρτεμ.* *ιερον* (*corr*n of characteristic order), with AB(e sil)G &c Thl² Oec (*θεας* om v sah): txt

E. of 2 Tim. iv. 20: see note there.

εἰς τ. Ἀσίαν] i. e. in (but beware of imagining εἰς to be 'put for' ἐν, here or any where. It gives the direction of the tarrying, as in the expressions ἐς δόμον, μένειν, Soph. Ag. 80, and διεκαθέρουν εἰς τὴν πατρίδα, Lycurg. cont. Leocr., p. 158. It is far better to take it thus, with Meyer, than with Winer, Gr., as importing 'in favour of,' 'for the benefit of') Ephesus: Asia is named by way of contrast with Macedonia, just before mentioned. This is evident by the following event taking place at Ephesus.

24. ναοὺς ἀργ.] These were small models (ἀφιδμήματα) of the celebrated temple of the Ephesian Artemis, with her statue, which it was the custom to carry on journey, and place in houses, as a charm. Chrys. καὶ πῶς ἐνι ναοὺς ἀργυροῦς γενέσθαι; ἴσως ὡς κιβώρια μικρά. Ammian.

Marcellin. xxii. 13: 'Asclepiades philosophus . . . deæ coelestis argenteum breve figmentum quocunque ibat secum solitus efferre . . .' Diod. Sic. i. 15: ναοὺς χρυσοῦς δύο. Dio Cass. xxxix. 20: νιῶς Ἥρας βραχὺς ἐπὶ τραπέζης τινὸς πρὸς ἀνατολῶν ἰδρυμένος. We may find an exact parallel in the usages of that corrupt form of Christianity, which, whatever it may pretend to teach, in practice honours similarly the "great goddess" of its imagination.

25. τὰ τοιαῦτα] All sorts of memorials or amulets connected with the worship of Artemis.—Mr. Howson suggests that possibly Alexander the coppersmith may have been one of these craftsmen: see 2 Tim. iv. 14. 26.] The people believed that the images themselves were gods: τὰ χαλκᾶ καὶ τὰ γραπτὰ καὶ λίθινα μὴ μαθόντες, μηδὲ ἰθυσθέντες ἀγάλματα καὶ τιμὰς θεῶν, ἀλλὰ θεοὺς καλεῖν. Plutarch

^γ ch. xx. 28 ^α οὐθὲν ^β λογισθῆναι, ^γ μέλλειν δὲ καὶ ^δ καθαιρεῖσθαι τῆς ^ε ^α μεγαλειότητος αὐτῆς ἢν ὅλη ἡ Ἀσία καὶ ἡ ^β οἰκουμένη ^γ σέβεται. ^δ ἀκούσαντες δὲ καὶ γενόμενοι ^ε πλήρεις ^ζ θυμοῦ ^η ἐκραζον λέγοντες ^θ Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. ^ι καὶ ^κ ἐπλήσθη ἡ πόλις τῆς ^λ συγχύσεως, ^μ ὥρμησάν τε ^ν ὁμοθυμαδὸν εἰς τὸ ^ξ θέατρον ^ο συναρπάσαντες Γάϊον καὶ ^π Ἀριστάρχον Μακεδόνας, ^ρ συνεκδήμιους Παύλου. ^σ τοῦ

^α ch. xx. 28 ^α al. ^β 2 Cor. x. 6. ^γ constr., here only. ^δ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς. ^ε D¹. ^ζ θυμοῦ. ^η D¹. ^θ ἐπλήσθη. ^ι 2 Pet. i. 16 only. ^κ J^r. ^λ ch. xvii. 31. ^μ Rev. iii. 16. ^ν ix. 8. ^ξ ch. xviii. 7 al. ^ο Rev. xii. 12 al. ^π d = John i. 14 al. ^ρ ch. vi. 3, 5, 8 al. ^σ Jer. v. 27. ^α = Luke ix. 28. ^β Eph. iv. 31. ^γ Rev. xii. 12 al. ^δ h here only. ^ε Gen. xi. 9. ^ζ 1 Kings xiv. 20. ^η i ch. vii. 57 reff. ^θ g = Luke iv. 28. ^ι v. 26 al. ^κ 1 Cor. iv. 9 only †. ^λ 1 ch. vi. 12 reff. ^μ 2 Cor. viii. 19 only †.

ABD
EGH

DEH 4. 42. 57. 76. 78. 96. 98. 126. 177. 191. 192 al Chr Thl¹ Jer.—rec ουθεν (*corrni to more usual word*), with DEG & ff: txt ABH 42. 57. 76. 96. 191. 192 al.—λογισθησεται ADE 73 al v Syr arr (*emendation of constr*): txt B(e sil)GH mss (nrly) Chr Thl Oec.—μελλει A¹(D) al (vss) Thl (*as the last*): alii aliter (see Scholz): txt B(e sil)EGH most mss Chr Oec.—for δε, τε (*corrni, no contrast being implied*?) AE (και om E al) all vss Oec Jer: αλλα καθηρισθαι μελλει D: txt BGH all v Chr Thl.—rec την μεγαλειότητα (*see note*), with GH most mss (appy) vss Chr Thl Oec: txt ABE al 13. 15. 18. 29. 36. 40. 63. 69. 105. 115. 133. 180 al sah: τ. μεγ. αυτης om D: αυτης om B: αυτοις 42.—ην om B: η D¹.—aft ol. om η B.—bef οικ. om η B.—d has sed destrui incipiet tota Asia et orbis terrarum colitur.—28. ταυτα δε ακουσ. D vss.—bef εκραζ. D 137 Syr-marg ins (και 137) δραμοντες εις το αμφοδον (εδφοδον 137).—εκραζαν 96.—η om D.—29. rec η πολ. ολη (*corrni: see ch xxi. 30*), with EGH & c sah syr al Chr Thl Oec: ολη η π. D Syr aeth al: txt AB 13. 40 v copt arm.—rec om της, with B(e sil)(D¹)E al (*συνεχυθη ολ. η π. αισχυνης D¹*): ins AD²GH 4. 31. 73. 100. 105. 106. 137. 177. 180 all Chr Thl Oec-ed.—ωρμησαντες 133.—for τε, δε D-gr al copt.—και συναρπ. D.—μακεδονες D¹: -να 15. 180: -νιας 177¹ (appy): om 100.—rec του π.: txt ABDEGH most mss Chr Thl.—aft παυλου, ins ειλκυσαν αυτους, and τε bef γαιον 14¹: rapto Gaio et Aristarcho comitibus Pauli de theatro ubi verbum domini praedicabant, traxerunt ad iudices audiendos Cassiod: for συνεκδ., cum comitibus e.—30. παυλ. δε AB 13: txt D

de Isid. p. 379, C (Wetst.): see ch. xvii. 29.—And so it is invariably, wherever images are employed *professedly* as *media* of worship.—The genn. Ἐφ. and Ἀρ. are governed by ὄχλον. 27.] ἡμῶν is best taken as the *dativus incommodi*, not for ἡμῶν, nor with τὸ μέρος, but with κινδυνεύει.—μέρος, as we say, 'department.' ἄλλα καί] 'but that eventually even the temple itself of the great goddess Artemis will be counted for nothing.' μεγάλη was the usual epithet of the Ephesian Artemis: Xen. Ephes. i. p. 15: ὁμνύω τε τὴν πάτριον ἡμῖν θεὸν, τὴν μεγάλην Ἐφεσίων Ἀρτέμιν. There is an inscription in Boeckh, 2963 c, containing the words της μεγαλης θεας αρτεμιδος προ πολεως. The same inscr. also mentions γραμματεὺς and ἀνθύπατος. C. and H. ii. 82.—The temple of Artemis at Ephesus, having been burnt to the ground by Herostratus on the night of the birth of Alexander the Great (B.C. 355), was restored with increased magnificence, and accounted one of the wonders of the ancient world. Its dimensions were 425 × 220 feet, and it was surrounded by 127 columns, 60 feet high. It was standing in all its grandeur at this time. See C. and H. ch. xvi. vol. ii. p. 66. τῆς μεγαλειότητος is the more dif-

ficult and probably original reading: 'and that she should be deposed from her greatness, whom' &c. 29. εἰς τὸ θέατρον] The resort of the populace on occasions of excitement, as Wetst. shews by many instances. So Tacit. Hist. ii. 80, 'Tum Antiochensium theatrum ingressus, ubi illis consultare mos est.' 'Of the site of the theatre, the scene of the tumult raised by Demetrius, there can be no doubt, its ruins being a wreck of immense grandeur. I think it must have been larger than the one at Miletus, and that exceeds any I have elsewhere seen. . . . Its form alone can now be spoken of, for every seat is removed, and the proscenium is a heap of ruins.' Fellows, Asia Minor, p. 274. 'The theatre of Ephesus is said to be the largest known of any that have remained to us from antiquity.' C. and H. ii. p. 63. συναρπ.] It is not implied that they seized Gaius and Aristarchus before they rushed into the theatre: compare προσεζήμενοι εἶπαν, ch. i. 24, and Winer, § 46. 9. Anm. i. Γάϊον] A different person from the Gaius of ch. xx. 4, who was of Derbe, and from the Gaius of Rom. xvi. 23, and 1 Cor. i. 15, who was evidently a Corinthian. Aristarchus is mentioned ch. xx. 4; xxvii. 2. Col. iv. 10; Philem. xxiv. He was a native of Thes-

δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶον
 αὐτὸν οἱ μαθηταί. ³¹ τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες
 αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ
 δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ³² ἄλλοι μὲν οὖν ἄλλο
 τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ
 πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνελλύθεισαν. ³³ ἔκ
 δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων
 αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν
 χεῖρα ᾗθελεν ἀπολογεῖσθαι τῷ δήμῳ. ³⁴ ἐπιγνόντες δὲ
 ὅτι Ἰουδαίος ἔστιν, φωνὴ ἐγένετο μία ἔκ πάντων ὡς
 ἐπὶ ὥρας δύο κρᾶζόντων Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.
³⁵ καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησὶν

var. read. (Luke xxxi. 30 only.) u with dat., ch. xii. 17 reff. v ch. xxiv. 10. xxvi. 21. Luke xii. 11.
 w Luke xxiii. 7. ch. xiii. 29. xxviii. 1. Jer. v. 5. x con-tr., J. hn ii. 9 al. y ch. v. 38, 39.
 John iii. 25 al. z ch. xiii. 31 reff. a here only †. 2 Macc. iv. 31. b = here only.
 (Ezr. vii. 6, &c.)

(β. δὲ τ. π.) EGH mss (nrly) Chr Thl Oec: *ipso autem volente P. d.*—for οὐκ εἰ. av. oi μ. (εἰον E, εἰον GH, εἰσαν al) οι μαθ. εκωλυον D al: *non sinebant d.*—31. και om 4. 37. 66¹ d slav Chr.—*ασιας αρχοντων* 23: *αρχοντων sah: principes asiae c.*—υπαρχοντες D.—*αυτου E al (vss): αυτων 137: φιλ. αυτω 95.—εις αυτον 96.—εκδουναι 68.*—32. τι om D 42 v al.—η γαρ εκκλ. (add ολη al) ην D.—πλειστοι D-gr: *πλειονες* 133.—*ενεκα* AB 13. 180 Thl².—*χαριν* 33¹. 64. 97: *χαριν ενεκεν* 30: txt DEGH mss (nrly) Chr Thl¹ Oec.—*συνελλυθασιν H: λυθησαν G Thl¹.*—33. for *προεβ.*, *συνεβιβασαν* ABE 27. 29. 66². 69. 105. 163 (no version appy) (*corrη, perhaps on acct of the unusual word, perhaps to avoid the repetition of προ*): txt D² (κατεβιβ.) D¹, *distrazerunt d, detrax.* v) GH most mss (appy) Chr Thl Oec.—*προβαλλ.* DG &c Thl: txt ABE 40. 95. 96. 97. 38. 163 al Chr.—*αυτων G¹ 96. 137.—ο ουν A demid (latt).*—τη χειρι D 40. 73. 81 al Chr Thl²: txt AB(e sil) EGH most mss (appy) Thl¹ Oec.—*απολογησασθαι* 73 Chr Thl².—τω law E.—Syr ar-erp have ver 33 thus: ο δε οχλος των ιουδαιων των οντων εκει προεβιβασαν εξ αυτων ιουδαιον αλεξανδρον ονοματι ο δε σταθει, κατασεισας &c.—34. *rec επιγνοντων (corrη, to avoid the pendent nominative),* with some mss Oec: txt (B? H al Thl¹ -γνωντ.) ABDEGH most mss Chr Thl¹.—εκ om D (v copt sah): *εκ παντ. μια 177.—ωσει B al: ωσει περι 13. 33. 34: ως . . . κραζ.* om 105: *δυο ωρας* 192.—*κραζοντες* A.—η om D.—*μεγ.* &c is repeated in B.—35. *κατασεισας* DE 1. 17¹. 78. 137 Thl¹ (*compescuisset d, sedasset e v*).—*τον οχλ. ο γρ.* B 130

salonica. 31. Ἀσιαρχῶν] The Asiarchæ were officers elected by the cities of the province of Asia to preside over their games and religious festivals. Of these it would be natural that the one who for the time presided would bear the title of ὁ Ἀσιάρχος: cf. Eus. H. E. iv. 15: but no more is known of such presidency. Wetst. quotes several inscriptions and coins in which the name occurs, and cites many analogous names of like officers elsewhere: Ciliciarcha, Syriarcha, Phœniciarcha, Heliadarcha, &c. The Asiarch Philip at Smyrna is mentioned by Eusebius (H. E. iv. 15) as presiding in the amphitheatre at the martyrdom of Polycarp. These Ephesian games in honour of Artemis took place in May, which whole month (another singular coincidence with the practices of idolatrous Christendom) was sacred to, and named Artemisian after, the goddess. In Boeckh, Inscr. 2954, we have the decree ὅλον τὸν μήνα τὸν ἐπώνυμον τοῦ θείου

ὀνόματος εἶναι ἱερὸν καὶ ἀνακεῖσθαι τῇ θεῷ, ἀγασθαι δὲ ἐπ' αὐταῖς (scil. τοῦ μηνὸς ἡμέραις) τὰς ἑορτὰς καὶ τὴν τῶν Ἀρτεμισίων πανήγυριν. C. and H. ii. 79. δοῦναι] Kypke remarks: 'latet in phrasi, quod periculum Paulo in theatro imminet.' E. V. 'adventure himself;' an excellent translation. 33.] ἔκ τ. ὄχλ. 'some of the multitude.' προεβ. 'urged forward,' through the crowd; the Jews pushing him on from behind, 'propellentibus.'—Alexander does not seem to be mentioned elsewhere (but see on 2 Tim. iv. 14). He appears to have been a Christian convert from Judaism, whom the Jews were willing to expose as a victim to the fury of the mob: or perhaps one of themselves, put forward to clear them of blame on the occasion. 34. ἐπιγνόντες] The nom. is an anacoluthon, as in ch. xx. 3 al. See Winer, § 64, ii. 1.—They would hear nothing from a Jew, as being an enemy of image-worship.

c, Matt. ix.
5. Job xix.
23.
d here only.
e constr., ch.
xxv. 10.
f = ch. viii. 9
g = ch. viii. 9
h here only.
i = ch. viii. 9
j = ch. viii. 9
k = ch. viii. 9
l = ch. viii. 9
m = ch. viii. 9
n = ch. viii. 9
o = ch. viii. 9
p = ch. viii. 9
q = ch. viii. 9
r = ch. viii. 9
s = ch. viii. 9
t = ch. viii. 9
u = ch. viii. 9
v = ch. viii. 9
w = ch. viii. 9
x = ch. viii. 9
y = ch. viii. 9
z = ch. viii. 9

ἄνδρες Ἐφεσίοι, τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν^d νεωκόρον^e οὖσαν τῆς^f μεγάλης Ἀρτέμιδος καὶ τοῦ^g διοπετοῦς; 36^h ἀναντιρρήτων οὖν ὄντων τούτων ἰδίων ἐστὶν ὑμᾶς^a κατεσταλμένους^k ὑπάρχειν καὶ μηδὲνⁱ προπετὲς^j πράσσειν. 37^m ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτεⁿ ἱεροσύλους οὔτε^o βλασφημοῦντας τὴν θεὸν ὑμῶν. 38^p εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ^q τεχνῖται ἔχουσιν πρὸς τινα^r λόγον, ἢ ἀγόραιοι ἄγονται καὶ^s ἀνθυπατοὶ εἰσιν^t ἢ ἐγκαλείτωσαν ἀλλήλους.

ABD
EGH

i 1 Macc. xii. 11. k ch. viii. 16 ref. l 2 Tim. iii. 4 only. m absol. Matt. xxi. 7. John vii. 45 al. n here only. 2 Macc. iv. 42. (See Rom. ii. 22.) o constr., Matt. xxvii. 39. p 24 ref. q = here only. r = here only. s = here only. t = here only. u = here only. v = here only. w = here only. x = here only. y = here only. z = here only.

copt: add της πολειως syr^a.—εφη E v al.—εφεσιοι om 137.—rec ανθρωπος (corr), with D²(o ανθ. D') GH syr al Chr Thl¹ Oec: txt (των αν. al) ABE 13. 14¹. 18. 25. 27. 31. 36. 40. 68. 69. 105. 180 v Syr ar-erp copt (sah) aeth arm Thl².—ουκ επιγινωσκει 180.—for εφισ., ημετεραν D (vestram d): των εφεσ. 180: aft πολ. E.—νασκορον D¹, νεοκορον EG al.—ειναι D.—rec μεγ. θεας, with GH &c aeth ar-pol slav-ed Chr Thl Oec: txt ABDE 13. 15. 18. 36. 40. 68. 69. 73. 81. 105. 137 al v Syr ar-erp copt sah slav-ms.—διοπετοϋς D 68: hujus joris d: joriseprolis e: jorisque prolis v.—36. τουτ. (om 13) οντ. A 38. 192.—rec πρᾶττειν, with B (e sil) &c: txt AB²DEGH 38. 57. 177. 180 Chr Thl Oec.—37. του. ενθαδε D syr-marg.—μητε ιερ. μητε D.—rec την θιαν (corr), with D¹E² &c Thl² Oec: txt ABD²E¹GH most mss (Chr ?) Thl¹.—ημων ADE² 13. 32. 36. 66². 76. 105 al e Syr sah arr Thl¹ (corr to suit the relation of the speaker to the addressed): txt B(e sil)E¹-gr GH most mss (appy) v copt syr aeth al Chr Thl² Oec.—38. δημητρ. ουτοϋ D Syr ar-erp slav: o δημ. 137.—τεχν. om 3. 95 Chr¹.—rec προς τιν. λογ. εχ. (alteration of characteristic order): txt ABD(πρ. αυτους τινα D)EGH most mss (εχ. πρ. τινας λογον 95: cum aliquos quendam verbum d) v all Chr Thl.—rec αγοραῖοι, with mss nrly (see note).—for αγ., forenses e: conventus d: coventus forenses v: ecce proconsul in civitate est: artifices illi sunt: accedant et litigent Syr ar-erp.—

35. καταστ.] When he had quieted, lulled, the crowd. ὁ γραμματεὺς] 'the town-clerk' is the nearest English office corresponding to it. He was the keeper of the archives, and public reader of decrees, &c., in the assemblies. Thucyd. vii. 10, τὴν ἐπιστολὴν ἐπέδωσαν· ὁ δὲ γραμματεὺς τῆς πόλεως παρελθὼν ἀνέγνω τοῖς Ἀθηναίοις. 'Among the Ephesian inscrr. in Boeckh, we find the following: M. I. Αὐρ. Διονυσιον τον ιεροκρηρυκα και β. ασιαρχον εκ των ιδιων T. Φλ. Μουντιαος φιλοσεβαστος ο γραμματις και ασιαρχησος. No. 2990.' C. and H. ii. 80. γάρ gives a reason for the καταστείλας. See Herm. on Viger, p. 829.

νεωκόρον] Probably a 'verger' or adorer (Suidas says, not a sweeper: ὁ τὸν νῶν κοσμῶν κ. εὐτρεπίζων, ἀλλ' οὐχ ὁ σαρῶν) of the temple: here used as implying that Ephesus had the charge and keeping of the temple. The title is found (Werst.) on inscriptions as belonging to Ephesus: η φιλοσεβαστος Εφεσιων βουλη και ο νεωκορος δημος καθιερωσαν επι ανθυπατου Πεδονκαιον Πρεσκεινον ψηφισαμενον Τιβ. Κλ. Ιταλικον του γραμματεως του δημου (Boeckh, No. 2966) and seems to

have been specially granted by the emperors to particular cities: thus we have ὅσα ἐπιετόχουεν παρὰ τοῦ κυρίου Καίσαρος Ἀδριανῶ δι' Ἀντωνίου Πολέμωνος δεῦτερον δόγμα συγκλήτου, καθ' ὃ δις νεωκόροι γεγόναμεν: and on coins of Hadrian, Ἐφεσίων δις νεωκόρων, &c.: and similarly of Elagabalus, Νικημηδῶν τρις νεωκόρων: of Maximin, Μαγνήτων νεωκόρων Ἀρτέμιδος.

τ. διοπετοῦς] To give peculiar sanctity to various images, it was given out that they had fallen from heaven; so Euripides of the statue of Artemis at Tauris, ἐνθ' Ἀρτιμις σὴ σύγγονος βωμοῦς ἔχει, | λαβεῖν τ' ἄγαλμα θεῆς ὃ φασὶν ἐνθάδε | εἰς τοῦδε ναοῦς οὐρανοῦ πτεῖν ἀπο. Iph. Taur. 86, and 977, he calls it διοπετὲς ἄγαλμα, οὐρανοῦ πτήσημα. So also Pausan. Att. 26, τὸ δὲ ἀγίωτατον . . . ἐστὶν Ἀθηνᾶς ἄγαλμα ἐν τῇ νῦν ἀκροπόλει . . . φήμη δ' ἐς αὐτὸ ἔχει, πτεῖν ἐκ τοῦ οὐρανοῦ. —The image is described by Pliny, xvi. 72: 'de ipso simulacro Deæ ambigitur. Cateri ex ebreno esse tradunt: Mucianus ter consul ex his qui proxime viso eo, scripsere, vitigineum, et nunquam mutatum, septies restituto templo.' 37.] From this verse it appears that Paul had proceeded at Ephesus

39 εἰ δέ τι περὶ ἑτέρων ἑπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλη-
σία ἑπιλυθῆσεται. 40 καὶ γὰρ κινδυνεύομεν ἑγκαλεῖσθαι
ἁστάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρ-
χοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς
ὑστροφῆς ταύτης. 41 καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν
ἐκκλησίαν.

XX. 1^h Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον προς-
καλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακάλεσας,
ἁσπασάμενος ἔξηλθεν πορευθῆναι εἰς τὴν Μακεδονίαν.

xx. 23. c Luke xxiii. 4, 14, 22 only. d ch. viii. 16 refl. e Matt. xii. 36. Luke xvi. 2 al. Dan. vi. 2.
f ch. xxiii. 12 only. Amos vii. 10. g = ch. xiii. 3 refl. h ch. xix. 21 refl. i ch. xv. 32. xvi. 40 al.
k = here only. (ch. xxi. 6 rec.) Xen. Anab. vii. 1. 40. l = ch. xv. 40 refl.

39. for περι ετ.,—πειραιτέρω B 15. 18. 36. 42. 65. 67. 68. 105. 126. 133. 163. 180 al :
περ ἑτερον E: txt ADGH most mss Chr Thl Oec: *ulterius d: alterius rei v e (πειραι-
τέρω appears to have been a mistake from itacism).*—ζητεῖτε 163.—ἐν τῷ νόμῳ ἐκκλησία
(σίας?—D² ἐν τῇ ἐκκλησίᾳ?) D¹ (in *legem ecclesiæ d*): in loco qui datus est a
lege ad congregationem Syr.—40. σημερ. ἐγκαλεῖσθ. στασεως μηδ. αἰτ. οντος D: ἐγκ.
περι της στ. σημεοον (add γενομενης 43) 40. 43 syr arm.—bef δυνησομ. (δυνηθησομ.
137: δυνησωμ. 13) ins ου AG(ουν ου G¹)H all v-ms syrr æth arm al Chr (text) Thl¹
(perhaps, as Meyer, from a careless repetition of ου: more likely, as Bornemann in loc,
inserted by those who placed a colon at νπαρχοντος and regarded περι . . . ταυτης as
a new member of the sentence): txt B(e sil)DE most mss (appy) v copt sah al Chr-
comm Thl² Oec.—δουναι GH all Thl¹ Oec-ed (prob the simple verb was substituted
for the compd rather than vice versa: both exppr are in ordinary use): txt AB(e sil)
DE al Chr Thl².—bef της συστρ. ins περι ABE 15. 18. 25. 31. 33. 36. 40. 68. 73. 133.
137. 180 al d Syr (copt?) arm al Thl² (consequent on regarding συστρ. as in apposn with
the preceding gen:—q. d. viz. concerning this συστρ.): om DGH most mss (appy) vss
Chr Thl¹ Oec.

CHAP. XX. 1. for προσκαλ., μεταπεμφαμενος BE 13. 14¹. 15. 16. 31. 36. 40. 68. 180
copt sah æth Thl²: μεταστειλ. 69. 98-marg 105: txt ADGH most mss (appy) vss Chr
Thl¹ Oec.—ο om D.—rec om παρακάλεσας (see note), with GH most mss Chr Thl¹ Oec:
ins ABD (πολλα παρ. D¹ and D²: παρακένυσας or -λεσας D¹)E all vss (arranging
variously) Thl².—for ασπ., αποσπασμενος D¹: και ασπ. E: ασπαστε D² (alii aliter).
—πορευεσθαι (corru) ABE (aft μακ.) 13. 180 al: add εκι 43 lect 40 v copt arm Thl²:
txt GH most mss Chr Thl¹ Oec: om D 27. 66². 105.—την om BEG 38. 96. 137. 177¹.

with the same caution as at Athens, and
had not held up to contempt the worship
of Artemis, any further than unavoidably
the truths which he preached would render it
contemptible. This is also manifest from his
having friends among the Asiarchs, ver. 31.
Chrysostom, however, treats this assertion of
the town-clerk merely as a device to appease
the people: τοῦτο ψεύδος· ταῦτα μὲν πρὸς
τὸν ὄχλον. γὰρ refers to the προπεῖρες
with which he had charged them: 'and
this caution is not unneeded,—for &c.'
See Meyer; and Ilern. as above, on
ver. 25.

38. ἀγόραι· 'court-
days' (the grammarians distinguish ἀγο-
ραῖος, 'circumforaneus,' an idler in the
market, and ἀγόραιος, as in our text: so
Suidas: but Ammonius *vice versa*: and the
distinction is now believed to be mere pe-
dantry): and ἄγονται implies that they
were then actually going on. They were the
periodical *assizes* of the district, held by the
proconsul and his assessors (see below).
The Latin phrase for ἀγοραίους ἄγειν was

conventus agere, or peragere, or convocare;
cf. Cæs. B. G. i. 54; v. 1; viii. 46. Hence
the district itself was called *conventus*. See
Smith's Dict. of Antiquities, art. *Conventus*.
—Pliny, H. N. v. 29 fin., mentions Ephesus
as one of these assize-towns.

ἀνθ-
ύπατοι] 'there are (such things as) pro-
consuls:' the fit officers before whom to
bring these causes: a categoric plural. So
the comm. generally. But may not the
'consilarii' of the proconsul who were his
assessors at the 'conventus,' held in the
provinces, have themselves popularly borne
the name? We find in Jos. B. J. ii. 16. 1,
that Cestius, the ἡγεμὼν of Syria, on re-
ceiving an application respecting Florus's
conduct at Jerusalem, μετὰ ἡγεμόνων ἐβου-
λεύετο,—which ἡγεμόνες were his assessors,
or consilarii. (See on ch. xxv. 12, and
Smith's Dict. of Antt., ut supra.)

ἐγκαλ. ἄλλ.] 'let them (the plaintiffs and
defendants) plead against one another.'

39.] 'Legitimus coctus est, qui a
magistratu civitatis convocatur et regitur.'

m ch. xviii. 3. ² ^m διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ ⁱ παρακαλέσας αὐτοὺς ABD
EGH
w. μέρη,
xix. 1.
n ch. xv. 32.
o ch. xv. 33
icd.
p ch. ix. 24
refl.
q ch. xiii. 13
refl.
r = Philem. 14.
s constr., ch.
xiv. 19.
t = ch. xii. 25
al.
u here only t.
² Macc. xv. 2.
v = ch. xi. 5.

² ^m διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ ⁱ παρακαλέσας αὐτοὺς
"λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα, ³ ^o ποιήσας τε
μῆνας τρεῖς, γενομένης αὐτῷ ^p ἐπιβουλῆς ὑπὸ τῶν Ἰου-
δαίων μέλλοντι ^q ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο
^r γνώμη ^s τοῦ ^t ὑποστρέφειν διὰ Μακεδονίας. ⁴ ^u συν-
εἶπετο δὲ αὐτῷ ^v ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου
Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος,
καὶ Γάϊος Δερβαιοὺς καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς

180 Thl²: ins ADΠ most mss (appy) Chr Thl¹.—2. δὲ om 191.—παντα τ. μ. ἐκεῖνη D (-να D²).—for παρ. αὐτ., χρησαμενος D¹-gr.—3. δὲ D 38 e copt.—αὐτω γεν. επιβ. (corn of order?) ABE: txt GH mss (appy) v al Chr Thl Oec: καὶ γενηθείσης D (-θις D¹).—μέλλον E: -λονται (Tisch.—τα Scholz) all Chr₁—αγεσθαι E al.—μελλ. το συρ. om 16.—γνώμης AE 13. 15. 36. 38. 68. 105. 180.—του om ar-erp.—for δια, εκ copt: εις -ιαν Syr sah.—D syr-marg have ηθελησεν αναχθηναι εις συριαν ειπεν δε το πνευμα αυτω υποστ. δια της μ.—aft υποστρ. ins αυτον 191.—εις μακεδονιαν v sah.—4. for συνειπ. δ. αυτ. αχρ.,—μελλοντος ονν εξειναι αυτου (comitari eum d, comitali sunt eum usque syr-marg) μεχρι D syr-marg.—αὐτω om 4¹. 22. 66. 80. 100. 192.—αχρι τ. ασ. om B 13 v aeth ar-erp Bed.—σωσιπ. 4¹. 25. 40. 57². 68. 95². 96. 97. 99. 163 al copt sah arm ar-erp slav (mod) Thl¹ Oec Bed: σαπατρος 137.—rec om πυρρου (see note), with GH &c Syr aeth al Chr Thl¹ Oec: ins ABDE 13. 15. 25. 27. 29. 31. 36. 40. 42. 57. 66. 68. 69. 73. 76. 96. 105. 142. 163. 180 al lect 40 v copt sah syr-marg arm slav (slav¹ aft βερ.) Thl² Orig-int Bed.—βηροιαιος GH (A¹?) al: βερναιος D¹E (bervensis d, beryensis e): βερροιαιος (B?) 95. 113 Thl¹ Oec (ed) (see var read, ch xvii. 10).—ο δερβαιοις A 13: δουβηριοις D¹ (doverius d).—aft τιμ. ins lystrensis Syr ar-erp: εφεσιος 137.—for

Grot. The art. points out the regularly recurring assembly, of which they all knew.

40.] γάρ assumes that this assembly was an unlawful one. ^{μυθενός, κ.τ.λ.} 'There being no ground why (i.e. in consequence of which) we shall be able to give an account,' i.e. 'no ground whereon to build the possibility of our giving an account.' The reading *περί οὗ οὐ* (see var. readd.) involves the sentence in almost inextricable confusion. To read *περί τῆς συστ. τ.* and take it in apposit. with *περί οὗ*, 'hujus rei, videlicet conventus hujus' (Bornemann), is very harsh.

CHAP. XX. 1—XXI. 16.] JOURNEY OF PAUL TO MACEDONIA AND GREECE, AND THENCE TO JERUSALEM.

1.] παρακαλέσας has probably been omitted on account of the two participles coming together: or perhaps on account of the same word occurring again in ver. 2.

2.] Notices of this journey may be found 2 Cor. ii. 12, 13; vii. 5, 6. He delayed on the way some time at Troas, waiting for Titus,—broke off his preaching there, though prosperous, in distress of mind at his non-arrival, 2 Cor. ii. 12, 13,—and sailed for Macedonia, where Titus met him, 2 Cor. vii. 6. That Epistle was written during it, from Macedonia (see 2 Cor. ix. 2, *καυχῶμαι*, 'I am boasting'). He seems to have gone to the confines at least of Illyria, Rom. xv. 19.

αὐτούς] The Macedonian brethren: so ch. xviii. 1

rec. text.

Ἑλλάδα] Achaia, see ch. xix. 21. 3. ποιήσας] The nominative as ch. xix. 34: an anacoluthon. This stay was made at Corinth, most probably: see 1 Cor. xvi. 6, 7: and was during the winter, see below on ver. 6. During it the Epistle to the Romans was written: see Prolegg.

μέλλοντι ἀνάγεσθαι] This purpose, of going from Corinth to Palestine by sea, is implied ch. xix. 21, and 1 Cor. xvi. 3—7.

τοῦ ὑποστρ.] The genit. is not (as Meyer) governed directly by γνώμη, which would be more naturally followed by εἰς τὸ ὑπ.: but denotes the purpose, as in ref.

ἄχρι τ. Ἀσίας] It is not hereby implied that they went no further than to Asia: Trophimus (ch. xxi. 29) and Aristarchus (ch. xxvii. 2), and probably others, as the bearers of the alms from Macedonia and Corinth (1 Cor. xvi. 3, 4), accompanied him to Jerusalem.

Σώπατρος Πύρρου Βεροιαῖος] This mention of his father is perhaps made to distinguish him (?) from Sosipater, who was with Paul at Corinth (Rom. xvi. 21). The name Πύρρου has been erased as that of an unknown person, and because the mention of the father is unusual in the N. T.:—no possible reason can be given for its insertion by copyists.

Ἀρίσταρχος] See ch. xix. 29; xxvii. 2. Col. iv. 10. Philem. 24.—Secundus is altogether unknown.—The Gaius here is not the G. of ch. xix. 29, who was a Macedonian. The epithet Δερβαιοῦς is inserted

καὶ Τρόφιμος. ⁵ οὗτοι ^x προελθόντες ^y ἔμενον ἡμᾶς ἐν ^w Τρωάδι· ⁶ ἡμεῖς δὲ ^z ἐξεπλεύσαμεν μετὰ τὰς ^a ἡμέρας τῶν ^x ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ^b ἄχρῃ ἡμερῶν πέντε, οὗ ^c διετρίψαμεν ἡμέρας ἑπτὰ. ⁷ Ἐν δὲ ^d τῇ μιᾷ τῶν ^d σαββάτων ^e συνηγμένων ἡμῶν ^f κλάσαι ἄρτον, ὁ Παῦλος ^g διελέγετο αὐτοῖς μέλ- λων ^h ἐξιέναι ⁱ τῇ ἐπαύριον, ^k παρέτεινέν τε τὸν λόγον

Mark xvi. 2 al. e = Matt. xxii. 34. Neh. vi. 2. f ch. ii. 46 reff. g ch. xvii. 2, 17 al. h ch. xiii. 42 reff. i John i. 29 al. fr. Num. xi. 32. k here only t. Num. xxiii. 28. τοσούτον παρατείνει χρόνον, Jos. Antt. i. 3. 9.

ασίαν., εφέσιοι D sah.—for τυχ., ευτυχος D.—5. aft ουτοι ins δε ABE 13. 40. 105. 137. 163 al copt syr Thl²: om DGH most mss (appy) v Syr al (ins μιν sah, et illi aeth).—προελθόντες A(appy)E-gr GH 42. 78. 95¹. 96. 98¹. 99. 105. 192.—for ημ., αυτον D-gr.—τροαδι (—δει E) D¹E: and τροαδα (ver 6) E.—6. τας om 137: της 96. 142: τας δυο 4: την om D.—rec αχρῖς, with H al ff: απο E 13: infra e: txt ABG 42. 180. 191 Thl¹—for αχρ. ημ. π., πεμπταιοι D.—for ον, οπου AE 13: ου και 40. 137: εν η και D (και om d): txt B(e sil)GH most mss (appy) Chr Thl Oec.—7. τε D aeth.—τη om E.—μια πρωτη D-gr.—rec for ημ., των μαθητων (alteration to suit αυτοις—see note), with GH &c ar-pol al Thl¹ Oec (om Cassiod): txt ABDE 13. 14¹. 15. 25. 40. 68. 69. 73. 105. 137. 163 al v syrr ar-erp copt sah aeth arm Chr² Thl² Aug.—rec του κλ. αρτ. with D &c Thl² Oec: txt ABEGH 38. 42. 57. 65. 95. 96. 97. 98. 113. 133. 137. 142. 163. 177. 191. 192 Chr² Thl¹—τε om D-gr: δε 180 copt sah syr Bas Thl¹—μελλων δε

for distinction's sake. Timotheus was from *Lystra*, which probably gives occasion to his being mentioned here in close company with Gaius of *Derbe*. All attempts to join *Δερβαιοις* with *Τιμόθεος* in the construction are futile. Tim. was *not of Derbe*, see ch. xvi. 1, 2: and the name Caius was far too common to create any difficulty in there being two, or three (see note, ch. xix. 29) companions of Paul so called. With conjectural emendations of the text (*Δερβ. δε Τιμοθ.*, Kuin., Valck.) we have no concern.

Ἀστυνοὶ T. κ. T.] Tychicus is mentioned Eph. vi. 21, as sent (to Ephesus from Rome) with that Epistle. He bore also that to the Colossians, Col. iv. 7, at the same time. See also 2 Tim. iv. 12. Tit. iii. 12. —Trophimus, an Ephesian, was in Jerusalem with Paul, ch. xxi. 29: and had been, shortly before 2 Tim. was written, left sick at Miletus. (See Prolegg. to 2 Tim.)

5. οὗτοι.] The persons mentioned in ver. 4: not only Tychicus and Trophimus. The mention of Timotheus in this list, distinguished from ἡμᾶς, has created an insuperable difficulty to those who suppose Timotheus himself to be the narrator of what follows: which certainly cannot be got over (as De Wette) by supposing that Tim. might have inserted himself in the list, and then tacitly excepted himself by the ἡμᾶς afterwards. The truth is apparent here, as well as before, ch. xvi. 10 (where see note), that the anonymous narrator was in very intimate connexion with Paul; and on this occasion we find him remaining with him when the rest went forward. προελθ., κ.τ.λ.] For what reason, is not said: but

we may well conceive, that if they bore the contributions of the churches, a better opportunity, or safer ship, may have determined Paul to send them on, he himself having work to do at Philippi: or perhaps, again, as Meyer suggests, Paul may have remained behind to keep the days of unleavened bread. But then why should not they have remained too? The same *motive* may not have operated with them: but in that case no reason can be given why they should have been *sent on*, except as above. It is not impossible that both may have been combined:—before the end of the days of unleavened bread, a favourable opportunity occurs of sailing to Troas, of which they, with their charge, avail themselves: Paul and Luke waiting till the end of the feast, and taking the risk of a less desirable conveyance. That the feast had *something* to do with it, the mention of μετὰ τ. ἡ. τ. ἀζ. seems to imply: such notices being not inserted ordinarily by Luke for the sake of *dates*. The assumption made by some (see, e.g. Mr. Lewin, p. 587), that the rest of the company sailed at once for Troas from Corinth, while Paul and Luke went by land to Philippi, is inconsistent with συνίετο, ver. 4.—From the notice here, we learn that Paul's stay in Europe on this occasion was about three quarters of a year: viz. from shortly after Pentecost, when he left Ephesus (see on ch. xix. 10), to the next Easter.

6. ἄχρ. ἡμ. πέντε] 'in five days,' see reff. The wind must have been adverse: for the voyage from Troas to Philippi (Neapolis) in ch. xvi. 11, seems to have been made in *two* days. It appears

1 of time, Matt. 1 μέχρι ^m μεσουρκτίου· ⁸ ἦσαν δὲ λαμπάδες ⁿ ἱκαναὶ ἐν τῷ
xiii. 30, ch. ο ὑπέρῳ ^p οὗ ἦμεν ^p συνηγμένοι. ⁹ καθιζόμενος δέ τις
x. 30, 1 Tim. 6, ch. xvi. 25, q
m Mark xiii. 35, Luke xi. 6, ch. xvi. 25, q
xxv. Judg. xvi. 3.
n = ch. xvii. 15 al.
o ch. i. 13, ix. 37, 39 only.
p Kings xviii. 33. Ezek. xli. 7.
q ch. vii. 58. xxiii. 17, 18 only. L. Judg. xvi. 23. r 2 Cor. xi. 33.
only. Josh. ii. 15, 18. s = here only t. Ps. lxxv. 5 Aq. also Gen. ii. 21. xv. 12. t (John iv. 11.)
u ch. iv. 17 rell. v here only. Dan. v. 20. Herodian i. 11, of the
w = Matt. xiii. 41. 2 Chron. v. 6.
x here only t. Symm. Gen. vi. 16. στωαί τριστέγοι, Dion. Hal. Antt. iii. 68. y = Mark vi. 29. 1 Macc. ix. 19.
z = Matt. xxiv. 17. Xen. Cyr. i. 4. 8.

ABD
EGH

180.—*παρατεινοντες* 13.—8. *υπολαμπαδες* D: add *καιομεναι* sah.—rec for *ἦσαν, ἦσαν* (see above on *ἦσαν*, ver 7): txt ABDEGH 38. 42. 57. 73. 80. 96. 113. 133. 137. 191. 192 al. lectt 5. 12. 53 v syrr arr sah arm slav Chr Thl².—*συνηγμ.* om E: *συνηθροισμένοι* 4.—9. rec *καθημιος* (corr'n to more usual form), with GH al Chr Thl Oec: txt ABDE 13. 14¹. 15. 18. 36. 68. 69. 105. 180 lect 58.—*νεαν.* om E: aft *ονομ.* lect 12: *-νισκος* 137.—*ἐπι τη θυρίδι κατεχομενος ν. βαρι* D.—*του* bef π. om D.—*κατενεχθ.* om Syr ar-erp: *κατ.* to *υπν.* om 69: *υπο τ. υπ.* DH 4. 40. 98. 99. 104. 192 Chr Oec-ed.—*πεσων* (omg *και* aft) E.—*και ος ηρθη* D¹-gr (κ. *επηρθη* in Mill).—10. *επεσεν* (or *επεπ.*

that they arrived on a Monday.—Compare notes, 2 Cor. ii. 12, ff. 7. *ἐν τῇ μιᾷ τ. σαββ.*] We have here an intimation of the continuance of the practice, which seems to have begun immediately after the Resurrection (see John xx. 26), of assembling on the first day of the week for religious purposes. (Justin Martyr, Apol. ii. p. 228, says, *τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγρούς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται.*) Perhaps the greatest proof of all, that this day was thus observed, may be found in the early (see 1 Cor. xvi. 2) and at length general prevalence, in the *Gentile world*, of the *Jewish seven-day period as a division of time*,—which was entirely foreign to Gentile habits. It can only have been introduced as following on the practice of especial honour paid to this day. But we find in the Christian Scriptures no trace of any *sabbatical* observance of this or any day: nay, in Rom. xiv. 5 (where see note), Paul shews the untenableness of any such view under the Christian dispensation. The idea of the *transference of the Jewish sabbath from the seventh day to the first* was an invention of later times.

κλάσαι ἄρτον] See note on ch. ii. 42. The breaking of bread in the Holy Communion was at this time inseparable from the *Ἀγάπαι*. It took place apparently in the evening (after the day's work was ended), and at the end of the assembly, after the preaching of the word (ver. 11). *αὐτοῖς*, in the third person, the discourse being addressed to the disciples at Troas: but the first person is used before and after, because all were assembled, and partook of the breaking of bread together. Not observing this, the copyists have altered *ἡμῶν* above into *τῶν μαθητῶν*, and *ἡμεν* into

ἦσαν, to suit *αὐτοῖς*.

8. *λαμπάδ. ἱκ.*] This may be noticed, as Meyer observes, to shew that the fall of the young man could be well observed: or, perhaps, because many lights are apt to increase drowsiness at such times. Calvin and Bengel suppose,—in order that all suspicion might be removed from the assembly ('ut omnis abesset suspicio scandalī,' Beng.); Kuin. and partly Meyer,—that the lights were used for solemnity's sake,—for that both Jews and Gentiles celebrated their festival days by abundance of lights. But surely the adoption of either Jewish or Gentile practices of this kind in the Christian assemblies was very improbable.

9.] Who Eutychus was, is quite uncertain. The occurrence of the name as belonging to slaves and freedmen (Rosenm. and Heinrichs, from inscriptions), determines nothing.

ἐπὶ τῆς θυρίδος] 'On the window-seat.' The windows in the East were (and are) without glass, and with or without shutters.

καταφερόμενος ὑπν.] Wetstein gives many instances of the use of *καταφέρομαι*, either absolute, or with *εἰς ὑπνον*, signifying 'to be oppressed with, borne down towards, sleep.' Thus Aristotle, de Insomniis iii.: *τὰ ὑπνωτικά . . . πάντα . . . καρνηβαρίαν . . . ποιεῖ . . . καὶ καταφερόμενοι καὶ νυστάζοντες τοῦτο δοκοῦσιν πάσχειν, καὶ ἀδυνατοῦσιν αἶρειν τὴν κεφαλὴν καὶ τὰ βλέφαρα*: and Diod. Sic. iii. 57, *κατενεχθεῖσαν εἰς ὑπνον, ἰδεῖν ὄψιν*.—I believe the word is used here and below in the same sense, not, as usually interpreted, here of the effect of sleep, and below of the fall caused by the sleep. It implies that relaxation of the system, and collapse of the muscular power, which is more or less indicated by our expressions 'falling asleep,'

C λων
αυτου.
(see var.
read.)
ABCD
EGH

δὲ ὁ Παῦλος ^a ἐπέπεσεν αὐτῷ καὶ ^b συμπεριλαβὼν εἶπεν ^a John xlii 25
Μὴ ^c θοροβείσῃς· ἡ γὰρ ^d ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν. ^b here only.
11 ^e ἀναβὰς δὲ καὶ ^f κλάσας τὸν ἄρτον καὶ ^g γευσάμενος, ^c Ezek. v. 3.
^h ἐφ' ἱκανόν τε ⁱ ὁμιλήσας ἄχρι ^k αὐγῆς, ^l οὕτως ^m ἐξῆλθεν. ^d ch. xvii. 5 reff.
12 ⁿ ἡγαγον δὲ τὸν παῖδα ζῶντα, καὶ ^o παρεκλήθησαν ^p οὗ ^e al. 3 Kings
^r μετρίως. ^q Ημεῖς δὲ ^r προελθόντες ἐπὶ τὸ πλοῖον ^{xvii. 21.}
^s ἀνήχθημεν ἐπὶ τὴν Ἀσσον, ἐκείθεν ^t μέλλοντες ^u ἀνα- ^c ch. viii. 31.
λαμβάνειν τὸν Παῦλον· οὕτως γὰρ ἦν ^v διατεταγμένος, ^t ch. ii. 46 reff.
^w 1 = John iv. 6, ch. xxvii. 17. ^x See Heb. vi. 15. ^y m = ch. xv. 40 reff. ^z n = Matt. ii. 20
^{aa} o = Luke xvi. 25. ^{ab} Gen. xxiv. 67. ^{ac} p here only. ^{ad} μ. Xen. M'm. iv. 1. 1. ^{ae} q ver. 5.
^{af} r ch. xiii. 13 reff. ^{ag} s = vv 3, 7. ^{ah} t = ch. xiii. 31. ^{ai} 2 Tim. iv. 11. ^{aj} u 1 Cor. vii. 17. ^{ak} xi. 34.

al Chr Thl²) ἐπ αὐτῷ D.—συμπεριβαλὼν C¹ and add αὐτον C: συμπαράλαβων 40. 105: add αὐτον or -τω 27. 36. 38. 66². 69. 105. 180 lect 58 vss Chr Thl².—καὶ εἶπεν D¹.—11. rec om τον (the force of the art being overlooked,—see note), with D²EGH & Chr Thl¹ Oec: ins ABCD¹ 13 al Thl².—rec αχρει, with B(e sil)C¹DGH al: txt AC²E al Chr Thl¹ Oec-ed.—οὕτως om 76.—12. for ηγαγ. to ζῶντα (om lect 12), D has ἀσπαζομένων δε αυτων (salutantes aut eos d) ηγαγεν (-γον d: ηγαγεν also 80. 97. 101 arm) τ. νεανισκον ζ.—for δε, τε 133: ζῶντα om lect 12.—13. προελθ. AEH 1. 4. 14. 25 all Chr Thl¹: κατελθ. D Syr ar-erp: προσαχθεντ. 38. 177 al, εμβαντ. 98-marg.—εις το D 133.—rec εις τ. ασσ. (corrū to more usual prepn), with DGH al Chr Thl¹ Oec: txt ABCE 13. 73 Thl².—for ασσον, θασον or θασσον G (but not in ver 14) 42. 67. 73. 76. 78. 99. 100. 101. 192 lect 40 syrr sah ar-pol: ασσον 13. 45. 46. 96. 106 v-ms æth ar-erp: νασσον 15. 18. 36, and so in ver 14.—ουτος 13. 78.—διατ. ην ABE 13: εντεταλμενος ην C 15. 36. 180: txt DGH most mss (appy) Chr Thl Oec: add συν ημιν sah.—ως μελλων D al:

'dropping asleep.' This effect is *being produced* when the first participle is used, which is therefore *imperfect*,—but as Paul was going on long discoursing, took *complete possession of him*, and, having been 'overpowered,' 'entirely relaxed in consequence of the sleep,' he *fell*. In the ἥρθη νεκρός here, there is a *direct assertion*, which can hardly be evaded by explaining it, 'was taken up for dead,' as De Wette, Olsh.;—or by saying that it expresses the *judgment of those who took him up*, as Meyer. It seems to me, that the supposition of a mere suspended animation is as absurd here as in the miracle of Jairus's daughter, Luke viii. 41—56. Let us take the narrative as it stands. The youth falls, and is taken up dead: so much is plainly asserted. Paul, not a physician, but an Apostle,—gifted, not with medical discernment, but with miraculous power, goes down to him, falls on him and embraces him,—a strange proceeding for one bent on discovering suspended animation, but not so for one who bore in mind the action of Elijah (1 Kings xvii. 21) and Elisha (2 Kings iv. 34), each time over a dead body,—and *having done this, not before*, bids them not to be troubled, for *his life was in him*. I would ask any unbiassed reader, taking these details into consideration, which of the two is the natural interpretation,—and whether there can be any reasonable doubt that the *intent of Luke is to relate a miracle of raising the dead*, and that he mentions the

falling on and embracing him as the outward significant means taken by the Apostle to that end?

11.] The intended breaking of bread had been put off by the accident.

τὸν ἄρτ., as ch. ii. 42. Were it not for that usage, the article here might import, 'the bread which it was intended to break,' alluding to αὐτ. above.

γευσάμενος] 'having made a meal,' see reff. The agape was a veritable meal. Not 'having tasted it,' viz. the bread which he had broken;—though that is implied, usage decides for the other meaning. οὕτως]

'After so doing:' see reff.

12.] As in the raising of Jairus's daughter, our Lord commanded that something should be given her to eat, that nature might be recruited, so doubtless here rest and treatment were necessary, in order that the restored life might be confirmed, and the shock recovered. The time indicated by αὐγὴ must have been before or about 5 A.M.: which would allow about four hours since the miracle.

13. Ἀσσον] A sea-port (also called Apollonia, Plin. v. 32) in Mysia or Troas, opposite to Lesbos, twenty-four Roman miles (Peutinger Table) from Troas, built on a high cliff above the sea, with a descent so precipitous as to have prompted a line of Stratonicea, the lyric poet, Ἀσσον ἴθι, ὡς κεν θᾶσσον ὁλίθρον πείραθ' ἵκηται. Strab. xiii. 1, p. 126, Tauchn.—Paul's reason is not given for wishing to be alone: probably he had some apostolic visit to make.

14. Μιτυλήνην] The capital of Lesbos, on the

v here only f. μέλλων αὐτὸς πειζεύειν. ¹⁴ ὡς δὲ ^w συνέβαλλεν ἡμῖν ABCD EGH
^x εἰς τὴν Ἀσσον, ^y ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυ-
^z λήνην, ¹⁵ κακέϊθεν ^z ἀποπλεύσαντες τῇ ^a ἐπιούσῃ ^b κατην-
^c τήσαμεν ^c ἀντικρὺς Χίου. τῇ δὲ ^d ἐτέρᾳ ^c παρεβάλομεν
^e εἰς Σάμον, καὶ μείναντες ἐν Τρωγυλίῳ τῇ ^e ἐχομένῃ
^f ἤλθομεν εἰς Μίλητον. ¹⁶ ^g κεκρίκει γὰρ ὁ Παῦλος ^h παρα-
ⁱ πλεῦσαι τὴν Ἐφεσον, ὅπως μὴ ⁱ γένηται αὐτῷ ^k χρονο-
^j τριβῆσαι ἐν τῇ Ἀσίᾳ. ¹ ἔσπευδεν γὰρ, εἰ δυνατόν ἦν
^l αὐτῷ, τὴν ἡμέραν τῆς ^m Πεντηκοστῆς ⁿ γενέσθαι εἰς
^o Ἱερουσόλυμα. ¹⁷ Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφε-
^p σον ^o μετεκαλέσατο τοὺς ^p πρεσβυτέρους τῆς ἐκκλησίας.
^q f = Luke xiii. 35. ch. xxi. 26 only. 2 Macc. xii. 39. g = 1 Cor. v. 3. vii. 37. Tit. iii. 12 al. 2 Macc. xi. 25. h here
^r only f. Xen. Anab. vi. 2. l. i Gal. vi. 14. Mark v. 16. Gen. xlii. 7, 17. k here only f.
^s Aristot. Rhet. iii. 3. l Luke ii. 16 al. 2 Chron. x. 18. m ch. ii. 1 reff. n = Matt. xxvi. 6 al.
^t eis, Luke iv. 23. o ch. vii. 14. x. 32. xxiv. 23 only. Hos. xi. 1, 2. p See ch. xi. 30.

αὐτος μέλλων Ε.—14. δε om C¹ (appy).—rec *συνέβαλεν* (*alteration to historic aorist as so freq*), with CDGH most mss Chr Thl Oec: txt ABE (*convenisset e: convenissemus v: sext: venissemus demid: prævenisset tol*) al.—*ἤμας* 22. 66. 68. 99. 100.—*μιτυλινην* AE: *μυτυλινην* G: *μυτυλινην* 180: txt B(e sil)CDH al.—15. *καί εκειθεν Ε*: *κακει 137*.—rec *αντικρυς (corr'n)*, with BH al: txt ACDEG 36. 40. 68. 105. 180 Thl².—for *ετερα, εσπερα* B 15. 19. 73: *τη . . . παρεβαλ.* om 36.—*παρελαβομεν* D¹-gr: *παρεβαλλομεν* 57 Thl¹: *επεβαλομεν* 73.—*και μιν. εν τρωγ.* om, and instead *τη δε εκ.* ABCE 13. 15. 18. 69: *και τη εκ.* 37. 73. 180 v copt (om και) arm Jer (μιν. to μιλητ. om æth) (*the occasion of the omn has prob been, that Trogylium is not in Samos, which at first sight the text appeared to imply*): txt DGH most mss syr sah arr slav Chr Thl Oec.—rec *τρωγυλλ.* with H & syr Oec: txt D (τρωγυλλια D-gr, trogylio d) G (τρογ. G all): *στρογγυλιω* 16. 105: *τρογγυλιω* 42. 133. 177. 191. 192: alii aliter—*ερχομενη* D¹ 95¹. 96. 142.—16. rec *εκρινε* (*an ecclesiastical portion begins at ver 16, which has occasioned the alteration of the pluperf into the independent historic aor*), with GH & Chr Thl¹ Oec: txt ABC¹DE 13. 14². 15. 36. 68. 69. 73. 105. 180 al v &c (κεκρικε Thl²).—*γαρ* om lect 12.—*εις την εφεσ.* 80. 192.—for *οπως . . . χρονοτρ., μηποτε γεννηθη αυτω κατασχεσις ος* D: *ut non cointingeret ei morandi quis d.*—*αυτω om* 191.—*ει δυν. ην αυτω om* DH æth.—for *ην, ει* ABCE 13. 15. 18. 27. 29. 36. 68. 69. 73. 180 (*grammatical corr'n*): txt G most mss Chr Thl Oec.—*εις την ημεραν* D æth: *τη ημερα* H.—*εις ιερουσαλημ* AE 13 lect 12. 53: txt B(e sil)CD²(*εν ιερουσαλημ* D¹)GH mss (nrly)

E. coast of the island, famed (Hor. Od. i. 7. I Epist. i. 11. 17) for its beautiful situation. It had two harbours: the northern, into which their ship would sail, was *μέγας κ. βαθύς, χώματι σκεπαζόμενος*, Strabo, xiii. 2, p. 137. 15. *παρεβάλ.*] ‘we put in:’ so Charon, in the Frogs, to his boatman, *ὦπ, παραβαλοῦ*, 180; and 271, *παραβαλοῦ τῷ κωπίῳ*. Then they made a short run in the evening to Trogylium, a cape and town on the Ionian coast, only forty stadia distant, where they spent the night. He had passed in front of the bay of Ephesus, and was now but a short distance from it. Μίλητον] The ancient capital of Ionia (Herod. i. 142). See 2 Tim. iv. 20, and note.

16. *κεκρίκει*] We see here that the ship was at Paul’s disposal, and probably hired at Philippi for the voyage to Patara (ch. xxi. 1), where he and his company embark in a merchant vessel, going to Tyre. The separation of

Paul and Luke from the rest at the beginning of the voyage may have been in some way connected with the hiring or outfit of this vessel. The expression *κεκρίκει* (or *έκρινε*, which will amount to the same thing, only it must not be taken ‘for the pluperfect,’ here or any where else) is too subjectively strong to allow of our supposing that the ap. merely followed the previously determined course of a ship in which he took a passage. παραπλ. τ.

Εφ.] He may have been afraid of detention there, owing to the machinations of those who had caused the uproar in ch. xix.—F. M., in his notes, gives another reason: “He seems to have feared that, had he run up the long gulf to Ephesus, he might be detained in it by the westerly winds, which blow long, especially in the spring.” But these would affect him nearly as much at Miletus. 17.] The distance from Miletus to Ephesus is about thirty

18 ὥς δὲ ^q παρεγένοντο ^q πρὸς αὐτὸν, εἶπεν αὐτοῖς Ὑμεῖς ^q ἐπίστασθε, ^r ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ^s ἐπέβην εἰς ^r τὴν Ἀσίαν, ^t πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, ^u δουλεύων τῷ κυρίῳ ^v μετὰ ^w πάσης ^x ταπεινοφροσύνης καὶ δακρύων καὶ ^y πειρασμῶν τῶν ^z συμβάντων μοι ἐν ταῖς ^a ἐπιβουλαῖς τῶν Ἰουδαίων, ²⁰ ὥς οὐδὲν ^b ὑπέσται- λάμην τῶν ^c συμφερόντων τοῦ μὴ ^d ἀναγγεῖλαι ὑμῖν καὶ

18 al⁵. Ps. ii. 11. v Mark iii. 5. 1 Chron. xxix. 22. w ('all possible') ch. xxiii. 1. 2 Pet. i. 5. Jude 3 al. Paul, passim. x Eph. iv. 2. Phil. iv. 3. Col. iii. 18, 23. iii. 12. Paul only, exc. 1 Pet. v. 5 t. See Ps. cxx. 2. y = Luke xxii. 28. Gal. iv. 14 al. Dent. iv. 34. z = ch. iii. 10 ref. 3. ch. ix. 24. xxiii. 30 only. Eth. ii. 22. b = ver. 27 only. (Gal. ii. 12. Heb. x. 38.) Dioc. Sic. xii. 70. c = 1 Cor. vii. 35. xii. 7. Heb. xii. 10. Dent. xxiii. 6. d = John iv. 25. xvi. 13 al. ver. 27. 1 Pet. i. 12. Dent. xxi. 8.

Chr Thl Oec.—17. μετεπεμψατο D.—18. for παρεγενοντο, εσκληρυνοντο E-gr.—aft αυτον, ins ομου οντων αυτων A: ομοσε οντ. αυτ. D 40-marg: ομωσ εοντ. D¹: ομο- ουμαζον E: et simul essent v (interpolations for particularity): txt BCGH mss and vss (nrly) Chr Thl Oec.—aft επιστ. add αδελφοι D: pref 5. 8. 73 sah.—πρωτης αφ ης ημ. lect 12: πρ. της ημ. 142: αφ om 38. 93.—εξεβην 96. 142.—την om 137.—for πως . . . εγενομην, D has ως τριετιαν η και πλειον ποταπως (πως D²) μεθ υμων εν παντος χρονου (μ. υμ. τον παντα χρ. εγενομην D²).—19. aft κυρ., add μεθ υμων C 15. 18. 36 Chr-text.—for πασης, πολλης Syr ar-erp.—rec bef δακρ. ins πολλων, with CGH &c syr æth ar-pol slav arm al Chr Thl Oec (prob interpolation: see 2 Cor. ii. 4): om ABDE 13. 40. 68. 80. 81. 137. 142. 180 al v syr copt sah ar-erp Lucif.—συμβαινοντων C al.—20. και ως 80.—των σ. (add υμιν sah) υπεστ. C.—μη om D slav-ms Lucif.—υμας om

miles. He probably, therefore, stayed three or four days altogether at Miletus.

τοὺς πρεσβ.] called, ver. 28, ἐπισκόπους. This circumstance began very early to contradict the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus, ii. 14. 2: 'In Mileto convocatis episcopis et presbyteris, qui erant ab Epheso et a reliquis proximis civitatibus.' Here we see (1) the two, bishops and presbyters, distinguished, as if both were sent for, in order that the titles might not seem to belong to the same persons,—and (2) other neighbouring churches also brought in, in order that there might not seem to be ἐπίσκοποι in one church only. That neither of these was the case, is clearly shewn by the plain words of this verse: he sent to Ephesus, and summoned the elders of the church (see below on διῆλθον, ver. 25). So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The E. V. has hardly dealt fairly in this case with the sacred text, in rendering ἐπισκόπους, ver. 28, 'overseers': whereas it ought there as in all other places to have been 'bishops,' that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not.

18.] The evidence furnished by this speech as to the literal report in the Acts of the words spoken by Paul, is most im-

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portant. It is a treasure-house of words, idioms, and sentiments, peculiarly belonging to the Apostle himself. Many of these appear in the ref., but many more lie beneath the surface, and can only be discovered by a continuous and verbal study of his Epistles. I shall point out such instances of parallelism as I have observed, in the notes.—The contents of the speech may be thus given: *He reminds the elders of his conduct among them (vv. 18—21): announces to them his final separation from them (vv. 22—25): and commends earnestly to them the flock committed to their charge, for which he himself had by word and work disinterestedly laboured (vv. 26—35).*

ἀπὸ πρ. ἡμ.] These words hold a middle place, partly with ἐπίστασθε, partly with ἐγενόμην. The knowledge on their part was coextensive with his whole stay among them: so that we may take the words with ἐπίστασθε, at the same time carrying on their sense to what follows.

μεθ' ὑμ. ἐγεν.] So 1 Thess. i. 5, οἶδατε οἱ οὖν ἐγενήθημεν ἐν ὑμῖν,—ii. 10, ὑμ. μάρτυρες . . . ὡς ὁσίως . . . ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν. See 1 Cor. ix. 20, 22.

19. δουλεύων τῷ κυρ.] With the sole exception of the assertion of our Lord, 'Ye cannot serve God and mammon,' Matt. vi. 24. Luke xvi. 13, the verb δουλεύω for 'serving God' is used by Paul only, and by him six times, viz. besides ref., Rom. vii. 25; xii. 11; xvi. 18. Col. iii. 24. 1 Thess. i. 9.

μετ. π. ταπ.] Also a

P

^u τιμίαν ἐμαυτῷ ὡς ^v τελειῶσαι τὸν ^w δρόμον μου καὶ τὴν ^u = James v. 7.
^x διακονίαν ἣν ^y ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, ^z δια- 1 Pet. i. 19 al.
μαρτύρασθαι τὸ εὐαγγέλιον τῆς ^z χάριτος τοῦ θεοῦ. Prov. iii. 15.
²⁵ καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθαι τὸ πρόσωπόν 1 Pet. iii. 12.
μου ὑμεῖς πάντες, ἐν οἷς ^a διήλθον κηρύσσων τὴν ^b βασι- John iv. 34
al. Wisd.
v. ch. xiii. 25.
2 Tim. iv. 7.
only. (Paul
only.) Jer.

viii. 6.

a absol., ch. viii. 4 rell.

x = ch. i. 17.

Rom. xi. 13 f.

y ch. ii. 33 reff.

b absol., Matt. viii. 12. xiii. 38. 1 Cor. xv. 24 al.

z = ch. xiii. 43 reff.

these vss exc arm om τιμίαν Lucif (*pro nihilo æstim animam cariores esse mihi*) and simly Ambr Aug nec (*non enim Aug) facio an. me. cariores (pretiosam, or pretiosiores Aug)* (see Scholz).—ὡστε E 13. 29. 40. 68. 69. 76. 95. 96. 105. 137. 142. 163: ὡς το C 104: του D.—τελειῶσω B.—rec aft τ. δρ. μ. (μου om 42. 180) ins μετα χαρας (*interpolation appy: see Phil i. 4, Col. i. 11, Heb x. 34 &c: the finishing his course appearing not emphatic enough*), with CEGH &c syr al Chr Thl Oec: om ABD 13. 40. 81 al v copt sah syr æth ar-erp Lucif Ambr.—διακ. του λογον D v Lucif Ambr.—παρελαβον D 76. 137. 192.—διαμαρτ. ιουδαίους κ. ελληνισιν D sah Lucif.—for το ευαγγ., την βασιλειαν 66².—του bef θ. om D (Tisch says, ex errore videtur dici (see Scholz) B om του θ.: pertinet omissio ad ver seq).—25. ιδον om E 13. 40. 73. 96. 142. 177¹. 180 al Syr ar-erp Lucif.—οἶδα εγω C al Syr: εγω om 180.—rec aft τ. βασ. (το ευαγγ. 66². 69. 105 slav-ms), ins του θεου (*supplementary addn, as shewn by the variations*), with EGH al vss Thdrt Thl Oec: του ιησου D sah: τ. κυρ. ιησ. Lucif: txt ABC 13. 15¹. 36.

τὸ πνεῦμα συμμαρτυρεῖ τῷ πν. ἡμῶν.

24.] The reading in the text, amidst all the varieties, seems to be that out of which the others have all arisen, and whose difficulties they more or less explain. The first clause is a combination of two constructions, οὐδενὸς λόγον ποιοῦμαι τὴν ψυχὴν ἑμαυτοῦ, and οὐ ποιοῦμαι (ἡγοῦμαι, Phil. iii. 7, 8) τὴν ψυχὴν τιμίαν ἐμαυτῷ. The best rendering in English would be, 'I hold my life of no account, nor precious to me.' Then again the confused construction of the former clause shews itself in the ὡς of the latter, which is not 'so that,' but 'as,' q. d. before, 'so precious.' 'I do not value my life, in comparison with the finishing my course.' Render then the whole verse: 'But I hold my life of no account, nor is it so precious to me, as the finishing of my course.'

τελειῶσαι] See the same image, with the same word, remarkably expanded, Phil. iii. 12—14. There in ver. 12 he has used τετελειῶμαι,—and,—as is constantly the case when we are in the habit of connecting certain words together,—the δρόμος immediately occurs to him, which he works into a sublime comparison in ver. 14.

δρόμον] A similitude peculiar to Paul: occurring, remarkably enough, in his speech at ch. xiii. 25. He uses it without the word δρ., at 1 Cor. ix. 24—27, and Phil. iii. 14.

καὶ τ. δ.] 'and (i. e. even) the ministry,' &c. καὶ in this sense gives that which, in matter of fact, runs parallel with the metaphorical expression just used,—stands beside it as its antitype.

ἔλαβον] Comp. Rom. i. 5, δι' οὗ ἐλάβομεν χάριν κ. ἀποστολήν.

25.] It has

been argued from ἐν οἷς διήλθον, that the elders of other churches besides that of Ephesus must have been present. But it might just as well have been argued, that every one to whom Paul had there preached must have been present, on account of the word πάντες. If he could regard the elders as the representatives of the various churches, of which there can be no doubt, why may not he similarly have regarded the Ephesian elders as representatives of the churches of proconsular Asia, and have addressed all in addressing them? Or may not these words have even a wider application, viz., to all who had been the subjects of his former personal ministry, in Asia and Europe, now addressed through the Ephesian elders?—See the question, whether Paul ever did see the Asiatic churches again, discussed in the Prolegg. to the Pastoral Epistles. I may remark here, that the word οἶδα, in the mouth of Paul, does not necessarily imply that he spoke from divine and unerring knowledge, but expresses his own conviction of the certainty of what he is saying: see ch. xxvi. 27, which is much to our point, as expressing his firm persuasion that king Agrippa was a believer in the prophets: but certainly no infallible knowledge of his heart:—Rom. xv. 29, where also a firm persuasion is expressed:—Phil. i. 19, 20, where οἶδα, ver. 19, is explained to rest on ἀποκαταδοκία καὶ ἐλπεις in ver. 20. So that he may here ground his expectation of never seeing them again, on the plan of making a journey into the west after seeing Rome, which he mentions Rom. xv. 24. 28, and from which, with bonds and imprison-

c ch. xxvi. 22. **λείαν.** ²⁶ διὸ ^c μαρτύρομαι ὑμῖν ἐν τῇ ^d σήμερον ^d ἡμέρα, ABCD EGH
 Gal. v. 3.
 Eph. iv. 17.
 1 Thess. ii. 12 only.
 (Paul only.)
 w. dñc, Jos.
 B J. iii. 8.
 3 end.
 d Rom. xi. 8.
 2 Cor. iii. 14 only.
 h Luke xvii. 3 al. ch. v. 35. Deut. iv. 23.
 k = 1 Cor. xii. 18. Gen. xvii. 5.
 Isa. lx. 17.
 e ch. xviii. 6 reff.
 f ver. 20.
 i Luke xii. 32. 1 Pet. v. 2, 3 only.
 Jer. xiii. 17.
 1 Phil. i. 1. 1 Tim. iii. 2 (here first). 1 Pet. ii. 25. 2 Chron. xxxiv. 12.
 g Luke vii. 30. ch. ii. 23 al.

180 copt syr arm Chr.—26. *διοτι* AE 10. 29. 42. 78. 97. 177. 191: *διο και* al: txt B(e sil)CGH al.—for *διο* to *οτι*,—*αχι ουν της σημερον ημερας* D¹, *propter quod hodierno die* d.—*διαμαρτ.* 3. 13. 40 Chr.—for *εγω*, *εμι* BCDE 13. 15. 18. 20. 36. 40. 68. 73. 81. 103. 137. 180 lectt 12. 40 v al Bas₂ Chr₁ Dam al: *εγω εμι* (69. 105) or *εμ. εγ.* vss Jer al (*εμ* has come in from the margin as in vss, and then supplanted the origl *εγω* as in BCDE al): txt AGH most mss copt al Bas₁ Chr₂ Thl¹ Oec.—aft *παντων*, add *υμων* E 4². 25. 34. 68. 105 v mss Syr arr copt æth ff (not Chr Thl¹ Oec al).—27. *γαρ* om 96.—*μη* om D¹-gr 66². 73. 81. 177¹ al slav-mod Lucif.—*υμν* is aft *θεου* in BCD (ηυν D¹) 13. 81 v (*transposition to bring the accus next the verb*): txt AEGH mss (nrly) vss Bas₂ Chr Thl Oec Iren Jer al.—28. *ουν* om ABD 13. 15. 36. 81. 180 lectt v copt al (Did Thdrt Lucif al) (*προσεχετε* is the beginning of an ecclesiastical portion): ins CEGH most mss syr Chr Thl Oec Iren: *προσεχε* 133.—*αυτοις* D¹.—*το αγ. πν. D-gr: θεος sah.*—*την εκκλ. του θεου* (see note) B (ascertained to be so by Tisch) 4. 22. 46. 65. 66¹. 68. 84. 89. 154. 162 al, and e sil 7. 12. 16. 23. 25. 37. 39. 56. 64 al (Scholz) v syr (ms₁) Ath (mss) Chr₃ (but see below) Epiph (Bas) Antioch Cælest Thl² Oec Ambr Oros Cassiod Ferrand Prim al: *τ. εκκλ. του κυριου και θεου* C³GH more than 100 mss (*uniting the readings*) Thl¹: alii aliter,—*κυρ. θ., κυρ. του θ., θ. κ. κυρ., χριστου* (syr al Orig₁) τ.

ment and other dangers awaiting him, he might well expect never to return. So that what he here says need not fetter our judgment on the above question. 26.]

The use of *μαρτύρομαι* is peculiar to Paul, see reff.: as also in N. T. that of *ἡ σήμερον ἡμέρα*. 28. *προσέχ. ἑαυτοῖς*] If we might venture to trace the hand of Luke in the speech, it would be perhaps in this phrase: which occurs only Luke xii. 1; xvii. 3; xxi. 34. Acts v. 35. τ. ποιμνίω]

This similitude does not elsewhere occur in Paul's writings. We find it (reff.) where we should naturally expect it, used by him to whom it was said, 'Feed my sheep.' But it is common in the O. T., and sanctioned by the example of our Lord Himself. τὸ πν. τ. ἁγ.] See ch. xiii. 2.

ἔθετο] So Paul, 1 Cor. xii. 18. 28. ἐπισκόπους] See on ver. 17, and Theodoret on Phil. i. 1, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ· ἀμφοτέρα γὰρ εἶχον κατ' ἐκείνον τὸν καιρὸν τὰ δνόματα (Olsh.).

—The question between *θεοῦ* and *κυρίου* rests principally on internal evidence—which of the two is likely to have been the original reading. The MSS authority, now that it is certain that B has *θεοῦ* a *prima manu*, is weighty on both sides. The early patristic authority for the expr. *αἷμα θεοῦ* is considerable. Ignat. Ephes. i. has *ἀναζωπυρήσαντες ἐν αἵματι θεοῦ*. Tertull. ad Uxor. ii. 3, "pretio empti, et quali pretio? sanguine Dei." Clem. Alex., 'Quis dives

salvus,' c. 34, has *δυνάμι θεοῦ πατρὸς, αἵματι θεοῦ παιδὸς, κ. ὁρόσω πνεύματος ἁγίου*. On the other hand Athanasius says, *οὐδαμοῦ δὲ αἷμα θεοῦ διχα σαρκὸς παραδεδώκασιν αἱ γραφαί, ἢ θεὸν διχα σαρκὸς παθόντα ἢ ἀναστάντα*. In attempting to decide between the two readings, the following alternatives and considerations may be put: (1.) IF *κυρίου* WAS THE ORIGINAL, it is very possible (1) that some busy scribe may have written at the side, as so often occurs, *θεοῦ*. This having been once done, the interests of orthodoxy would perpetuate the gloss, and by degrees it would be adopted into the text and supersede the original word, or become combined with it, as is actually the case in GH and a vast body of mss. Or, continuing supposition 1., it may have been (2) that the expr. *ἐκκλησίαν τοῦ κυρίου, not found any where else, may have been corrected into the very usual one, ἐκκλ. τοῦ θεοῦ*, which occurs ten times in the Epp. of Paul. Or (3), which I consider exceedingly improbable (see below), the alteration may have been made solely in the interest of orthodoxy.—Such are possible, and the two former not improbable, contingencies. On the other hand (11.) IF *θεοῦ* WAS THE ORIGINAL, but one reason can be given why it should have been altered to *κυρίου*, and that one was sure to have operated. It would stand as a bulwark against Arianism, an assertion which no skill could evade, which must

^m πομαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν ^u περιποιούσατο ^m = John xxi. 16. 1 Pet. v. 2.
διὰ τοῦ αἵματος τοῦ ἰδίου. ²⁹ ἐγὼ οἶδα ὅτι ^o εἰσελεύσονται ⁿ 2 Kings v. 2. 1 Luke xxi. 33. 1 Tim. iii. 13.
μετὰ τὴν ^p ἄφιζίν μου ^q λύκοι ^r βαρεῖς εἰς ὑμᾶς μὴ ^o only. Gen. xxxi. 18. Isa. xxxi. 5.
^s φειδόμενοι τοῦ ⁱ ποιμνίου, ³⁰ καὶ εἰς ὑμῶν ἀντῶν ^t ἄναστή- ^o JOHN x. 1. ch. xix 30.
σονται ἄνδρες λαλοῦντες ^u διεστραμμένα, ^v τοῦ ^w ὑποσπᾶν ^u here only. s 3 Mac. vii. 1.
18. Herod. ix. 17. 27. q = Matt. vii. 15 only. r = here only. s Rom. viii. 32. xi. 21. 1 Cor. vi. 28a.
(2 Kings xii. 4, 6.) t = ch. v. 36, 37 al. u Matt. xvii. 17 | L. Luke xxiii. 2. Phil. ii. 15. ch. xii. 8.
only. Deut. xxxiii. 5. v constr. Luke xxii. 6. 1 Cor. ix. 10. w = here only. See Luke xxiii. 41 red.

18. Herod. ix. 17. 77. q = MATT. vii. 15 only. r = here only. s Rom. viii. 32. xi. 21. 1 Cor. vii. 28 al.
 (2 Kings xii. 4. 6.) t = ch. v. 36, 37 al. u Matt. xvii. 17 | L. Luke xxiii. 2. Phil. ii. 15. ch. xiii. 8.
 only. Deut. xxxiii. 5. v constr., Luke xxii. 6. 1 Cor. ix. 10. w = here: only. See Luke xxii. 41 ref.

εκκλ. without a gen Ath-mss₃ Thdrt₂ a: τ. εκκλ. τ. κυριου AC¹DE 13. 15. 18. 36 (text) 40. 69. 73. 81. 95¹. 130. 156. 163. 180 al (Scholz) copt sah Syr (marg) arm (æth) (Syr in polygl) Eus Ath (ms) Const (πυντρεχετε εις τ. εκκλ. τ. κυρ. ην περιεπ. τω αιμ. του χριστου) Did Ammon Chr₁ (and comm ει γε [ο δεσποτης υπερ τ. εκκλ.] (om ms) ουδε του αιμ. εφεισατο του εαυτου) Maxim Thdor-stud Thl³ al Iren-int Lucif Aug Jer Sedul al (see Scholz).—περιεπ. εαυτω D sah Iren.—rec tou ιδ. αιμ. (alteration, says Meyer, owing to θου, because του ιδιου might be referred to Christ (as a gen): but surely this is carrying subtly somewhat too far. It has been evidently a corn for simplicity, not observing the emphasis), with GH &c Ath Chr Cælest (τω ιδ. αιμ.) Thl Oec: txt ABCDE 15. 31. 33. 34. 36. 40. 69. 73. 81. 105. 130. 142. 156. 163. 180 lect 12 arm al Did Iren Lucif al.—29. rec εγω γαρ οίδα τουτου (interpolations to connect and strengthen the sentence), with C³EGH al syr al Chr Thl Oec (τουτ. om al vss Thdrt): txt AB(στι εγ. οιδ.)C'D 13. 15. 36. 81. 130. 180 v copt (εγ. δε) Cælest Iren Lucif Jer: γαρ om 180: τουτο om 68. 69. 105. 163. 180 Syr ar-erp sah æth arm Thdrt in cat.—αφ'εξιν DE, αφ'εξιν G.—30. αυτων (1st) om B sah æth.—διεστου. ρηματα ar sah æth.—for αποσταν, αποστροφει D-gr Syr ar-erp.—for αυτων (2nd), εαυτων AB (alteration for

therefore be modified. If θεοῦ stood in the text originally, *it was sure to be altered to κυρίου.* The converse was not sure, nor indeed likely, from similar reasons, the passage offering no stumbling-block to orthodoxy. (III.) PAULINE USAGE must be allowed its fair weight in the enquiry. It must be remembered that we are in the midst of a speech, which is (as observed in the Prolegg. to Acts, § ii. 16 a) a complete storehouse of Pauline words and expressions. Is it *per se* probable, that he should use an expr. which *now where else occurs in his writings, nor indeed in those of his contemporaries?* Is it *more* probable, that the early scribes should have altered an unusual expr. for an usual one, or that a writer so constant to his own phrases should here have remained so? Besides,—in most of the places where Paul uses ἐκκλησία τοῦ θεοῦ, it is in a manner *precisely similar to this*,—as the *consummation of a climax*, or in a position of peculiar solemnity, cf. 1 Cor. x. 32; xv. 9. Gal. i. 13. 1 Tim. iii. 5, 15: and, cæteris paribus, I submit that the present passage loses by the substitution of κυρίου the peculiar emphasis which its structure and context seem to require in the genitive, introduced as it is by προσέχετε πομαίνειν, and followed by the intensifying clause ἦν περιποίησατο διὰ τοῦ αἵματος τοῦ ἰδίου. (IV.) On the whole then, weighing the evidence on both sides,—seeing that it is more likely that the alteration should have been to κυρίον than

to θεοῦ,—more likely that the speaker should have used θεοῦ than κυρίου, and more consonant to the evidently emphatic position of the word,—I have on a final revision of this vol. decided for the rec. reading, which in first writing it I had rejected. (V.) Of course any reading which combines the two, κυρίου and θεοῦ, is by the very first principles of textual criticism inadmissible. (VI.) The principal names on either side are—for the rec. θεοῦ, Mill, Wolf, Bengel, Matthai, Scholz: for κυρίου, Grotius, Le Clerc, Wetst., Griesb., Kuin., De Wette, Meyer, Tischendorf, al. περιεπ.] Paul (and in pastoral Epp. only), see ref. 29.] ἀφίξις is here used in an unusual sense. An instance is found, Jos. Antt. iv. 8. 47, where Moses says, ἐπιπρός τοὺς ἡμετέρους ἄπειμι προγόνους, καὶ θὸς τῆνδε μοι τὴν ἡμέραν τῆς πρὸς ἐκείνους ἀφίξις ὥρισε which is somewhat analogous, but more easily explained. That in Herod. ix. 77 (inf.) is ambiguous. In Demosth. de Pace, p. 58 (fin.), we have τὴν τότε ἀφίξις εἰς τοὺς πολέμιους ἐποίησαντο, which is most like the usage here. Perhaps, absolutely put, it must signify 'my death': see the above passage of Josephus. λύκοι βαρεῖς] not persecutors, but false teachers, from the words εἰσελ. εἰς ὕμᾱς, by which it appears that they were to come in among the flock, i. e. to be baptized Christians. In fact ver. 30 is explanatory of the metaphorical meaning of ver. 29. φείδομαι is only used by Paul, except 2 Pet. ii. 4, 5.

x ch. v. 37 reff. ³¹ διὸ ^y γρηγορεῖτε, ^z μνη- ABCD
 y = Matt. EGH
 xxiv. 42 al.
 fr. (Jr. v. 6.)
 z w. ὅτι, Eph. b
 ii. 11.
 2 Thess. ii. 5.
 Paul only.
 a here only f.
 See 2 Chron.
 xxxi. 10.
 Gen. xv. 9.
 ch. xxxviii.
 30.
 aa ch. xxvi. 7.
 2 Thess. iii. 8.
 Paul only.
 xxc. Mark.
 iv. 27. elsw.
 gen., as Luke
 xxi. 7. ch.
 ix. 24.
 b constr. Eph. i.
 i. 10 reff.
 c Mark ix. 24.
 ver. 10.
 Heb. v. 7. xii. 17.
 iii. 15 only. Job iv. 3.
 xxiii. 46. ch. xiv. 23.
 i. 18. ch. xxvi. 18.
 xxiii. 3, 6.
 30. xxv. 23 only f.
 vi. 47. xii. 5. ch. ix. 16.
 vi. 2 only. L. P. Isa. xli. 9.
 Luke xii. 32 al.
 d Paul only. Rom. xv. 14.
 e ch. ii. 6. Eph. iv. 16.
 Ps. xxx. 5.
 1 Luke vii. 25.
 1 Tim. ii. 9.
 Ps. xli. 9.
 Phil. ii. 25.
 1 Cor. x. 33.
 Matt. vi. 28 al.
 2 Cor. xi. 29.
 Col. i. 28. iii. 16.
 Col. iv. 6.
 ch. xiv. 3.
 i = ch. ix. 31 reff.
 f ch. iv. 29 reff.
 g Luke
 k = and constr., Eph.
 m constr., 1 Tim. iii. 1 only. Prov.
 o ch. xiii.
 q = Luke
 s Luke i. 54. 1 Tim.
 t = 2 Cor. xi. 29. xii. 10. xiii. 4 only.
 u w. gen.,

emphasis): txt CDEGH mss (appy) Bas Chr Thl Oec.—31. *ἐπιτιαν* 66².—*νοθεῖ*. μ. δ. εν. εκ. νμ. 156.—*νυκταν* A.—at end, add *νμων* DE 25. 27. 29. 43. 66². 68. 80. 93. 105. 137 al lect 40 v Syr arr copt sah æth slav Thl² Lucif Jer Oros.—32. κ. *τονν* 137.—*παρατίθειμι* 2. 30.—rec aft *νμας*, ins *ἀδελφοί* (for solemnity: *were it genuine, as Meyer observes, there would be no possible reason for omitting it in any MSS*), with CEGH &c æth ar-pol slav Chr al: om ABAD 33. 34. 68. 81 v syr copt sah al Jer Oros: ins aft *θεου* 137 lect 58.—for *τω θεω*, *τω κυριω* B (Scholz) 33. 68 sah.—rec *ἐπικοδοῦ*, with GH most mss Chr (expressly, *οὐκ εἶπεν οἰκοδομησάι ἀλλ' ἐπικοδομησάι, δεικνύς οτι ἡδη οἰκοδομησαν*. But may not this have been the history of its alteration, to render the word more strictly appropriate?): txt ABCDE 13. 15. 36. 81. 130. 180: add *νμας* DE 29. 76 lect 58 Syr (Scholz) arr sah æth: pref *νμας* 14¹. 66². 69. 76. 81. 105¹ Syr (Tisch) Chr₁.—rec aft *δουν*, add *νμιν* (supplementary insertion), with CGH all vss Chr (but aft κληρ.) Oros al: om ABDE 25 v copt: *νμιν* 19. 43.—*την κληρ.* ACE 130. 180 (see Col. iii. 24): add *αυτου* A.—for *πασιν*, *των παντων* D-gr (d is deficient from ver 31 to ch xxi. 2).—33. for *η* (1st), *και* D v.—*ουθενος* AE: txt B(e sil)CDGH al: add *νμων* DE: *τοντων* 97.—34. rec *αντ*. δε (supplementary insertion), with qu²: *γαρ* 106: txt ABCDEGH all v syr arr æth arm slav Bas Chr Thl¹ Aug.—*οιδεα* A: *ἐπιστασθε* Ch-text.—*μον πασιν* D¹.—*αυται μου* D sah: *μου αντ*. Syr ar-erp æth slav.—35. *και παντα* C¹D² 27. 29. 36. 40. 66². 76. 80. 105. 136. 180 al lect 58 Syr: *πασι* D¹ (Scholz), but Tisch².—Lachmann joins *παντα* to ver 34 with some mss, but against ACDEGH Bas₃ al (*παντ*. . . . νμ. om æth).—*δει ουτως κοπ.* 13: *ουτως κοπιωντα* *δει* 137.—*των ασθ.* αντ. A.—*τε* om (A¹?) D¹ copt sah (and 130 al, readg *μνημονευετε*).—*τον λογον* G 4. 14². 22. 42. 57. 65. 69. 73. 96. 99. 126. 156. 163. 191. 192 al lect 58 al Chr Thl¹: *του λογου* 26. 38. 40. 93 al lect 18 v arm sah (both corrns, because but one saying is cited).

30.] *ἡμῶν αὐτ.* does not necessarily signify the *presbyters*: he speaks to them as being the whole flock. 31.] *μνημ.* *ἔστι* is only (reff.) used by Paul. *νύκτα κ. ἡμέραν*] This expression is remarkable: we have it (see reff.) in Mark, but Luke always uses the genitive, except in the speeches of Paul. *νοθεῖων* (reff.) is used only by Paul—On the *three years* spoken of in this verse, see note, ch. xix. 10. We may just remark here (1) that this passage being precise and definite, must be the master key to those others (as in ch. xix.) which give wide and indefinite notes of time: and (2) that it seems to preclude the

idea of a journey (as some think) to Crete and Corinth having taken place during this period. But on this cf. Prolegg. to 1 Cor. 32. τ. λόγ. τῆς χάρ. αὐτ.] I should be inclined to attribute the occurrence of this expression in ch. xiv. 3, to the narrative having come from Paul himself, or from one imbued with his words and habits of thought. See ver. 24. τῷ δυν.] Clearly spoken of *God*, not of the *word of His grace*, which cannot be said *δοῦναι* τ. κληρον., however it might *οικοδομῆσαι*.—The expression *κληρον. ἐν τ. ἡγ. πᾶσ.* is strikingly similar to *τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις*, Eph. i. 18,

ὅτι αὐτὸς εἶπεν ὁ Μακάριόν ἐστιν ὁ μᾶλλον διδόναι ἢ λαμβάνειν. ³⁶ καὶ ταῦτα εἰπὼν ὁ θεὸς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς ὡς προσεῆζατο. ³⁷ ἱκανὸς δὲ ὁ κλανυθὲς ἐγένετο πάντων, καὶ ὁ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου ὁ κατεφίλουν αὐτὸν, ³⁸ ὁ δυνάμενοι μάλιστα ἐπὶ τῷ λόγῳ ὃς εἰρήκει, ὅτι οὐκέτι ὁ μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. ὁ προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. ¹ ὥς δὲ ὁ ἐγένετο ὁ ἀναχθῆναι ἡμᾶς ὁ ἀποσπασθέντας ἀπ' αὐτῶν, ¹ εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, ² τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κακείθεν εἰς Πάταρα. ² καὶ

c = James v. 1 al. dat/r. ch. i. 1. Matt. xviii. 19. Zeph. iii. 11. e = ch. xix. 27 al. f ch. xv. 3 reff.
g constr., Matt. xviii. 13. ch. iv. 5 al. fr. h ch. xiii. 13 reff. i = Luke xxii. 41. (See ch. xx. 30.) j Mac.
xii. 10. l ch. xvi. 11 only f. m ch. xxv. 17. xxvii. 18 only. See Luke vii. 11. ix. 37. (Luke only.)

—*ησ.* om A 2. 30. 68. 96. 142 Chr Bas.—*ουτος* D¹.—*rec διδ.* μαλλ. with many mss: txt ABCDEGH all v arm syr Chr Dam Thl Aug.—36. *ειπας* D¹.—*αυτου* om D¹.—*συσπασιν* G.—*αυτοις* om C¹ al: *πασιν* om 180 sah: *προσηνξ.* *πασι τουτοις* lect 58: *προσευξατο* D.—37. *rec εγεν.* κλ. (*corn of order to bring κλ. and παντων together*), with GH &c Thl¹ Oec (εγ. δε κλ. ικ. 137 Chr): txt ABCDE 13. 38. 113. 130. 180 v Thl².—*του* om D² 180 Thl¹.—38. *μαλ.* *επι τω λ. οδον.* D: and add *οτι ειπεν* D¹.—*αυτου* om D¹.—*for εις, επι* D: *προεπ.* to *πλοιον* om 32. 57¹.

CHAR. XXI. 1. *ημ. αναχθ.* A²: *αναχθ.* om A¹ (appy): *τον αναχθ.* 133: *αχθηναι* 95¹: *ως . . . ημας* om Syr ar-erp.—*αποσπασθεντες* BE².—D¹ has, *και επιβαντες ανηχθημεν* *αποσπασθεντων δε ημων . . .*—*for ηλθ., ηκομεν* D.—*την* om D.—*rec κων,* with G(κων)H (κων al) (*Coum v, Cho am*): txt ABCDE 42. 57. 73. 76. 80². 95. 97. 105. 133. 137. 142 all syrr copt sah arm slav-ms Thl² Oec Cassiod.—*for εξης, επιουση* D.—*την* om CD al Chr₂: ins AB(e sil)EGH mss (nrly) Thl Oec.—*πατερα* AC.—

addressed to this same church. See also ch. xxvi. 18. 33.] See 1 Sam. xii. 3; and for similar avowals by Paul himself, 1 Cor. ix. 11, 12. 2 Cor. xi. 8, 9; xii. 13.

34.] See 1 Cor. iv. 12, which he wrote when at Ephesus.—*χρεία*, with a gen. of the *person in want*, is an expression of Paul only; see among reff.—*ὕπηρετιν* is used only twice more; once *by* Paul, ch. xiii. 36, once *of* Paul, ch. xxiv. 23.—The construction is varied in this sentence.—*ταῖς χρ. μου, καὶ* (not *τῶν ὄντων*, but) *τοῖς οὖσιν μετ' ἐμοῦ*. This is not without meaning—his friends were among his *χρεῖαι*—he supplied by his labour, not his and their wants, but his *wants* and *them*.

αἱ χ. αὐται] also in Paul's manner: comp. *τῶν δεσμῶν τούτων*, ch. xxvi. 29,—and ch. xxviii. 20. 35. πάντα]

'In all things' so Paul (only), see reff.

κοπιῶντας] A word used by Paul fourteen times, by Luke only once (Luke v. 5).

τῶν ἀσθενούντων] Not here *the weak in faith* (Rom. xiv. 1. 1 Cor. viii. 9), as Calv., Bez., Grot., Bengel, Neander, Meyer, Tholuck,—which the context both before and after will not allow:—but 'the poor' (reff., *τοὺς πίνητας ἀσθενούντας*, Aristoph. Pac. 636. ὅ τε γὰρ ἀσθενέστερος ὁ πλούσιός τε τὴν δικὴν ἰσὴν ἔχει, Eurip. ap. Stob. cxv. (Wetst.), as Chrys., Theoph.,

Heinrichs, Kuin., Olsh., De Wette.

Μακ. ἐστιν, κ.τ.λ.] This saying of our Lord is one of the very few not recorded in the Gospels, which have come down to us. Many such must have been current in the apostolic times, and are possibly preserved, unknown to us, in such epistles as those of James, Peter, and John. Bengel remarks, '*alia mundi sententia est*:' and cites from an old poet in Athenæus, viii. 5, *ἀνόητος ὁ εἰδὼς, εὐτυχὴς δ' ὁ λαμβάνων*. But we have some sayings the other way: not to quote authors who wrote after this date, and might have imbibed some of the spirit of Christianity, we find in Aristotle, Eth. Nicom. iv. 1, *μᾶλλον ἐστιν τοῦ ἐλευθερίου τὸ διδόναι οἷς δεῖ ἢ λαμβάνειν ὅθεν δεῖ, καὶ μὴ λαμβάνειν ὅθεν οὐ δεῖ. τῆς ἀρετῆς γὰρ μᾶλλον τὸ εὖ ποιῆν ἢ τὸ εὖ πάσχειν*.

XXI. 1.] The E. V., 'After we had gotten from them,' does not come up to the original: *δείκνυσιν τὴν βίαν τῷ εἰπεῖν ἀποσπασθέντας ἀπ' αὐτῶν*, Chrys.

εὐθυδρομ.] See ch. xvi. 11, 'having run before the wind.' *Cos*, opposite Cnidus and Halicarnassus, celebrated for its wines (*εὐκαρπος πᾶσα, οἶνον δὲ καὶ ἀρίστη, καθάπερ Χίος κ. Λέσβος*, Strab. xiv. 2), rich stuffs ('*nec Coe referunt jam tibi purpure*,' Hor. iv. 13. 13), and ointments

n Matt. ix. 1
al. Deut.
xxx 13.
o absol. here
only. = ver.
6. ch. xxvii.
2.
p (Luke xix.
11 only. Cant.
vi. 3.) constr. u
Rom. vi. 17.
Gal. ii. 7.
Heb. xi. 2 al.
q = here only.
r ch. xxvii. 3.
xxviii. 12
only. (Luke
v. 11.)
s ch. xxii. 5 only. Job xxxix. 29.
t constr. (see note), Luke i. 10, 20. Jer. xxiii. 20.
u here only. κυβερνήτης χειμένων επιγινομένων αποφορτίζεται, Philo de
Pier. p. 915. v Rev. xviii. 11 only. Exod. xxiii. 5. w Luke ii. 16 only t. x ch. x. 48 reff.
y ch. x. 41, 47. xiii. 32, 43 al. z ch. xi. 28 reff. a = and constr., ch. xx. 18 reff.

at end, add *και μυρα* (-ρα sah) D sah v (ms).—2. *διαπερουν* E 73. 105: *διαπερον* G 4. 19. 39. 100. 103 Thl²: *διαπορευομενον* 137.—3. Mill (not rec) *αναφαναντες* (corrū, not perceiving the force of the passive), with 39. 66. 100. 104 al lect 40 Chr (mss): *αφεντες* 81: txt MSS.—*τη κυπρω* 34: *εις τ. κυπρον* 40: *την* om E.—*και* om A al v (demid not am).—*καταλειποντες* AGH (but -πόντες GH) 13.—*επλου.* om A.—for *κατηχ.*, *κατηλθομεν* ABE al v (*depositi sumus* e) copt sah al (perhaps error in writing): txt CDGH mss (nrly) vss Chr Thl Oec: *και ... τυρον* om 15. 18. 36. 180.—*εκει* (H Scholz) 133.—*το πλοιον ην* ABCE 13. 137 (corrū of order): txt GH mss (nrly) syr Chr Thl Oec.—*αφορτιζομενον* 96.—4. rec *και ανευρ.* (corrū of copula, as frequently), with C²GH & c vss Chr Thl: txt ABC¹E 13. 15. 18. 36. 40. 69. 73. 105. 180 al v copt sah Thl².—*τους* om GH 1. 4. 38. 42. 57. 65. 80. 95. 98. 113. 133. 137. 142. 177 al Chr Thl¹ (corrū, the art not seeming in place): ins ABCE all Thl² Oec.—*εμειναμεν* 180.—*αυτοις* AEG 68. 73. 103 Thl² (alteration to suit οτινες which follows): *αυτον* (error) 56: om 2B: *εκει* 177: txt B (e sil)CH most mss (appy) v al Thl¹ Oec.—*ελεγαν* B.—rec *αναβ.* (substitution of more usual word), with EGH al Chr Thl¹ Oec: txt ABC 15.

(γίνεται δὲ μύρα κάλλιστα κατὰ τόπους . . . ἀμαράκινον δὲ Κῶον καὶ μήλινον, Athen. xv. p. 688). The chief town was of the same name (Hom., II. ii. 677), and had a famous temple of Æsculapius (Strabo, ibid.). It was the birth-place of Hippocrates. The modern name, Stanchio, is a corruption of ἐς τὰν Κῶ. See Winer, RWB.—*Rhodes* was at this time free, cf. Strabo, xiv. 2. Tac. Ann. xii. 58: 'Reddatur Rhodiis libertas, adempta sæpe aut firmata, prout bellis externis meruerant, aut domi seditione deliquerant.' See also Suet. Claud. 25, 'Rhodiis (libertatem) ob poenitentiam veterum delictorum reddidit.' It was reduced to a Roman province under Vespasian, Suet. Vesp. 3. The situation of its chief town is praised by Strabo, l. c.—The celebrated Colossus was at this time broken and lying in ruins. ib.—*Patara*, in Lycia ('caput gentis,' Liv. xxxvii. 15), a large maritime town, a short distance E. of the mouth of the Xanthus. It had a temple and oracle of Apollo, Herod. i. 182. 'Delius et Patareus Apollo,' Hor. iv. 4. There are considerable ruins remaining. Fellows, Asia Minor, p. 219 ff. Lycia, p. 115 ff. Winer, RWB.—Here they leave their ship hired at Troas, or perhaps at Neapolis (see note on xx. 16), and avail themselves of a merchant ship bound for Tyre. 3. *ἀναφανέντες*] for the constr.,

see reff. and Winer, § 40. 1: 'having been shewn Cyprus,' literally. Wetst. cites from Theophanes, p. 392, *περιεφέροντο ἐν τῇ πελάγει, ἀναφανέντων δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς οἱ στρατηγοί.* The graphic language of an eye-witness, and of one familiar with the phraseology of seamen, who, in their own language, appear to raise the land in approaching it.' Smith, Voyage and Shipwreck of St. Paul. But would not this remark rather apply to the active participle? Comp. 'aerias Phæacum abscondimus arces,' Æn. iii. 291. *εὐώνυμον*] sc. αὐτήν, i. e. to the E. This would be the straight course from Patara to Tyre. *ἐπλ. εἰς Σ.,—*'we held our course,' steered, 'for Syria.' *κατήχθ.*] *κατάγω* is the converse of *ἀνάγω*,—'to put in,' whereas *ἀν.* is 'to put out.' *Τύρον*] This city, so well known for its commercial importance and pride, and so often mentioned in the O. T. prophets, was now a free town (Jos. Antt. xv. 41. Strabo, xvi. 2, οὐχ ὑπὸ τῶν βασιλέων δ' ἐκρίθησαν ἀυτόνομοι μόνον, ἀλλὰ καὶ ὑπὸ τῶν Πωμαίων) of the province of Syria. *ἐκέϊσε*] If this is an adv. of motion as generally, the reference may be to the carrying and depositing the cargo in the town (De Wette), or to the thitherward direction of the voyage (Meyer): but in the only other place where *ἐκέϊσε* occurs (reff.) it

φοιν-
κην D
ABC
EGH

Ἱεροσόλυμα. ^δ ὅτε δὲ ^β ἐγένετο ^ε ἐξαρτίσαι ἡμᾶς ^δ τὰς ^β constr., Matt. xviii. 13, ch. iv. 5 al. ^ε ἐξελθόντες ἐπορευόμεθα, ^ε here only. ^ε προπεμπόντων ἡμᾶς ^ε here only. ^ε πάντων σὺν γυναιξὶ καὶ τέκνοις ^ε εἰς ^ε εἰς τῆς πόλεως, ^ε here only. ^ε καὶ ^ε θέντες τὰ γόνατα ἐπὶ τὸν ^ε αἰγιαλὸν ^ε προσηζάμεθα, ^ε here only. ^ε καὶ ^ε ἀσπασάμενοι ἀλλήλους ^ε ἀνέβημεν εἰς τὸ πλοῖον, ^ε here only.

36. 40. 68. 103 Thl².—rec *ιερουσαλημ*, with GH &c Chr al: txt ABCE 15. 18. 26. 36. 40. 68. 69. 103. 105. 130 al v Thl².—5. rec *ημας εξαρ.* (alteration of order to avoid *ημας τας ημερας*), with CGH al ff: txt ABE 177 (al?): *οτε δε εγενετο εξελθειν ημας ημερας εξαρτισαι επ.* 13: *δε εγεν.* om 68: *sequenti autem die (post hos autem dies* Syr ar-erp) *ambulamus viam nostram d* Syr ar-erp.—εξελθ. om A 105.—προπεμπ. δε 180: -θεντας 191.—γυναιξιν CE: txt A.—for *προσηζαμεθα και ασπασαμενοι αλλ.*,—*προσεζαμενοι απησπασαμεθα* (απεισπασαμεθα C, ησπασ. al, απησπασαμενοι 40, απησπασαμεθα A al) *αλλ. και* ABCE 13. 15. 18. 40. 69. 73. 105. 133 Syr ar-erp al? (*corrū prob arising from αποσπασθεντας of ver 1.* απησπασαμεθα, as in A, was written in the marg, thence adopted in the text, and confused with the origl ασπασαμενοι, thus causing the corrū of *προσηζαμεθα* also, and the addn of *και*; so Meyer and De W.): txt GH (*προσεζ.* G 4. 100. 106 Chr Oec) &c Chr Thl Oec.—6. rec *επεζημεν* (*corrū to more usual word, as also ενεβ.*), with GH &c Thl¹ Oec: *ενεβ.* BE 73 Chr: txt AC 133. 137. 180

simply = *ἐκεῖ*, so that perhaps no *motion* is included. ἀποφορ. τ.] The pres. part. indicates the intention, as *διαπερῶν* before.

4. δέ.] Implying, 'the crew indeed were busied with unloading the ship: but we, having sought out (by enquiry) the disciples.' 'Finding disciples' (E. V.) is quite wrong. It is not improbable that Paul may have preached at Tyre before, when he visited Syria and Cilicia (Gal. i. 21) after his conversion,—and again when he confirmed the churches (ch. xv. 41): τοὺς μαθ. seems to imply this.

ἡμ. ἐπ.] The time taken in unloading:—they apparently proceeded in the same ship, see ver. 6.—The notice here is very important, that these Tyrian disciples said to Paul *by the Spirit*, that he should not go to Jerusalem,—and yet he went thither, and, as he himself declares, *δεδεμένος τῷ πνεύματι, bound in Spirit by the leading of God*. We thus have an instance of that which Paul asserts 1 Cor. xiv. 32, that the spirits of the prophets are *subject to the prophets*, i. e., that the revelation made by the Holy Spirit to each man's spirit was under the influence of that man's will and temperament, moulded by and taking the form of his own capacities and resolves. So here: these Tyrian prophets knew by the Spirit, which testified this in every city (ch. xx. 23) that bonds and imprisonment awaited Paul. This appears to have been announced by them, shaped and intensified by their own intense love and anxiety for him who was probably their father in the faith (see ver. 5). But he paid no regard to the prohibition, being himself under a leading of the same Spirit

too plain for him to mistake it. See below on ver. 10 ff.

5. ἐξαρτίσαι.] This is ordinarily a naval word, signifying to *fit out* or *refit* a ship (with or without πλοῖον, Passow). But this can hardly be the meaning here. Meyer would render 'when we had spent these days in refitting,' so that τ. ἡμ. would be the accusative of duration, —'when we had refitted during the days.' But not to mention that τὰς ἡμ., without ταύτας, would be harsh in such a connexion,—is not the aorist ἐξαρτίσαι fatal to the rendering? Would it not in this case be *present*, if implying the continued action during the days,—*perfect*, if implying that that action was over (in which latter case ἡμ. would be dative)? The aorist, as almost invariably in dependent clauses, must refer to some *one act* occurring at one time. So that if the meaning given by Theoph., Oec. *πληρῶσαι* (Hesych. *τελειῶσαι*) be found no where else, it is almost necessary so to understand the word here. And it is doing no violence to its import: the same verb which indicates the completion of a ship's readiness for a voyage, might well be applied to the completion of a period of time. Our own word 'fulfil' has undergone a similar change of meaning since its first composition: and *πληρῶσαι* is used both of manning a ship and of fulfilling a period of time. ἐξελθ.] from the house where they were lodged.

ἔως ἔξω τ. π.] "We passed through the city to the western shore of the ancient island, now the peninsula, hoping to find there a fitting spot for the tent, in the open space between the houses and the sea." Robinson, iii. 392. ἐπὶ τὸν αἰγιαλὸν.]

D προ-
 φητευ-
 ABCD
 EGH

θένοι τέσσαρες ^z προφητεύουσαι. ^{10 a} ἐπιμενόντων δὲ ^z ch. xix. 6 reff.
 ἡμέρας ^b πλείους, ^c κατῆλθόν τις ἀπὸ τῆς Ἰουδαίας ^a ch. x. 48 reff.
 προφήτης ὀνόματι Ἀγαθος, ¹¹ καὶ ἔλθων πρὸς ἡμᾶς ^b = ch. ii. 40
 καὶ ^d ἄρας τὴν ^e ζώνην τοῦ Παύλου, ^f δήσας ἑαυτοῦ τοὺς ^c = ch. viii. 5
 πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει τὸ πνεῦμα τὸ ^d = Mark xv.
 ἅγιον, τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη οὕτως δήσουσιν ἐν ^e Matt. iii. 4.
 Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ ^f παραδώσουσιν εἰς χεῖρας ¹ Mk. x. 9.
 ἐθνῶν. ¹² ὥς δὲ ἠκούσαμεν ταῦτα, ^g παρεκαλοῦμεν ἡμεῖς ² Rev. i. 13.
 τε καὶ οἱ ^h ἐντόπιοι ⁱ τοῦ μὴ ^j ἀναβαίνειν αὐτὸν εἰς Ἱερου- ³ xv. 6 only.
 σαλήμ. ¹³ τότε ἀπεκρίθη ὁ Παῦλος τί ^k ποιεῖτε κλαίοντες ⁴ Kings ii. 5.
 καὶ ^h συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον ^f Matt. xvii. 22.
^g = Matt. xiv.
^h here only.
ⁱ Luke xxii. 6
^j ch. xv. 2 reff.
^k 1 Cor. xv. 29
 reff.

syr-marg Thl Oec.—10. rec επιμ. δε ημων (addn for precision), with EG al syr-
 marg al Chr al: txt ABCH 4¹. 13. 15. 18. 36. 37. 66 syr (vss?) Bas.—11. ανελ-
 θων δε D¹.—rec δησ. τε αὐτου (in some late mss αὐτον, probably from misun-
 derstanding, supposing that it was Paul's hands and feel that he bound), with
 GH &c Chr Thl Oec: txt ABCDE 13. 15. 18. 25. 27. 36. 66². 69. 73. 76. 80¹. 81.
 98-marg 105. 137. 180 lect 12 v copt sah Bas Cyr-jer, also Orig (δησ. εαυτον χειρων
 κ. ποδων) Aug Cassiod.—rec χειρ. bef ποδ. (corrpn from Luke xxiv. 39, 40? see
 var read John xi. 14: so De W. Meyer thinks ποδ. κ. χ. arose from its being the
 natural order of binding: but surely this would be more likely to be the origl order of
 narrating, than to strike a copyist as necessary to be observed), with A al copt sah al Chr
 (om τας και τους) Oec and Orig (above): txt BCDEGH 1. 13. 26. 38. 40. 42. 57. 68.
 73. 78. 80. 95. 96. 98. 100. 101. 105. 113 all lect 5 v syrr ar-pol arm slav-ms Bas Cyr-jer
 Thl.—ταδε το αγιον om 15. 36. 180 al.—εις ιερουσ. D 26. 63. 97. 98. 106 Chr Eriph
 and (prefix απελθοντα) Orig (adopted by Tisch, but evidently a corrpn to suit εις ιερ.
 below, ver 13): οι εν ιερ. ιουδ. 66¹: οι ιουδ. εν ιερ. 100 demid arm-ed Ambr Vigil.—οι
 om D¹ Chr Thl¹ Oec: παραδ. αυτον 180.—for εθν., εχθρων 69. 105.—12. τε om D
 Thl¹: οι εντ. τον παυλον D aeth: ημεις τε κ. οι εντ. ηρωτωμεν αυτον 95¹.—επιβαιν.
 D.—αυτον om E 93. 95 Bas.—at end, add τοτε C 13. 40.—13. rec απεκρ. δε, with C¹
 (but see above) al syr Chr: απ. τε GH 4. 25. 26. 38. 42. 57. 66. 95. 96. 97. 98. 126. 133.
 177 al aeth al Thl Oec: ειπεν δε προς ημας D (from the various assignment of τοτε to
 ver 12 or ver 13, it was omitted altogether, and then some copula became necessary):
 txt ABC² (erasing δε: see on ver 12) E 13. 15. 18. 40. 73. 81 al v Syr copt sah arm
 Cassiod.—add και ειπεν aft παν. AE 13. 25. 27. 29. 69. 81. 97. 105. 180 al v Syr ar-erp
 copt aeth arm Cassiod.—for συνθ., θορυβουντες D¹ Tert Jer.—for γαρ, δε E-gr 95¹ v

from Polycrates traditional accounts of
 them,—that two were buried at Hierapolis,
 and one at Ephesus. From that passage,
 and one cited from Clement of Alex. (δύο
 θυγατέρες αὐτοῦ γεγενηκαῖαι παρθένοι,
 Polycr., Euseb. iii. 31. . . . Φίλιππος τὰς
 θυγατέρας ἀνδράσιν ἐξέδωκε, Clem., Eus.
 iii. 30) it would appear that two were after-
 wards married, according to tradition.—To
 find an argument for the so-called 'honour
 of virginity' in this verse, only shews to
 what resources those will stoop who have
 failed to apprehend the whole spirit and rule
 of the gospel in the matter. They are met
 however on their own ground by an argu-
 ment built on another misapprehension
 (that of Philip being a deacon in the eccle-
 siastical sense): ὥστε οὐν καὶ τῷ κοινω-
 νήσαντι γάμων διακονίην ἐξίστι.

10.] This Agabus in all probability is
 identical with the Ag. of ch. xi. 28. That

there is no reference to that former mention
 of him, might be occasioned by different
 sources of information having furnished the
 two narratives.

11.] Similar symbol-
 ical actions accompanying prophecy are
 found 1 Kings xxii. 11. Isa. xx. 2. Jer.
 xiii. 1 ff. Ezek. iv. 1 ff.; 8 ff.; v. 1, &c.
 —De Wette remarks that τὰδε λέγει τὸ
 πνεῦμα τὸ ἅγιον is the N. T. prophetic
 formula, instead of τὰδε λέγει ὁ κύριος of
 the O. T.

12. τοῦ μὴ] A similar
 gen. after exhortation, is found ch. xv. 20.

13.] The τότε, which has been
 changed in the rec. for the ordinary copula,
 gives solemnity to the answer about to be
 related: q. d. 'It was then that Paul
 said.'

συνθρύπτοντες] The present
 part. does not imply the endeavour merely,
 here or any where else, but as Meyer quotes
 from Schaefer, Eurip. Phœn. 79, 'Vere
 incipit actus, sed ob impedimenta caret

D παν-
τες...
ABCD
EGH

σόλυμα ^z ἀσμένως ^a ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. ¹³ τῇ ^z ch. ii. 41
δὲ ^b ἐπιούσῃ ^c εἰς αὐτὸν ὁ Παῦλος σὺν ἡμῖν ^c πρὸς Ἰάκωβον,
πάντες τε ^d παρεγένοντο οἱ ^e πρεσβύτεροι. ¹⁹ καὶ ^f ἀσπα-
μενος αὐτοὺς ^g ἐξηγεῖτο ^h καθ' ἑν ἕκαστον ὧν ἐποίησεν ὁ
θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς ⁱ διακονίας αὐτοῦ. ²⁰ οἱ δὲ
ἀκούσαντες ^k ἐδόξαζον τὸν θεὸν, εἰπόν τε αὐτῷ ^l Θεωρεῖς,
ἀδελφε, πόσαι ^m μυριάδες εἰσὶν Ἰουδαίων τῶν ⁿ πεπι-
στευκότων, καὶ πάντες ^o ὁληωταὶ τοῦ νόμου ^p ὑπάρχουσιν.
²¹ ^q κατηχήθησαν δὲ περὶ σοῦ ὅτι ^r ἀποστασίαν διδάσκεις
ἀπὸ Μωυσέως ^s τοὺς ^t κατὰ τὰ ^u ἔθνη πάντας Ἰουδαίους,
λέγων μὴ ^v περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ^w ἔθεσιν
refl. constr., here only. i ch. i. 17. Rom. xi. 13 al. k Matt xv. 31. Luke v. 25, 26 al. l = John
iv. 19, xii. 19. ch. xxvii. 10. Heb. vii. 4. m (ch. xix. 19 refl.) = Luke xii. 1. n = ch. xv. 5 refl.
o = ch. xiii. 3. Gal. i. 14 al. (Exod. xx. 5 al.) p ch. ii. 30 refl. q ch. xviii. 25 refl.
r 2 Thess. ii. 3 only. 2 Chron. xxix. 19. s constr., John xiv. 26. Prov. xxii. 21. t here only.
u Luke i. 59 al. Gen. xvii. 10. v ch. vi. 14 refl. w ch. xx. 31

105. 180 Chr (comm).—18. for δε, τε AE-gr al syr ar-pol: txt B(e sil)CDGH mss (nrly) vss Chr Thl Oec.—συν ημ. om 32.—παντ. om sah.—for τε παρ., ἥσαν δε (δε 96 also) παρ αὐτῶ D¹.—aft οι πρ., add συνηγμενοι D 34, collecti sunt v: add προς αὐτον 69. 105.—19. ους ασπαμενος (sic) διηγειτο ενα εκαστ. ως επ. ο θ. τοις D¹-gr.—ασπα-
μενοι 180.—20. ακουοντες GH.—εδοξασαν D Thl².—rec κυριον (variation as usual: see ch xx. 28), with DH al sah syr Oec: txt ABCEG 4. 13. 15. 18. 25. 36. 40. 42. 57. 66. 68. 69. 73. 97. 105. 120. 133 all v Syr ar-erp copt arm slav Chr Thl.—ειποντες αυτω C all syr Chr, and omg αυτω D: ειπαν E: και ειπον 180: ειπεν 13.—for ιουδαιων, εν τοις ιουδαιοις ABCE 13. 15. 33. 34. 36. 40. 69. 105. 180 v aeth copt Ambrst: εν τη ιουδαια D Syr sah Jer Aug (both corrns to suil εν τοις εθνεσιν above, ver 19): om 3. 4¹. 95¹. 97: txt GH al (των ιουδ. 96. 142) syr al Chr Thdr², Thl (but aft πεπιστ. Thdr², Thl²) Oec.—παντ. ουτοι D: π. αυτοι sah.—bef ζηλ., ins ζητουσι και 13.—21. κατηχησαν 25. 40: κατηκησαν D¹: diffamaverunt d.—κατα εθνη D¹: εν τω κοσμω sah.—παντας om AE 13 v copt Jer Aug (as unnecessary): παντα 78: txt BCD² (D¹ appy has ειπιν for παντας) EGH mss (nrly) Chr Thl Oec.—λεγων om D Jer.—μη οφειλειν περιτ. E v Jer Aug.—μητε εν τοις εθνεσιν (εθν. also 1. 105) αυτου (αυτους

and had accompanied our Lord during His ministry. See ch. xi. 15, where the word is applied to the Pentecostal effusion of the Spirit.

17—XXIII. 35.] PAUL AT JERUSALEM: MADE PRISONER, AND SENT TO CAESAREA.

17. οἱ ἀδελφοί] The Christians generally: not the Apostles and elders, as Kuin., who imagines, from vv. 20, 21, that 'cœtus non favebat Paulo.' But (1) this is by no means implied: and (2) James and the elders are not mentioned till ver. 18.

18. Ἰάκωβον] James, 'the brother of the Lord:' the president of the church at Jerusalem: see ch. xii. 17; xv. 13. Gal. ii. 12, and notes,—and Prolegg. to the Epistle of James.

20.] While they praised God for, and fully recognized, the work wrought by him among the Gentiles, they found it requisite to advise him respecting the suspicion under which he laboured among the believing Jews. They led, naturally perhaps, but incorrectly (see 1 Cor. vii. 18), by some passages of Paul's life (and of his already-written

Epistles?), in which he had depreciated legal observances in comparison with faith in Christ, and spoken strongly against their adoption by Gentile converts,—apprehended that he advised on the part of the Hellenistic believers, an entire apostasy from Moses and the ordinances of the law.

θεωρεῖς] This can hardly be a reference as (Olsh.) to the elders present, as representatives of the μυριάδες of believing Jews; for only those of Jerusalem were there:—but refers to Paul's own experience, and knowledge of the vast numbers of the Jews who believed at Jerusalem, and elsewhere in Judæa.

πόσαι μυριάδες is perhaps not to be strictly taken: see refl. Baur suspects, on account of this expression, that the words τῶν πεπιστ. are spurious; but quite without reason. Eusebius quotes from Hegesippus (H. E. ii. 23), πολλὰ καὶ τῶν ἀρχόντων πιστευνόντων ἢν θόρυβος τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρισαίων λεγόντων, ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰησοῦν τὸν χριστὸν προσδοκῆν. On the other hand, Origen (tom. i. in Joann.

w constr., Gal. v. 16. 2 Cor. xii. 18, ch. ix. 31. ^a πλῆθος, ἀκούσονται γὰρ ὅτι ἐλήλυθας. ²³ τοῦτο οὖν ποίησον ὅ σοι λέγομεν. εἰσὶν ἡμῖν ἄνδρες τέσσαρες ^b εὐχὴν ^b ἔχοντες ^c ἐφ' ἑαυτῶν. ²⁴ ^d τούτους ^e παραλαβὼν ^f ἀγνίσθητι σὺν αὐτοῖς, καὶ ^g δαπάνησον ἐπ' αὐτοῖς ἵνα ^h ζυρήσωνται τὴν κεφαλὴν, καὶ γινώσκονται πάντες ὅτι ⁱ ὦν ^k κατήχηνται περὶ σοῦ ^l οὐδέν ἐστιν, ἀλλὰ ^m στοιχεῖς ⁿ καὶ ^o αὐτὸς ^p φυλάσσω τὸν νόμον. ²⁵ περὶ δὲ τῶν ^q πεπι-
στευκότων ἐθνῶν ἡμεῖς ^r ἐπεστείλαμεν, ^s κρίναντες μηδὲν τοιοῦτον ^t τηρεῖν αὐτοὺς, εἰ μὴ ^u φυλάσσεσθαι αὐτοὺς τὸ ^v τε ^w εἰδωλόθυτον καὶ τὸ αἵμα καὶ ^x πνικτὸν καὶ ^y πορ-
νείαν. ^z 2 Cor. xii. 15. w. ἐν, James iv. 3 f. 1 Macc. xiv. 32. h 1 Cor. xi. 5, 6 only. i attr., Luke ix. 38 al. k ver. 21. l = ch. xv. 11. m ellips., here only. στ., Rom. iv. 12. Gal. v. 25. vi. 16. Phil. iii. 16 only. (Eccles. xi. 6.) n ch. xv. 27. Matt. xxvii. 57. o = ch. xvi. 4. Eccles. xii. 13. p = ch. xv. 5 al. q ch. xv. 20 reff. r = ch. xx. 16 reff. s = ch. xv. 5 al. t constr. w. acc., 2 Tim. iv. 16. u ch. xv. 20 reff. v ch. xv. 20 reff.

D²) περιπ. D¹.—22. for παντως . . . γαρ, — παντως ακουσονται BC¹ 15. 36. 73. 137. 180 copt sah syr arm (omg παντως) æth (omg τι ουν εστ.) al: utique d e: txt AC²DEGH al v al Chr Thl Oec.—το πληθ. D².—rec πλ. συνελθ., with DGH al: txt AC²E 13. 105. 133 al v (prob the variations have been occasioned by διεισύν. πληθ. not being understood, and so having been expunged, as above).—γάρ om C² 73. 137 (see above): συνελθ. om 34.—εληλυθες B.—23. οπερ E.—εν ημιν 68. 95¹. 98. 103. 104. 105 æth Thl²: συν ημ. 25.—24. επ αυτους A 13 al: εις (προς Thdr̄t) αυτους D: συν αυτοις 137: txt B(e sil)CEGH most mss Chr Thl Oec.—ζυρησονται D²-(σωνται D¹)E: ζυρισονται GH Thl².—τας κεφαλας all vss.—rec γνωσι (grammatical corr̄n aft ινα), with GH &c (vss) Chr Thl¹: txt ABCDE 13. 15. 25. 31. 34. 40. 63. 69. 73. 142. 180 v arr copt sah Jer Aug: -σονται 36. 105. 106. 133 Thl¹.—for ων, περι ων C 36. 40. 69. 105. 180.—aft εστ. add αληθεις 40.—αλ. και στοιχ. A: αλλ οτι πορευου D¹-gr: omg kai aft.—rec τ. νομ. φυλ., with GH &c vss Thl¹ Oec: txt ABCDE 13. 137. 180 v all Chr Thl².—25. for εθν., ανθρωπων E Bed-gr: add ουδεν εχουσι λεγειν προς σε, and ημεις γαρ D sah.—απεστειλ. BD-gr al copt syr ar-pol (substitution of more usual word): txt ACEGH mss (nrly) vss Chr Thl Oec.—κρινοντες D.—μηδεν . . . ει μη om AB 13. 40. 81 al v Syr ar-erp copt sah æth al (prob because no such clause is found in the apostolic decree ch. xv. 28. It can hardly have been interpolated): ins CDEGH al Syr al Chr Bed-gr Aug.—τοιουτο CE al.—αυτους om 40. 66². 69. 105 al: τε om 137.—το bef αιμα om ABCD 13. 180 (corr̄n, to conform the expr̄ to ch. xv. 29): απο ιδωλοθυτων και αιματος και πνικτου και πορνιας E: txt GH &c Chr Thl.—και πνικτ. om D sah Jer Aug: και om 15. 36: και to 31. 40. 99 Chr Thl².—

§ 2) says, that probably the whole number of believing Jews at no time had amounted to 144,000. On εἰσὶν . . . ὑπάρχουσι, see note, ch. xvi. 20, 21. 21. κατηχήθησαν] 'they were sedulously informed' (at some time in the mind of the speaker. The sense of the aor. must be preserved. Below, ver. 24, it is the perfect): viz., by the anti-Pauline judaizers. τοῖς ἔξεσιν] The dat. of the rule, or form, after which: see reff. 22. πάντως δ. συνελθ. πλ.] Not, as E. V., Calv., Grot., Calov., 'the multitude must needs come together,' i. e. there must be a meeting of the whole church (τὸ πλῆθος, ch. ii. 6): but 'a multitude (of these Judaizers) will certainly come together:' 'they will meet and discuss your proceeding in a hostile manner.' 23. εὐχὴν] A vow of Na-

zarites. This vow must not be confounded, historically or analogically, with that of ch. xviii. 18: see note there; and Num. vi. 24. παραλαβὼν] 'having taken to thyself,' as comrades. ἀγν. σὺν αὐτ̄.] 'become a Nazarite with them.' The same expression occurs in the LXX, Num. vi. 3, in describing the Nazarite's duties. δαπάν. ἐπ' αὐτ̄.] "More apud Judæos receptum erat, et pro insigni pietatis officio habebatur, ut in pauperum Nasireorum gratiam ditiores sumptus erogarent ad sacrificia (see Num. vi. 14 ff.) quæ dum illi tonderentur, offerre necesse erat." Kypke. Jos. Antt. xix. 6. 1, relating Agrippa's thank-offerings at Jerusalem, says, διὸ καὶ Ναζιραῖων ζυρᾶσθαι διέταξε μάλα συχνούς.—On the shaving the head, see Num. vi. 18.—De Wette remarks: 'James and the

νείαν. ²⁶ τότε ὁ Παῦλος ^w παραλαβὼν τοὺς ἄνδρας τῇ
^x ἐχομένη ἡμέρᾳ σὺν αὐτοῖς ^y ἀγνισθεὶς ^z εἰσῆι εἰς τὸ
ἱερόν, ^a διαγγέλλων τὴν ^b ἐκπλήρωσιν τῶν ἡμερῶν τοῦ
^c ἀγνισμοῦ, ἕως οὗ ^d προσενέχθη ὑπὲρ ^e ἐνὸς ἐκάστου
αὐτῶν ἢ ^{d f} προσφορά. ²⁷ ὡς δὲ ^g ἔμελλον αἱ ἑπτὰ ἡμέραι
^h συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι
αὐτὸν ἐν τῷ ἱερῷ ⁱ συνέχεον πάντα τὸν ὄχλον, καὶ
^k ἐπέβαλον ἐπ' αὐτὸν τὰς ^k χεῖρας, ²⁸ κρίζοντες ἄνδρες
Ἰσραηλῖται, ^l βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ
τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ ^m τόπου τούτου ⁿ πάντας
ⁿ πανταχῇ διδάσκων, ^o ἐτί τε καὶ Ἑλλήνας ^p εἰσῆγαγεν
εἰς τὸ ἱερόν καὶ ^q κεκοίνωκεν τὸν ^m ἅγιον ^m τόπον τούτου.

xxix. 6. g = Luke vii. 2. John iv. 47. ch. xxvii. 33. h = Luke iv. 2, 13. Jobi. 5. i ch. ii.
6 reff. k ch. xii. 1 reff. l ch. xvi. 19 reff. m Matt. xiv. 15. ch. vi. 13. Ps. lxvii. 5.
n -χού, ch. xvii. 30 reff. -χῷ, here only. o See ch. ii. 26. Luke xiv. 26. p = ch. ix. 8. Luke xxii. 54.
q Matt. xv. 11, &c. l. Heb. ix. 13 f.

26. παραλ. ο πανλ. 133: ο om DE.—for εχομ. (ερχ. 31 al).—ἐπιουση D: om 17 lectt
—εισηλθεν D.—for εως ου, οπως D (donec d).—η om D.—27. συντελουμένης δε της
εβδομης ημερας D: cum advenisset dies septimus Syr ar-erp.—ημελλον EG 38. 113 lect
12.—επτα ημερας 40.—συντελεσθαι 4. 56: τελειουσθαι 137 Chr-ms: συμπληρουσθαι
36. 40.—οι . . . ιουδ. is aft ιερω in C 180: aft θεασ. αυτ. in 137: οι δε α. τ. ασ. ιουδ.
εληλυθοτες D.—συνεχεαν C 180: συνεσχον 20. 41: συνεκεινησαν τε E.—παντα om E
2. 41.—επεβαλαν A, επιβαλλουσιν D, επεβαλλον al Thl¹.—rec τας χει. επ. αυτ.
(corrn of arrangement), with GH &c copt sah al Thl¹ Oec: txt ABCDE 13. 38. 40. 69.
97. 104. 105. 113. 137 al lectt 5. 12 v syrr arm Chr Thl².—28. ισραηλειται DE (-λιται).
—βοηησεται E.—τοπ. του αγιου τουτου AC² 73 lectt 13. 14.—rec πανταχου (altera-
tion to more usual word), with GH &c Chr Thl Oec: txt ABCDE all.—for ετι, ει 13.—
τε om D al (δε al copt).—εισηγεν D¹ 95¹.—om το D¹.—τουτο το ιερ. sah.—κεκοινω-
κηκεν B² E 14¹. 15¹. 36. 64. 95¹. 105. 137: εκοινωνησεν D¹: εκοινωσεν D².—

elders made this proposal, assuming that Paul could comply with it *salvā conscientiā*,—perhaps also as a proof, to assure themselves and others of his sentiments: and Paul accepted it *salvā conscientiā*. But this he could only have done on one condition, that he was sure by it not to contribute in these four Nazarites to the error of justification by the works of the law. He might keep, and encourage the keeping of the law,—but not with the purpose of thereby deserv- ing the approbation of God.'

25.] See ch. xv. 28, 29. 26.] Paul himself entered into the vow with them (σὺν αὐτοῖς ἄγν.), and the time settled (perhaps the least that could be assigned: the Mishna requires thirty days) for the completion of the vow, i. e. the offering and shaving of their heads, was seven days. No definite time is prescribed in Num. vi., but there, seven days is the time of purification in case of uncleanness during the period of the vow.

διαγγέλλων] 'making known' to the ministers of the temple. τὴν ἐκπλήρωσιν] 'the fulfilment,' i. e. that he and the men had come to fulfil: 'announcing their intention of fulfilling.'

ἕως οὗ προσενέχθη] 'donec offerretur,' Vulg. The aor. indic. is unusual in an indirect construction, where the aor. subj. is almost always found (ch. xxiii. 12. 21; xxv. 21). But we have Plat. Gorg. p. 506, ἡδέως . . . ἂν . . . διελεγόμην, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥήσιν,—and Cratyl. 396, οὐκ ἂν ἐπανόμην διεξιῶν . . . ἕως ἀπεπειράθην τῆς σοφίας ταυτησὶ τί ποιήσει. (De W.) ἢ προσφορά] See Num. vi. 13—17. 27. αἱ ἑπτ. ἡμ.]

Of the votive period: not (as Chrys. and Bede) since Paul's arrival in Jerusalem. Five days of the seven had passed: see on ch. xxiv. 11. ἀπὸ τ. Ἀσ.] From Ephesus and the neighbourhood, where Paul had so long taught. 'Paulus, dum fidelibus placandis intentus est (viz. the believing Jews), in hostium furorem incurrit (viz. of the unbelieving Asiatic Jews).' Calv., in Meyer, who adds, 'In how many ways had those who were at Jerusalem this Pentecost, already persecuted Paul in Asia?'

Notice the similarity of the charge against him to that against Stephen, ch. vi. 13. 28. Ἑλλήνας] The generic plural: only one is meant, see next ver. They

r = here only. (ch. ii. 25.)
 s = ch. xxiv. 5.
 t here only t.
 3 Macc. iii. 8.
 Judith x. 18.
 u Matt. xiv. 31.
 Luke xxiii. 26.
 v James ii. 6 only. See ch. xvi. 19.
 w ver. 5.
 x = Luke vi. 19. Exod. ii. 17.
 y See ch. x. 4. z here only t.
 a = John xviii. 12. vv. 33, 37, &c.
 b ch. x. 1 refl. c ver. 27.
 d ch. x. 33 al. Mark vi. 25.
 Phil. ii. 23.
 e ch. xvi. 33. refl.
 f here only. 3 Kings xix. 20. Xen. Anab. vii. 1. 20.
 g constr., ch. v. 42 al.
 h Luke xii. 33. xviii. 41. xxiv. 15.
 i Gen xxvii. 26.
 j ch. xvii. 19 refl.
 k constr., ch. xii. 19.
 l ch. xii. 6. xxviii. 20. Eph. vi. 20 al.
 m ch. xix. 32 refl. xxv. 26. Xen. Mem. iv. 6. 15.
 n Lake xxiii. 21. ch. xii. 22. xxii. 24 t. 2 Macc. i. 23.
 o = ch. xxii. 20. q ch. xxii. 24, &c. Heb. s impers. and constr.,

29 ἦσαν γὰρ ^rπροεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ ^{ABCD} πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν ^{EGH} εἰσέγαγεν ὁ Παῦλος. ³⁰ ^sἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο ^tσυνδρομὴ τοῦ λαοῦ, καὶ ^uἐπιλαβόμενοι τοῦ Παύλου ^vεἶλκον αὐτὸν ^wἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. ³¹ ^xζητούντων τε αὐτὸν ἀποκτεῖναι, ^yἀνέβη ^{...αι} ^{θυραὶ} ^{ABD} ^{EGH} ^zφάσις τῷ ^aχιλιάρχῳ τῆς ^bσπείρης ὅτι ὅλη ^cσυγκέχυται Ἱερουσαλήμ· ³² ὃς ^dἔξαυτῆς ^eπαραλαβὼν στρατιώτας καὶ ἑκατοντάρχας ^fκατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας ^gἐπαύσαντο τύπτοντες τὸν Παῦλον. ³³ τότε ^hἐγγίσας ὁ χιλιάρχος ⁱἐπελάβετο αὐτοῦ καὶ ^kἐκέλευσεν δεθῆναι ^lἀλύσειν δυσίν, καὶ ἐπυνθάνετο τίς ^mἂν εἴη καὶ τί ἐστὶν πεποιηκώς. ³⁴ ⁿἄλλοι δὲ ἄλλο τι ^oἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ γινῶναι τὸ ^pἄσφαλές διὰ τὸν ^qθόρον· ³⁵ ὅτε δὲ ἐγένετο ἐπὶ τοὺς ^rἀναβαθμοὺς, ^sσυνέβη βα- σταῆσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ

29. εωρακοτες (εορ. GH) GH all v (not tol) sah æth slav Chr Thl¹ Oec (ed) (corrⁿ to more simple word); txt ABCDE al copt syrr al Thl².—συν αυτ. εν τ. πολ. 96.—ενομοσαμεν D-gr: putaverunt d.—o om D.—30. τον παυλον E.—ειλκον εξω D.—31. rec ζητ. δε (alteration of characteristic τε), with D²(και ζητ. D¹)GH &c vss ff: txt ABE al Syr æth al.—σπειρας 38. 93. 95.—for συγκεχυται, συγχυνεται B 13: συγχυνεται AD: txt E(συνκεχ.)GH mss (nrly) Chr Thl Oec.—32. εξ αυτων 133.—λαβων B d (sumptis) (corrⁿ to more simple word): txt ADEGH mss (appy) v (adsuntis) al ff.—rec εκατονταρχους, with GH &c Chr Thl Oec: txt ABD¹E al &c εκατοντ. και στρατηγους πολλους Syr ar-erp sah: στρ. κ. εκατονταρχην 137.—33. εγγ. δε GH all Syr slav Thl Oec: εγγ. ουν 45: εγγ. 43: τοτε εγγ. δε 57: txt ABDE al vss Chr Thl².—δεθ. αυτον 78 sah.—bef ειη om av ABD 180 (as unnecessary): ins EGH mss (nrly) Chr Thl Oec.—34. for αλλο τι, αλλα D syr Chr.—rec for επεφ., εβων (corrⁿ to simpler word), with GH &c Chr Thl¹ Oec: επεβ. 25. 31. 40 Chr-ms: txt ABDE 13. 15. 18. 36. 69. 73. 97. 105. 133. 137. 180 Thl²: add περι αυτου arm.—rec μη δυναμενος δε (omg αυτ.) (emendation of style), with GH &c Chr al: txt ABD

meant, into the inner court, which was forbidden to Gentiles.

29. Τρόφ.] See ch. xx. 4, note. We here learn that he was an Ephesian.

30.] The Levites shut the doors to prevent profanation by a riot, and possibly bloodshed, in the temple: hardly, as Bengel, 'ne templi tutela uteretur Paulus:—the right of asylum was only (Exod. xxi. 13, 14) for murder un-awares (Meyer). But by ver. 14 there, and by Job's fleeing to the altar, 1 Kings ii. 28 ff., we see that it was resorted to on other occasions.

31. ζητούντων, κ.τ.λ.] By beating him: see ver. 32.

ἀνέβη] 'went (was carried) up,' up, either because of his high station, as commanding officer,

or because he was locally stationed in the tower Antonia, overlooking (from the N.W.) the temple, where the riot was, τῷ χιλιάρχῳ τ. σπ.] Claudius Lysias (ch. xxiii. 26), the tribune of the cohort (whose proper complement was 1000 men).

33. ἀλύσειν. δυσίν] See ch. xii. 6. He would thus be in the custody of two soldiers.

τίς ἂν εἴη, 'who he might be' (subjective possibility): and τί ἐστὶν πεπ., 'what he had done' (assuming that he must have done something).

34. παρεμβ.] The camp or barracks attached to the tower Antonia;—or perhaps 'into the tower' itself: but the other is the more usual meaning of παρεμβ.

35. ἀναβαθμ.]

ὄχλου· ³⁶ ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρίζοντες ^t — Luke xxiii. 13. Isai. lvi. 1.
 Ἄϊρε αὐτόν. ³⁷ μέλλων τε εἰσάγεσθαι εἰς τὴν ^q παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ ^u Εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς σε; ὁ δὲ ἔφη ^v Ἑλληνιστὶ γινώσκεις; ^w οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ^x ἀναστατώσας καὶ ἔξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν ^y σικαρίων; ^z εἶπεν δὲ ὁ Παῦλος Ἐγὼ ^a ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ^b ἀσήμερον πόλεως πολίτης, δέομαι δέ σου ^c ἐπίτρεψόν

y ch. xvi. 37. reff.

z here only f. (Job xlii. 11.)

a w. aor., Luke ix. 61. Matt. xix. 8. Job xxxii. 14.

(καὶ μὴ δ. αὐτ.) E 13 (al?) sah Thl².—35. δε om 13.—εἰς τ. αναβ. D.—τον παυλον βαστ. υπο D.—των om 13.—for οχλ., λαου D.—36. του λαου om D.—rec κραζον (grammatical emendation), with DGH al Chr Oec: txt ABE-gr 13. 15. 18. 36. 37. 40. 65. 68. 69. 73. 76. 80. 96. 105. 133. 180 Syr copt sah slav Thl.—αναιρεισθαι D-gr: tollite d: add εκ μεσων των εχθρων ημων sah: αυτον om 96: add απο των ζωντων 137.—37. δε 38. 93. 133. 137 sah: εἰς τ. π. εισαγ. 38. 113. 137.—ο π. om D.—τω χελιαρχ. αποκριθεις ειπεν D: ειπ. also 180.—rec ειπεν τι (emendation), with ABE &c v (not tot al) copt al Chr Thl²: om τι D (αλησαι) GH 4. 14. 25. 26. 34. 38. 42. 57. 78. 80. 95. 96. 97. 98. 100. 101. 104 Syr æth arm Thl¹ Oec-ed.—ελληνιστη G 113.—38. for ουκ αρα (ἄρα G al, ἄρα H al), ου D: ουκ αν sah.—εγυπτιος D.—εξαναστωσας

The steps leading up into the tower. The description of the tower or fort Antonia in Jos. B. J. v. 5. 8, sets the scene vividly before us.—πυργοειδής δὲ οὖσα τὸ πᾶν σχῆμα, κατὰ γωνίαν τέσσαρσιν ἑτέροις διείληπτο πύργοις· ὧν οἱ μὲν ἄλλοι πεντήκοντα τὸ ὕψος, ὁ δὲ ἐπὶ τῇ μεσημβρινῇ καὶ κατ' ἀνατολὴν γωνίᾳ κείμενος ἐβδομήκοντα πηχῶν ἦν, ὡς καθορᾶν ὅλον ἀπ' αὐτοῦ τὸ ἱερόν. καθὰ δὲ συνήπτο ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρας εἶχε καταβάσεις· δι' ὧν κατιόντες οἱ φρουροὶ καθῆστο γὰρ αἰεὶ ἐπ' αὐτῆς τάγμα Ῥωμαίων, καὶ δυστάμενοι περὶ τὰς στοὰς μετὰ τῶν ὕπλων, ἐν ταῖς ἐορταῖς τὸν δῆμον, ὡς μή τι νεωτερισθεῖν, παρεφύλαττον· φρούριον γὰρ ἐπέκειτο τῇ πόλει μὲν τὸ ἱερόν, τῷ ἱερῷ δὲ ἡ Ἀντωνία.

37. [Ἑλληνιστὶ γιν.] as 'Græce nescire,' Cic. pro Flacc. 4,—τοὺς Συριστὶ ἐπισταμένους, Xen. Cyr. vii. 5. 31: and reff. There is no ellipsis of λαεῖν.

38. οὐκ ἄρα σὺ εἶ [Thou art not then, as I believed] The E. V., after the Vulg., 'art not thou' ('nonne tu es . . .') would require ἀρ' οὐ or οὐκουν, Winer, § 61. 3. See also Luke xvii. 17. John xviii. 37. Αἰγύπτιος] The inference of the tribune was not, as in Bengel, 'Græce loquitur: ergo est Ægyptius;' but the very contrary to this. His being able to speak Greek is a proof to Lysias that he is not that Egyptian.—This Egyptian is mentioned by Josephus, Antt. xx. 8. 6, ἀφικρεῖται δὲ τις ἐξ Αἰγύπτου κατὰ τοῦτον τὸν καιρὸν εἰς τὰ Ἱεροσόλυμα, προφήτης εἶναι λέγων, καὶ συμβουλευῶν τῷ δημοτικῷ πλῆθει σὺν αὐτῷ πρὸς ὅρος τὸ προσ-αγορεύμενον Ἑλαιῶν ἐρχέσθαι, ὃ καὶ τῆς

πόλεως ἄντικρυς κείμενον ἀπέχει στάδια πέντε· θέλειν γὰρ, ἔφασκεν, αὐτοῖς ἐκίπην ἐπιδείξαι, ὡς, κελεύσαντος αὐτοῦ, πῶς ταῖς τῶν Ἱεροσολύμων τείχῃ, δι' ὧν τὴν εἰσοδὸν αὐτοῖς παρέξιν ἐπηγγέλλετο. Φῆλιξ δὲ ὡς ἐπύθετο ταῦτα, κελύει τοὺς στρατιώτας ἀναλαβεῖν τὰ ὕπλα, καὶ προσβάλλει τοῖς περὶ τὸν Αἰγύπτιον· καὶ τετρακόσιους μὲν αὐτῶν ἀνείλε, διακόσιους δὲ ζώνοντας ἔλαβεν. ὁ δὲ Αἰγύπτιος αὐτὸς διαδράσας ἐκ τῆς μάχης ἀφάνης ἐγένετο. But in B. J. ii. 13. 5, he says of the same person, περὶ τριμυρίους ἀθροίζει τῶν ἡπατημένων, περιγαγὼν δὲ αὐτοὺς ἐκ τῆς ἐρημίας εἰς τὸ Ἑλαιῶν καλ. ὄρ. κ.τ.λ. ὥστε συμβολῆς γενομένης διαφθαῖναι κ. ζωρηθῆναι πλεί-στους τῶν σὺν αὐτῷ. It is obvious that the numerical accounts in Jos. are inconsistent with our text, and with one another. This latter being the case, we may well leave them out of the question. At different times of his rebellion, his number of followers would be variously estimated; and the tribune would naturally take it as he himself or his informant had known it, at some one period. That this is so, we may see by noticing that our narrative speaks of his leading out,—whereas Josephus's numbers are those whom he brought back from the wilderness against Jerusalem, by which time his band would have augmented considerably. τοὺς τετρ.]

'the four thousand,'—the matter being one of notoriety. σικαρίων] From sica, a dagger; they are described by Jos. B. J. ii. 13. 3, ἕτερον εἶδος λυστῶν ἐν Ἱεροσολύμοις ὑπεφύετο, οἱ καλούμενοι

h ver. 35. **μοι λαλῆσαι πρὸς τὸν λαόν.** ⁴⁰ ἐπιτρέψαντος δὲ αὐτοῦ ὁ ABD
 ecb. xii. 17 reff. **Παῦλος ἐστὼς ἐπὶ τῶν** ^b ἀναβαθμῶν ^c κατέσεισεν τῇ χειρὶ EGH
 d ἢν πολλὰ πᾶντα ὅθεν
 σιγῇ. Xen.
 Cyr. vii. 1. 25.
 e Luke xiii. 12.
 xxiii. 20. w.
 dat., Matt.
 xi. 16.
 fch. xxii. 2.
 xxvi. 14
 only f.
 g ch. i. 19 al.
 Acts only.
 Esth. ix. 20.
 h w. πρόν.
 here only.
 Xen. Mem. iv.
 8. 5. w. dat.,
 1 Cor. ix. 3.
 1 Pet. iii. 15 f.
 i = ch. xvi. 16.
 xvii. 31.
 k = 1 Tim. ii.
 11, 12 only.
 (2 Thess. iii.
 12)
 1 ch. vii. 20, 21 only f.
 gen. (?) here only.
 xxvii. 10. 2 Mac. vi. 1.
 m Luke viii. 35. x. 39. ch. iv. 35.
 o here only. Dan. vii. 16 (see note).
 q ch. xxi. 20 reff. (Num. xxv. 13.)
 n = ch. vii. 22. constr., w.
 p ch. xxiv. 14. xxviii. 17 only. Prov.

Ε.—τετρακοσίους 43.—σιρικαριων Ε.—39. τε 137.—for ταρσ. . . πολιτης,—εν ταρσω δὲ της κλ. γεγεννημενος D-gr.—for επιτρ., συνχωρησαι D: *cujus rogo obsecro etiam mihi d.*—40. και επιτρ. D¹: δε om G 96: ουν sah.—for αυτου, του χιλ. D sah.—εστως ο π. επ. τ. αν. και σισας D.—for τω λαω, τον λαον H 26. 96. 99. 100. 105 al lect 40 Chr (mss): προς αυτους D Syrar-erp.—πολλ. τε ησυχιας γεν. D: γεν. σιγ. B: γεναμενης A.—προσεφωνει 14². 26. 29. 93. 96. 101. 104. 106² all: εφωνησε 3. 95¹: απεκριθη αυτοις sah: *incipit loqui arm.*—τη ιδια διαλ. A.

CHAP. XXII. 1. rec νυν, with some mss Chr Oec: txt ABDEGH most mss Thl: aft μω arm: om 26 Syr.—2. rec προσεφωνει (*corrū from pres to imperf to suit the sense: but the pres is common in such constr.* See ch xix. 2, note), with AB al Chr Thl²: προσεφωνησεν G 15. 18. 29. 36. 40. 69. 73. 105-37-80 al: text DEH 34. 66. 98-9. 113 al am tol (al latt) Thl¹.—αυτοις om D (-των A¹ ?).—for παρσ. ησ., ησυχασαν D.—3. μεν om ABDE 3. 13. 18. 95¹. 105-80 al v sah al (*there being no δε to correspond*): ins GH most mss copt syr al Chr Thl Oec.—ιουδ. ανηρ εν γ. της κ. γεγ. D.—γεγεννημ. A al: αναθραμμενος 13.—γαμαλιηλου B al Chr.—παιδευομενος D: add δε H 4. 98-9. 100-33 al Chr.—for ακρ., *veritatem* (αληθειαν ?) v.—υπαρχων om D v.—του θεου om 137 tol: του νομου v: της παραδοσεως εμης πατρωας

σικαριοί, μεθ' ἡμέραν καὶ ἐν μέσῳ τῇ πόλει φονεύοντες ἀνθρώπους· μάλιστα δὲ ἐν ταῖς ἑορταῖς μισγόμενοι τῷ πλήθει, καὶ ταῖς ἐσθίσειν ὑποκρύπτοντες μικρὰ ξιφίδια, τοῦτοις ἐνυττον τοὺς διαφόρους· . . . πρῶτος μὲν οὖν ὑπ' αὐτῶν Ἰωνάθης ὁ ἀρχιερεὺς ἀποσφάζεται· μετὰ δὲ αὐτὸν καθ' ἡμέραν ἀνηροῦντο πολλοὶ . . .
 The art. is generic. 39. μέν] Our 'indeed,'—implying 'not the Egyptian, but,'—exactly renders it: 'I indeed am:' so Aristoph. Plut. 355, μὰ Δί' ἐγὼ μὲν οὐ. See Hartung, Partikellehre, ii. 413.
 οὐκ ᾄσῃμου πόλ.] See note, ch. ix. 11.—The expression is an elegant one, and very common. Wetst. gives many examples, and among them one from Eurip. Ion 8, ἐστὶν γὰρ οὐκ ᾄσῃμος Ἑλλήνων πόλις.—There was distinction in his being a πολίτης of an *urbis libera*. 40. τῇ Ἑβρ. διαλ.] The Syro-Chaldaic, the mother-tongue of the Jews in Judæa at this time: his motive is implied (ch. xxii. 2) to be, that they might be the more disposed to

listen to him.

CHAP. XXII. 1.] This speech of Paul repeats the narrative of his conversion to Christianity, but this time most skilfully arranged and adapted (within legitimate limits) to avoid offence and conciliate his hearers. Proofs of this will appear as we go on. See an enquiry into its diction and rendering into Greek, in the Prolegg.
 3.] μέν, as in ch. xxi. 39, above.—De Wette and others would place the comma after ταύτη, so to make the two clauses, beginning with γέγ. and ἀνατ., exactly correspond. But (not to insist, with Meyer, on the reason that a new circumstance is introduced with each participle) it is surely better, as the rule of the sentence seems to be to place the participles *before* the words which qualify them, to take ἐν τῇ πόλει ταύτη παρὰ τ. π. Γ., *all* as the qualification of ἀνατεθραμμένος, and punctuate, as commonly done, after Γαμαλιήλ.—On *Gamaliel*, see note, ch. v. 34.—The expression παρὰ τ. πόδ. (see ch. iv. 35, note) indicates that the rabbi sat on an ele-

τὴν ὁδὸν ἑδίδωξα ἄχρι θανάτου, δεσμεύων καὶ παρα-
 δίδους εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας, ὥς καὶ ὁ
 ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέρειον·
 παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς
 εἰς Δαμασκὸν ἐπορευόμεν, ἄζων καὶ τοὺς ἐκέισε ὄντας
 δεδεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν. ἔγένετο
 δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ
 μεσημβρίαν ἑξαίφνης ἐκ τοῦ οὐρανοῦ περιεστράψαι φῶς
 ἱκανὸν περὶ ἐμέ, ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα
 φωνῆς λεγούσης μοι Σαοὺλ Σαοὺλ, τί με ἰδίωκεις; ἔγῳ
 δὲ ἀπεκρίθην Τίς εἶ, κύριε; εἶπέν τε πρὸς με Ἐγώ
 εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ ἰδίωκεις. οἱ δὲ σὺν
 ἐμοὶ ὄντες τὸ μὲν φῶς ἐθέασαντο καὶ ἐμφοβοὶ ἐγένοντο,
 τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. εἶπον
 δὲ Τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρὸς με Ἄνα-
 δ = ch. x. 9. Matt. xx. 3. 2 Macc. v. 1. e ch. viii. 26 only. Gen. xviii. 1.
 ix. 3. Prov. vi. 15. g = Mark x. 46 al. Ezek. i. 24 alex. h here only. 3 Kings vi. 15.
 i ver. 4. k Luke xxiv. 5 reff. l ch. ix. vi. reff.

syrr*.—ἐσταί υμ. παντ. D: ἡμεῖς 42.—4. for ος, καὶ D Syr aeth.—μεχρι D al.—δεσμ. τε
 καὶ 137.—φυλακὴν D 96. 142-80 am copt.—5. καὶ om 32-4. 100 v Syr ar-erp Thl.—
 o om D 160.—οἱ αρχιερεῖς tol demid; add ἀνανίας 137 syrr*.—μαρτυρησεῖ D: επι-
 τυρει B: επιμαρτυρεῖ 137: aft μοι 42. 57.—ολον το πρ. D (πρεσβυτεριον H).—aft ὧν
 (ω 13) om καὶ D 3 Syr ar-erp aeth.—for προς τ. αδ., παρα των ἀδελφων D: προς . . .
 επορευομεν are connected in 2. 105 (εν δαμ.) Syr.—αξαι E aeth: ἔζων 13.—εκει D:
 ut adducere inde victos v.—εν ιερουσ. D.—6. for εγεν. to μεσημβρ., D¹ has ενγι-
 ζοντι (Tisch; -τος Scholz) δε μοι μεσημβριας δαμασκω:—εγενομεν 137 (omg μοι):
 ει μεσ. 133.—εξεφνης DE.—for εκ, απο D¹.—περιεστραψεν D²E 137 (-ψαι D², -ψα με
 D¹).—7. rec επεσον, with D(καὶ επ. D Ath)G &c Chr Oec: txt ABEN (επεσαν H
 Scholz, 142) 13. 15. 25-6. 31-4-6. 40-3. 65-8. 96. 106²-33-80 Ath Thl.—ηκουον 137.
 —σαντε σαντε D al v.—at end ('not, as Scholz, aft ver 8,' Tisch) add σκληρον σοι
 προς κεντρα λακτιζων E al Bed-gr demid syr-marg Ath.—8. for τε, δε D al.—εμε AB:
 txt DEGH mss (appy) Ath Chr Thl Oec.—9. me om 96. 142 sah.—και εμφ. εγεν.
 om ABH 3. 13. 33. 40. 95¹-9 al v Syr copt arm ar-erp Bed (the om is to be accounted
 for, as Meyer, by the similarity of endings, θεασαντο, εγενοντο. Had the words been
 interpolated, not εμφοβοι, but εννοι from ch. ix. 7 would have been used): και εμφ.
 γενομενοι 15. 36: txt DEG &c Bed-gr sah syr al Chr (comm also) Thl Oec.—την
 φωνην δε 57.—ηκουον E-gr al.—10. ειπα D.—κυριος om D sah (om ο δε κ.) aeth: ειπε

vated seat and the scholars on the ground
 or on benches, literally at his feet.

κατὰ ἀκρ.] (The art. omitted aft. a prep.)
 'According to the strict acception of the
 law of my fathers;' = κατὰ τὴν ἀκριβε-
 στάτην αἵρεσιν τῆς ἡμετέρας θρησκείας,
 ch. xxvi. 5;—i. e. as a Pharisee. So Jos.
 B. J. ii. 8. 18, Φαρισαῖοι . . . οἱ δοκοῦντες
 μετὰ ἀκριβείας ἐξηγιᾶσθαι τὰ νόμιμα.—
 Some of the older commentators make τοῦ
 πατρῷου νόμου governed by πεπαυδ., and
 take κατ' ἀκριβ. adverbially: which would
 give a very rapid sense, the accuracy and
 carefulness of his education having been
 already implied in παρά τ. π. Γαλατιήλ.
 καθὼς . . .] Not meaning 'in the
 same way as ye all are this day, (but now
 in another way):' but 'as ye all are this

day:' 'I had the same zealous character (not
 excluding his still retaining it) which you
 all shew to-day.' A conciliatory comparison.

5. ὁ ἀρχ.] 'The high priest of that
 day, who is still living:' i. e. Theophilus,
 see on ch. ix. 2. Similarly, 'the whole San-
 hedrim' = 'those who were then members,
 and now survive.' παρ' ὧν καὶ 'from
 whom, moreover.' πρὸς τοὺς ἀδελφ.]
 'to the Jewish (their) brethren.' Borne-
 mann's rendering, 'against the (Christian)
 brethren, is altogether inadmissible. If
 ever Paul spoke to the Jews as a Jew, it
 was on this occasion. καὶ τοὺς ἐκ.]
 'even those who were there.' ἐκέισε]
 if resolved, would be εἰς Δαμασκόν,—a
 similar constr. to εἰς οἶκόν ἐστιν, Mark ii. 1,
 'those who had settled at Damascus and

σαλῆμ καὶ ^m προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ^m ἀποσ., ch. xx. 36 al. fr. ἐν ⁿ ἐκστάσει ¹⁸ καὶ ἰδεῖν ^o αὐτὸν λέγοντά μοι ^p Σπῆυσον n ch. x. 40 refl. καὶ ἔξελθε ^q ἐν τάχει ἐξ Ἱερουσαλὴμ, διότι οὐ ^r παρα- o = Mark iv. 38 al. δέξονται σου τὴν ^s μαρτυρίαν περὶ ἐμοῦ. ¹⁹ καγὼ εἶπον p constr., Gen. xviii. 6. xxiv. 18, 20. Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ^t ἤμην ^u φυλακίζων καὶ q ch. xii. 7 refl. ^v ἔδρων ^w κατὰ τὰς συναγωγὰς τοὺς ^x πιστεύοντας ^x ἐπὶ r = Mark v. 20. ch. xvi. 21. Exod. xxiii. 1. σέ. ²⁰ καὶ ὅτε ^y ἐξέχύννεντο τὸ αἷμα Στεφάνου τοῦ μάρ- s = John i. 7, 19 refl. τυρός σου, καὶ αὐτὸς ^t ἤμην ^z ἐφέστως καὶ ^a συνευδοκῶν t constr., Luke i. 10, 20. Jer. xxxiii. 20. καὶ ^b φυλάσσω τὰ ἱμάτια τῶν ^c ἀναιρούντων αὐτόν. ²¹ καὶ ἡμην, ch. xi. 5. Gal. i. 22. x ch. ix. 42 refl. a ch. viii. 1 refl.

D εφε-
στωσ
και...
ABD
EGH

u here only t. Wisd. xviii. 4. v Luke xxii. 63. ch. v. 40 al. w ch. ii. 46 refl. x ch. ix. 42 refl. a ch. viii. 1 refl.
y -χυν., Matt. xxiii. 35. xxvi. 28. Luke xi. 50 al.
z = Luke xi. 21. c = Luke xi. 23 refl.

ευχομένου E 93-5 (v al) (alii aliter).—for με, μοι G 137 al: om 25. 40. 96. 105 arm.—18. for ἰδεῖν, εἶδον 180 al d.—ἐν τάχει om 78 Syr sah.—παραδίδονται 73. 133: παραδίδονται 57.—την om AB 13. 180 (as unnecessary): *testimonium meum* d: ins EGH mss (nrly) Chr Thl Occ.—19. καὶ ἐγὼ 137: καὶ 96. 142 d.—δαίρων 38. 113.—τ. πεπιστευκότες E (d e Tisch: but Lachm cites d e for txt) v (qui credabant)? al: εἰς 38. 93.—20. rec ἐξεχύνετο (corrū to more usual form), with GH &c Chr al: txt ABE 13. 15. 36. 68. 73. 130-80 al Thl² (-ννετο AB? al?).—στεφ. om A 68: ins aft μαρτ. 38. 73 (the om is hardly accountable, if it was originally in the text: at the same time, the MS authority is too light to allow of its being now omitted. Meyer suggests the similarity of ending, στεφάνου του: but this would occasion the om of του, not of στεφάνου): ins BEGH mss (nrly) Chr Thl Occ.—for μαρτ., πρωτομαρτυρος G 57. 69. 73. 99. 105-37: πρωτου μαρτ. 7 syr: σου om 38 d.—εστως A al.—rec aft συνευδ. ins τη αναίρει αὐτον (interpolated from ch viii. 1), with GH al syr ar-pol slav al Chr Thl Occ: τη βουλή των αναίρουντων αὐτον (and λιθαζοντων for αναίρ. below) Syr ar-erp: om ABD(appy; d is deft) E 40 (al?) v copt sah (æth).—καὶ bef φυλ. om GH 1. 26. 34. 42. 80. 95¹. 133-42 all syr ar-pol slav al Chr Thl¹: ins ABDE all v copt sah al.—φυλ. τε 137.

Paul carefully avoids mentioning to the Jews *this Name*, except where it is *unavoidable*, in ver. 8: so αὐτόν again, ver. 18.

17.] viz. as related ch. ix. 26—31, where nothing of this vision, or its having been the cause of his leaving Jerus., is hinted.

18.] περὶ ἐμοῦ is to be taken with μαρτυρίαν, not with the verb, as Meyer and Winer maintain. Their objection, that then it must be τὴν μαρτ. τὴν περὶ ἐμοῦ, is answered by remarking, (1) that Paul does not always observe accuracy in this usage of the article: e. g. Eph. vi. 5, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, for τ. κυρ. τοῖς κατ. σάρ. or τοῖς κατὰ σάρκα κυρίοις, which he has written in the ||, Col. iii. 22,—1 Thess. iv. 16, οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται πρῶτον. See also Rom. vi. 4. Col. ii. 14, and notes:—and (2) that there may have been a reason for the irregularity here, inasmuch as, if either the article had been expressed after μαρτ., or τὴν π. ἐμ. μαρτ. had been used, σου would have appeared to be governed by παραδίδονται—‘they will not receive from thee thy testimony concerning me,’—which is not precisely the meaning intended to be conveyed. (See Mr. Green’s Gram. of N. T. p. 163.) 19.] The probable account

of this answer is, that Paul thought his former great zeal *against* Christ, contrasted with his present zeal for Him, would make a deep impression on the Jews in Jerusalem: or, perhaps, he wishes by his earnest preaching of Jesus as the Christ among them, to *undo the mischief of which he before was the agent*, and therefore alleges his former zeal and his consenting to Stephen’s death as reasons why he should remain in Jerusalem.

αὐτοὶ can only refer to the same persons as the subjects of παραδίδονται above: not (as Heinrichs) to the foreign Jews:—‘Idecirco iter apostolicum extra urbem detrectat, quod undique odio peti-tum se iri prævidet, Hierosolymis autem in apostolorum collegio delitescere se posse opinatur.’—a motive totally unworthy of Paul, and an interpretation which happily the sentence will not bear.

20. μάρτυρός σου] ‘E. V. *thy martyr*,’ following Beza: Vulg., and Erasm., *testis tui*. The Apostle may have here used the word in its strict primary sense; for a view of Christ in His glory was vouchsafed to Stephen, and it was by *bearing witness* of that manifestation that he hastened his death (ch. vii. 55, 56). The present meaning of the word *martyr* did, however, become

d absol., Luke
xx. 20. Eph.
ii. 13.
e ch. vii. 12
reff.
f Luke xi. 27.
ch. ii. 14.
Judg. ix. 7.
g = ch. viii. 33
reff.
h = 1 Cor. v. 5.
2 Cor. ii. 6, 7.
(xii. 2, &c.).
i Rom. i. 28
only. Deut.
xxi. 17. Sir.
x. 23. constr.
see ch. xxv.
22 reff.
k absol., Matt.
xii. 19. Ezra
iii. 13.
l = here only.
Herodot. iv.
94. 188.
p = Heb. xi. 36 only.
Prov. xxvi. 3.
q ver. 29 only.
Judg. vi. 29 alex.
r Luke xxiii. 21.
s here only f.
u ch. xvi.
2 Macc. xv. 15.
t = here only.
Demosth. περί παρατρ. p. 402, end. (Mark i. 7 l.)
v = ch. xix. 2 reff.
2 Luke xix. 8 al.

εἶπεν πρὸς με Πορεύου, ὅτι ἐγὼ εἰς ἔθνη^d μακράν^e ἐξ-
αποστελῶ σε. 22 Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ
λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες^s Δίρε
ἀπὸ τῆς γῆς τὸν^h τοιοῦτον, οὐ γὰρⁱ καθῆκεν αὐτὸν ζῆν.
23 κ^k κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια
καὶ^m κοινορτὸν βαλλόντων εἰς τὸν αἶρα, 24 ἐκέλευσεν ὁ
χιλίαρχος εἰσαγάσθαι αὐτὸν εἰς τὴνⁿ παρεμβολήν, ὃ εἶπας
μάστιξιν^q ἀνετάξασθαι αὐτὸν, ἵνα ἐπιγνῶ δι' ἣν αἰτίαν
οὕτως^r ἐπεφώνουν αὐτῷ. 25 ὥς δὲ^s προέτεινον αὐτὸν
τοῖς^t ἱμαῖον, εἶπεν πρὸς τὸν^u ἐστῶτα ἐκατόνταρχον^v Εἰ

—αυτον 13.—21. προς εμε C: pref η φωνη 25.—εθνος E-gr al.—μακρα 93-5.—εξ-
αποστελλω D Ath: αποστελλω E-gr.—22. ηκουσαν D vss.—τ. λογ. τουτ. 38. 133-7.—
αυτ. τ. φ. 13: αυτου (1 also) τ. φ. 180.—rec καθηκον (the meaning of the imperf not
being apprehended, as the varr shew), with many mss Thl² Oec: txt ABCDEGHI
most mss Hipp Ath Chr, Thl¹: καθηκει 68-9. 98². 105 al: καθηκαν 18. 43.—23. κρα-
ζοντων C 4. 26-7-9. 42. 57. 66². 76. 96. 126 all lect 40 Chr Thl¹ Oec (ed).—aft
αυτ. add επι πλειον 7. 69. 105.—rec δε (alteration of characteristic τε), with DEGH
&c: txt ABC aeth ar-pol.—αυτων om D?—ριπτουντων DEGH 25. 34. 40. 68-9. 95-6-9.
105 al Thl Oec (ed).—for αερα, ουφανον D Syr Cassiod.—24. rec αυτον ο χ. αγεσθαι
(alteration of order: the ες- being dropped as superfluous), with GH al Thl¹ Oec (ay.
also aeth ar-pol al): txt (αγ. or εισαγ.) ABCDE 13. 31-8. 40. 68-9. 73. 105-13-30 v
al Chr Thl².—αυτον om 137-42.—rec ειπων (more usual form), with GH &c Chr al:
txt ABCDE al.—εταξασθαι E 31. 40: εξετ. 4: ανεταζειν D¹.—γνω A 13 al Chr.—
κατεφωνουν D 137: add περι αυτου D: αυτου 137: εφωνουν αυτω 68 al: κατεβωον
αυτου 98-marg Chr.—25. rec προτεινεν (to suit the subject ο χιλ., no more persons
having been mentd: this the varr shew), with many mss Oec: προετεινεν H al Thl¹:
but plur (προετεινον [which I adopt, as the rec may be considered as testifying
to it, -EN being an easy change from -ON, but not from -AN] AE 98²-9. 104 al
Thl²: προετειναν CD 40. 137 al adstrinxissent or ligavissent vss nrly) ABCDEG
36-8. 42. 57. 69. 73-6. 97. 113-26-30-33-42-80 all (besides the above) Chr (mss)
Thl².—τοῖς μ. αυτον 137.—θεστωτα 42¹. 133.—rec aft εκατονταρχον (-ρχην
D 73?) ins ο παυλος, with ABCE v &c: in many vss (Tisch) it is transposed:
om D syr Chr (though the authority for txt is slight, this is a case where the

attached to it at a very early period, and is apparently of apostolic authority: e. g. Rev. xvii. 6, and Clem. Rom. 1 Cor. v. (cited in note on ch. i. 25). . . . The transition from the first to the secondary sense may be easily accounted for. Many who had only seen with the eye of faith, suffered persecution and death as a proof of their sincerity. For such constancy the Greek had no adequate term. It was necessary for the Christians to provide one. None was more appropriate than *μάρτυρ*, seeing what had been the fate of those whom Christ had appointed to be His witnesses (ch. i. 8). They almost all suffered: hence to witness became a synonym for to suffer; while the suffering was in itself a kind of testimony." (Mr. Humphry.) καὶ αὐτός 'I myself also.'

21.] The object of Paul in relating this vision appears to have been to shew that his own inclination and

prayer had been, that he might preach the Gospel to his own people: but that it was by the imperative command of the Lord Himself that he went to the Gentiles.

22. τούτου τ. λόγου] viz. the announcement that he was to be sent to the Gentiles. 'Populi terrarum non vivunt,' was the maxim of the children of Abraham. Chetubb. fol. iii. 2 (Meyer). καθῆκεν] 'decuerat' implying, he ought to have been put to death long ago (when we endeavoured to do it, but he escaped).

23. ῥιπτούντων] Not 'flinging off their garments,' as preparing to stone him, or even as representing the action of such preparation: the former would be futile, as he was in the custody of the tribune,—the latter absurd, and not borne out by any known habit of the Jews: but 'shaking, jactitantes, their garments,' as shaking off the dust, abominating such an expres-

^w ἄνθρωπον ῥωμαῖον καὶ ^x ἀκατάκριτον ^y ἔξιστιν ὑμῖν ^w ch. xvi. 37 al.
^z μαστίζειν; ²⁶ ἀκούσας δὲ ὁ ἐκατόνταρχος προσελθὼν ^x ch. xvi. 37
 τῷ χιλιάρχῳ ἀπήγγειλεν λέγων Τί μέλλεις ποιῆν; ὁ ^y w. pres., ch.
 γὰρ ἄνθρωπος οὗτος ῥωμαῖός ἐστιν. ²⁷ προσελθὼν δὲ ^x vi. 21 reff.
 ὁ χιλιάρχος εἶπεν αὐτῷ Λέγε μοι, σὺ ῥωμαῖός εἰ; ὁ ^z here only.
 δὲ ἔφη Ναί. ²⁸ ἀπεκρίθη ὁ χιλιάρχος Ἐγὼ πολλοῦ ^{Num. xxii. 25.}
^a κεφαλαίου τὴν ^b πολιτείαν ταύτην ^c ἐκτησάμην. ὁ δὲ ^a = here only.
 Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι. ²⁹ εὐθὺς οὖν ^{Levit. vii. 1.)}
^d ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ^e ἀνετάζειν. ^b = here only.
 3 Macc. iii. 21. (Eph. ii. 12.)
^c = ch. i. 18.
 but w. ἐκ.
 d ch. v. 38.
 2 Cor. xii. 8.
 Sir. vii. 2.
 e ver. 24.

απ' αυ-
 του D.
 ABC
 EGH

insertion was so probable, the *omn* so unaccountable, that *I must agree with Tisch*
in rejecting the words.—*εἰ ἔξιστ.* *υμ.* D.—26. *τοῦτο ἀκούσας ο D.*—*εκατόνταρχος*
ACD al: txt B(e sil)EGH al Chr al: add *οτι ρωμαιοι εαυτον λεγει* D 137.—
rec απηγγ. τω χιλ. (*alteration of order to avoid the ambiguity, προσελθ. τω χ. or τω χ.*
απηγγ.), with GH &c ar-pol slav Thl¹ Oec: txt (επηγγ. D¹) ABCE 13. 31-8. 40. 68-9.
 105-30 al v copt arm Chr Thl².—for λεγων, αυτω D 99 syr*: *ανηγγ.* 137.—*rec bef τι*
ins ora (*interpolated appy to give precision, and break the abruptness of the text*), with
 DGH &c aeth ar-pol slav Chr al: txt ABCE 13. 15. 36. 40. 68. 73. 113-30-40 al v
 syrr ar-erp copt arm.—*μελλει* 137.—*γαρ* om D¹ aeth¹.—27. *τοτε προσελθ.* ο χ. *επηρωτη-*
σεν αυτον D.—for αυτω, τω παυλω G (Scholz).—*rec bef συ, ins ει* (*interpolated, to*
make the interrogation plainer), with G &c v (not am tol al) Chr al: txt ABCEDEH
 most mss syrr copt arm slav² Ammon (ms).—for εφη (om 130: *ειπεν* 13) *ναι ειπεν*
ειμι D.—28. *rec aft απεκ.* *ins τε*, with H &c v al Thl Oec: *δε* BCE al copt syrr al (*both*
to supply a copula): txt AG 96. 142 ar-pol slav Chr: *και αποκριθεις ο χ.* (*και D¹*)
ειπεν αυτω D.—for πολλου, οια ποσου D (lat-mss mntd by Bed) (*remarkable, and pos-*
sibly original, πολλου being a gloss: but if so, the genuine reading has been now overborne
by the intruder).—*την* om C.—*πολιν* 43 slav-ms: *ταυτην* om 95¹.—*ειποιησαμην* 2. 30.
 —*παυλος δε εφη* D: *δε* om 180.—*δε aft εγω* om 42. 96. 142.—29. for *ειθ.* *ουν, τοτε* D:
ουν om 73: *δε* 133.—*και οι μελλ.* 96.—*πολιτης* ρωμ. E v.—*αυτον ην δεδ.* ABCE 13.

sion and him who uttered it. The casting
 dust into the air was part of the same ges-
 ture. Chrys. explains it, *ῥιπιάζοντες, ἐκ-*
τινάσσοντες. 24.] The tribune, not
 understanding the language in which Paul
 spoke, wished to extract from him by the
 scourge the reason which so exasperated
 the Jews against him. In this he was act-
 ing illegally: 'Non esse a tormentis inci-
 piendum, Div. Augustus constituit.' Digest.
 Leg. 48. tit. 13. c. 1 (De W.). *ἐπεφών.]*
'they were thus crying out against him.'

25.] 'And while they were bind-
 ing him down with the thongs.' Dr.
 Bloomfield quotes from Dio Cassius, xi. 49,
 'Ἀντίγονον ἐμαστίγωσε σταυρῷ προδή-
 σαντες, and explains rightly, I think, the
προ in both verbs to allude to the *position*
 of the prisoner, which was, bent forward,
 and tied with a sort of gear made of leather
 to an inclined post. De W. and others
 render *τοῖς ἱμάσιν*, 'for the scourge' (dat.
 commodi); but why should *μαστίξιν* be
 varied? and can it be shewn (as Dr. B.
 asks) that the word in the plural will bear
 this meaning? *ἐκατόνταρχον]* The
 'centurio supplicio prepositus' of Tacitus
 and Seneca,—standing by to superintend
 the punishment. *εἰ ἄνθ. κ.τ.λ.]* See
 ch. xvi. 37, note. 28.] Dio Cassius,

lx. 17, mentions that, in the reign of Clau-
 dius, Messalina used to sell the freedom of
 the city, and at very various prices at dif-
 ferent times: *ἡ πολιτεία μέγαλιν τὸ πρῶ-*
τον χρημάτων πραθένσα, ἐπειθ' οὕτως ὑπὸ
τῆς εὐχερείας ἐπευωνήθη, ὥστε καὶ λογο-
ποιηθῆναι ὅτι κὰν ὀλίγινά τις σκευὴ συν-
τετριμμένα δῶτινι, πολίτης ἔσται.
ἐγὼ δὲ καὶ γεγ. 'But I (besides having
 the privilege like thee of being a Roman
 citizen) was also born one.' *How was*
Paul a R. citizen by birth? Certainly
 not because he was of Tarsus: for (1) that
 city had no such privilege, but was only an
 'urbs libera,' not a Colonia nor a Munici-
 pium: and (2) if this had been so, the
 mention of his being a man of Tarsus (ch.
 xxi. 39; xxii. 3) would have of itself pre-
 vented his being scourged. It remains,
 therefore, that his father or some ancestor
 must have obtained the civitas, either as a
 reward for service ('urbes, merita erga P. R.
 allegantes, civitate donavit,' Suet.
 Aug. 47) or by purchase. It has been
 suggested that the father of Saul may have
 been sold into slavery at Rome, when Cas-
 sius laid a heavy fine on the city for having
 espoused the cause of Octavius and Antony,
 Appian, B. C. iv. 64, and very many of the
 Tarsians were sold to pay it. He may have

f Matt. x. 18. f καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἑπίγνουός ὅτι Ῥωμαῖός ABC
John vi. 51. h ἔστιν καὶ ὅτι ἦν αὐτὸν δεδεκώς. 30 k τῇ δὲ ἐπαύριον EGH
viii. 16, 17. ch. iii. 24. g Luke xxiii. 7 al. βουλόμενος γινῶναι τὸ ἄσφαλές, m τὸ τί n κατηγορεῖται
h pres., John i. 40 ref. παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ ἐκέλευσεν n συν-
i ver. 19. constr., ch. ελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ οὐ συνέδριον, καὶ p κατ-
xxi. 33. k Luke i. 29, &c. 1 = ch. xxi. 34 ref. αγωγὸν τὸν Παῦλον ἦστησεν εἰς αὐτούς. XXIII. 1 r ἄτε-
m Luke i. 62. ix. 46 n ch. iv. 21. Rom. viii. 26. n = ch. i. 6 εἰς s πάσῃ t συνειδήσει ἄγαθῇ u πεπολίτευμαι τῷ θεῷ ἄχοι
o Matt. xxvi. 3 al. p ch. ix. 30 ref. q constr., here only. (see ch. i. 23.) Num. xxvii. 22. r w, dat.
Luke iv. 20. ch. iii. 12. x. 4 al. L. P. s = (all possible) ch. xx. 19 ref. t 1 Tim. i. 5, 19. 1 Pet.
ii. 16. (Heb. xiii. 18.) u Phil. i. 27 only t. μετά πάσης . . . ἀρετῆς ἐνθάδε πεπολίτευμαι,
Jos. Life, § 49 and § 2. τοῖς νόμοις πολιτεύσασθαι, 2 Macc. vi. 1.

73 Thl² (corrⁿ of characteristic order): txt GII most mss Chr Thl¹ Oec.—for δεδεκώς, δεδεκώς A¹ 36-B. 73. 99. 101-6 al Thl¹: δεδεκώς A²C: δεδοικώς 96². 105: add καὶ αὐτῇ τῇ ὥρᾳ ἔλυσεν αὐτὸν syr*: καὶ παραχρημα ἐλ. avt. 137. (Henceforth in Acts, D being deficient, its readings may be approximated to by noticing those of its nearest cognates, 137 and syr*.)—30. ἐπιουση 137.—κατηγορεῖτο 137.—for παρὰ, υπο (substitution of more usual prepⁿ) ABCE 13. 15. 18 & 137-80 all Chr Thl²: txt GII most mss (appy) Chr Thl¹ Oec.—πιμψας ἐλ. 137.—rec aft αὐτον add απο των δεσμων (supplementary gloss), with GH &c ar-pol slav Thl Oec: txt ABCE 14. 36. 40. 68-9. 73. 97. 105-13-42-80 all v syrr ar-erp copt sah æth arm Chr.—rec ελθιν (see note: or the preceding -σιν perhaps (as Meyer) caused the omⁿ of συν-), with GH &c Syr copt al Thl¹ Oec: εἰσελθιν 99. 137: txt ABCE 14. 15¹. 18. 31-6. 40. 68-9. 73. 98. 105-30-33-42-80 al v sah æth al Chr Thl². —rec ολον τ. συν. (see Matt xxvi. 59, || Mk), with GH al Thl¹ Oec: txt ABCE 13 to 15. 31-6-8. 68-9. 73. 81. 105-30-33-37-80 all lect 40 v (omne) Chr Thl².—rec συνεδ. αυτων (gloss, referring to ιουδαιων above), with GH al &c arr (Syr) al Thl Oec: txt ABCE 14¹. 15. 18. 36. 40-5. 68-9. 73. 105-30-37-40-80 al lect 40 v copt sah æth arm syr al Chr.

CHAP. XXIII. 1. τω συν. ο π. ACE 3 v Syr Lucif: txt (om ο B 40. 57. 130-37-80 al Chr₂) BGH 13. 69. 105 al vss Chr Thl Oec: εν τω συν. 40 v Thl² Lucif.—τω θεω om 14¹: ante Deum v Syr arr Cassiod Lucif.—της ημ. ταυτ. 13. 137: for

acquired his freedom and the citizenship afterwards. See Mr. Lewin, i. p. 4. But this is mere conjecture. 29. καὶ . . .

δε[] ‘moreover,’ ‘more than that.’ ἐφοβ.] There is no inconsistency (as De W.) in the tribune’s being afraid because he had bound him, and then letting him remain thus bound. Meyer rightly explains it, that the tribune, having committed this error, is afraid of the possible consequences of it (‘facinus est vinciri civem R., scelus verberari,’ Cic. Verr. v. 66), and shews this by taking the first opportunity of either undoing it, or justifying his further detention, by loosing him, and bringing him before the Sanhedrim. His fear was on account of his first false step: but it was now too late to reverse it: and the same reason which leads him to continue it now, operates afterwards (ὁ δέσμιος Π., ch. xxiii. 18) when the hearing was delayed. That ἦν δεδεκώς cannot, as Dr. Bloomfield supposes, refer only to the binding before scourging, its immediate juxtaposition with ἔλυσεν in the next ver. sufficiently shews. Besides, the mere circumstance of a preparation for scourging having been begun in ignorance, and left off as soon as the knowledge was

received, would rather have relieved, than occasioned, the fear of the tribune. A more cogent reason still is, that ἦν δεδεκώς can properly only apply to an action still continuing when the fear was felt: ‘that he had put him into custody.’ ‘The centurion believed Paul’s word, because a false claim of this nature, being easily exposed, and punishable with death (Suet. Claud. 25) was almost an unprecedented thing.’ Hackett.

30. τὸ τί] The art. is epexegetical: see ref. It seems remarkable that the tribune in command should have had the power to summon the Sanhedrim: and I have not seen this remarked on by any commentator. Some of the ancient correctors of the text, however, seem to have detected the difficulty, and to have altered συνελθιν into the vapid ελθιν in consequence. καταγ.] From Antonia to the council-room. According to tradition (see Biscoe, p. 147, notes), the Sanhedrim ceased to hold their sessions in the temple about twenty-six years before this period. Had they done so now, Lysias and his soldiers could not have been present, as no heathen was permitted to pass the sacred limits. Their present council-room was in the upper city, near the foot of the bridge

ταύτης τῆς ἡμέρας. ² ὁ δὲ ἀρχιερεὺς Ἀνανίας ὕπέταξεν ³ τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν Τύπτειν σε ⁴ μέλλει ὁ θεός, ⁵ τοῖχε ⁶ κεκοινωνημένος καὶ σὺ ⁷ κάθη κρίνων με κατὰ τὸν νόμον, καὶ ⁸ παρανομῶν κελεύεις με τύπτεσθαι; ⁹ οἱ δὲ παρεστῶτες εἶπον Τὸν ἀρχιερέα τοῦ θεοῦ ¹⁰ λοιδορεῖς; ¹¹ ἔφη τε ὁ Παῦλος Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιε-

2, 4. Prov. xxi. 9.
Xen. Mem. iv. 4. 21.
z = ch. xii. 21. xxv. 6. 17. Matt. xxiii. 2.
b w. acc., John ix. 28. Deut. xxiii. 8. pass.
1 Cor. iv. 12. 1 Pet. ii. 1.

w. inf. aor.
Mark vi. 39.
Luke viii. 3.
al. w. inf.
ptcs., here
only. Xen.
Anab. ii. 3. 6.
(Gen. xlix.
33.)
w = ch. xiii.
34 refl.
x here only.
Exod. xxx.
3. al.
y Matt. xxiii.
27 only.
Deut. xxvii.
15. ex. vii. 51.
1 Pet. ii. 13.

ημ., *ωρας* 7. 69. 105.—2. *for* επερ., *εκελευσεν* C 15. 18. 36. 69. 73. 105-30-80 al: *aft*
αυτο 137.—*αυτου* om 180.—3. *επρ. πρ. αυτ.* C v (not am).—*κεκοιμασμενε* C1 Orig.—
for *παρονομων*, *πατα* *του* *νομου* E v al *Lucif.*—4. *ειπα* B.—5. *τε* om 96. 142: *δε* v
sah.—*ηδη* 38.—*αφ* *οτι* *ins* *μου* Syr *sah* *æth.*—*οτι* *αρχοντ.* AB 13 *sah* *Thl*²: *txt* *CEH*

leading across the ravine from the western cloister of the temple. Lewin, p. 672.

XXIII. 1.] ἀνείκας seems to describe that peculiar look, connected probably with infirmity of sight, with which Paul is described before as regarding those before him: and may perhaps account for his not knowing that the person who spoke to him was the high priest, ver. 5. See ch. xiii. 9, note.—The purport of Paul's assertion seems to be this: being charged with neglecting, and teaching others to neglect the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day *he had lived a true and loyal Jew*,—obeying, according to his conscience, the law of that divine πολιτεία of which he was a covenant member. Thus πεπολιτευμαι τῷ θεῷ will have its full and proper meaning: and the words are no vain-glorious ones, but an important assertion of his innocence. 2. Ἀνα-

assertion of his innocence. 2. 'Avavias] He was at this time the *actual High Priest* (ver. 4). He was the son of Nebedæus (Jos. Antt. xx. 5. 2),—succeeded Joseph son of Camydus, Antt. xx. 1. 3; and 5. 2,—and preceded Ismael, son of Phabi (Antt. xx. 8. 3, and 11). He was nominated to the office by Herod, king of Chalcis, in A.D. 48 (Antt. xx. 5. 2); and sent to Rome by Quadratus, the prefect of Syria, to give an account to the emperor Claudius (Antt. xx. 6. 2): he appears, however, not to have lost his office, but to have resumed it on his return. This has been regarded as not certain,—and the uncertainty has produced much confusion in the Pauline chronology. But as Wieseler has shewn (Chronol. d. Apostelgeschichte, p. 76, note), there can be no reasonable doubt that it was so, especially as Ananias came off victorious in the cause for which he went to Rome, viz. a quarrel with the Jewish procurator Cumanus,—who went with him, and was condemned to banishment (Antt.

xx. 6. 3). He was deposed from his office not long before the departure of Felix (Antt. xx. 8. 8), but still had great power, which he used violently and lawlessly (ib. 9. 2): he was assassinated by the sicarii at last (B. J. ii. 17. 9). 3.] It is perfectly

(B. J. ii. 17. 9). 3.] It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him Who, when similarly smitten, answered with perfect and superhuman meekness, John xviii. 22, 23. Our blessed Saviour is to us, in all His words and acts, the *perfect pattern for all under all circumstances*: by aiming at whatever He did in each case, we shall do best: but even the greatest of his Apostles are *so far* our patterns only, as they *followed Him*, which certainly in this case Paul *did not*. That Paul thus answered, might go far to *excuse* a like fervid reply in a Christian or a minister of the gospel,—but must never be used to *justify* it: it may serve for an *apology*, but never for an *example*. TUTTLE OF

never for an *example*. ΤΥΠΕΙΝ ΣΕ
 μέλλει κ.τ.λ.] Some have seen a prophetic
 import in these words;—see above on the
 death of Ananias. But I would rather
 take them as an expression founded on a
 conviction that God's just retribution would
 come on unjust and brutal acts. τοῦτε

come on unjust and brutal acts. τοῖς
κεκον.] Lightfoot's interp., "quod (Ananias) colorem tantum gestaret pontificatus, cum res ipsa evanuerit," is founded on the hypothesis (*for it is none other*) that the high priesthood was vacant at this time, and A. had thrust himself into it. The meaning is as in ref.; and in all probability he referred in thought to our Lord's saying.

καθ᾽ ἑνὸς κρίνων με] This must not be taken as favouring the common interpretation of ver. 5 (see below): for the *whole Sanhedrim* were the judges, and sitting to judge him according to the law. 4.]

Hence we see that not only by the Jews, but by the tribune, who was present, Ana-

c E xod. xxiii. 28. (LXX. alex.)
 d sq καλῶς εἰπείω, w. acc., Luke vi. 26.
 e pres., John i. 40 red.
 f ch. xiii. 30.
 g = here only. See Ps. xv. 9.
 h ch. xvii. 32 al.
 i = ch. xxiv. 21. xxvi. 6.
 ρεύς· γέγραπται γὰρ ^c " Ἀρχοντα τοῦ λαοῦ σου οὐκ ^d ἐρείς ^{ABC} ^{EGH} ^{κακῶς}. ⁶ γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ^e ἐστὶν Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ ^f συν-
 εδρίῳ " Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων·
 περὶ ^g ἐλπίδος καὶ ^h ἀναστάσεως ^h νεκρῶν ἐγὼ ⁱ κρίνομαι.

mss (nrly) Chr Thl? Occ.—6. φαρισαίων το δε ετ. σαδδουκ. 38. 113: και το ετ. 95 sah.
 —εκραζεν BC al: txt AEGH al v al Chr al.—rec vi. φαρισαιου (cornu, the relation
 being conceived to be that of a son to his father only), with EGH Bed-gr al vss Chr al:
 txt ABC 13. 15. 36. 40. 81. 126-30 al v Syr Tert: add kai 32 Syr arr æth syr* Chr-
 comm.—bef αναστ., om και Syr arr æth.—εγω (2nd) om BC¹ copt al.—7. for λαλ.,

nias was regarded as the veritable high priest.

5.] (1) The ordinary interpretation of these words since Lightfoot, adopted by Michaelis, Eichhorn, Kuinoel, and others, is, that Ananias *had usurped the office during a vacancy*, and therefore was not recognized by Paul. They regard his being sent to Rome as a virtual setting aside from being high priest, and suppose that Jonathan, who was murdered by order of Felix (Antt. xx. 8. 5), was appointed high priest in his absence. But (a) there is no ground whatever for believing that his office was vacated. He won the cause for which he went to Rome, and returned to Jerusalem: it was only when a high priest was detained as hostage in Rome, that we read of another being appointed in his room (Antt. xx. 8. 11): and (β) which is fatal to the hypothesis, *Jonathan himself* (ὁ ἀρχιερεὺς) *was sent to Rome with Ananias*. (B. J. ii. 12. 6, τοὺς ἀρχιερεῖς Ἰωνάθην καὶ Ἀνανίαν . . . ἀπέπεμψεν ἐπὶ Καίσαρα,) Jonathan was called by the title merely as having been previously H. P. He succeeded Caiaphas, Antt. xviii. 4. 3: and he was not H. P. again afterwards, having expressly declined to resume the office, Antt. xix. 6. 4. Nor can *any other Jonathan* have been elevated to it,—for Josephus gives, *in every case*, the elevation of a new H. P., and his whole number of twenty-eight from Herod the Great to the destruction of Jerus. (Antt. xx. 10), agrees with the notices thus given. (See Wieseler, Chron. Synops. der 4 Evv. p. 187, note: and Biscoe, pp. 48 ff.) So that this interpretation is untenable. (2) Chrys. and most of the ancient comm. supposed that Paul, having been long absent, was really *unacquainted with the person* of the H. P. But this can hardly have been: and even if it were, the position and official seat would have pointed out to one, who had been himself a member of the Sanhedrim, the president of the council. (3) Calvin, Camerar., al., take the words *ironically*: 'I could not be supposed to know that one who

conducted himself so cruelly and illegally, could be the H. P.' This surely needs no refutation, as being altogether out of place and character. (4) Bengel, Wetst., Kuinoel, Olsh., Neander, al., understand the words as an acknowledgment of rash and insubordinate language, and render οὐκ ᾔδειν, 'I did not give it a thought,' 'I forgot.' But as Meyer remarks, 'reputare' is never the meaning of εἰδέναι; and were any pregnant or unusual sense intended, the context (as at 1 Thess. v. 12) would suggest it. (5) On the whole then, I believe that the only rendering open to us, consistently with the simple meaning of the words, and the facts of history is, 'I did not know that it (or he) was the high priest:' and that it is probable that the solution of his ignorance lies in the fact of his *imperfect sight*—he heard the insolent order given, but knew not from whom it proceeded. I own that I am not entirely satisfied with this, as being founded perhaps on too slight premises: but as far as I can see there is no *positive* objection to it, which there is to every other.—It is hardly worth while to notice the rendering given by some, 'I knew not that *there* was a High Priest.' Had any such meaning been intended, it would have been further specified by the construction. Besides which, it renders Paul's apology irrelevant, by eliminating from it the person who is necessarily its subject.

γέγραπται γάρ] Implied in this, 'and the law is the rule of my life.' Even in this we see the consummate skill of Paul.

6.] Surely no defence of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfilment of the promise, that in such an hour, the Spirit of wisdom should suggest words to the accused, which the accuser should not be able to gainsay. All prospect of a fair trial was hopeless: he well knew from fact, and present experience, that personal odium would bias his judges, and violence prevail over justice:

7 τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετο ^kστάσις τῶν Φαρι- ^{k = ch. xv. 2.}
 σαίων καὶ Σαδδουκαίων, καὶ ^lἔσχισθη τὸ πλῆθος· ^{l ch. xiv. 4.} 8 Σαδ-
 δουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ^mἀνάστασιν μήτε ἄγ-
 γελον μήτε ⁿπνεῦμα, Φαρισαῖοι δὲ ^oὁμολογοῦσιν τὰ ἀμφό-
 τερα· ^{n = Luke} 9 ἐγένετο δὲ ^pκραυγὴ μεγάλη. καὶ ^{xxiv. 37, 39.} 9 ἀναστάντες
 οἱ γραμματεῖς τοῦ ^qμέρους τῶν Φαρισαίων ^{o = John xii.} 5 διεμάχοντο
 λέγοντες Οὐδὲν κακὸν ^rεὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ·
^{p Matt. xxv. 6.} ^{q = ch. i. 15.} ^{r ellipsis, here} ^{u = ch. xix. 2 reff.}
^{only.} ^{s here only.} ^{2 Kings xiv. 6 (var. read.)} ^{Sir. viii. 1.} ^{t = Luke xxiii. 14.} ^{Mal. ii. 6.} ^{u = ch. xix. 2 reff.}
 ἔειπεν· ^uεἰ δὲ ^uπνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος; ¹⁰πολλῆς δὲ

εἰπόντος AE 13. 14¹. 27-9. 40-3. 66²-8-9. 98-9. 105-33 al (*dirisset* v) Thl²: txt (λαλούντος B 66¹. 95. 100 al) CGH most mss (appy) Chr Thl¹ Oec.—for *εγενετο*, *επεπαισεν* B (*επεισεν* Birch, but err).—rec των σαδ. (*insu for uniformity*), with GH al Oec: των σ. κ. ρ. E al Syr al Chr Thl²: και σ. om all: txt ABC all Thl¹.—*ἐισχισθη* E (Lachm inserts *μεν* aft *εσχισθη*, alleging for it ACEτ, but evidently in error. He omits it aft *σαδδ.*).—8. *μεν* om B e v sah: ins ACE-gr GH al copt syrr al Chr al.—γαρ om 93. 177¹ sah.—rec for the first *μητε*, *μηδε* (*corrū, see note*), with GH most mss Chr Thl¹ Oec: txt ABCE 13. 15. 18. 36-8. 40. 93. 104-5-30 al lect 5 Thl².—for *τα αμφ.*, *hac omnia* Syr arr aeth.—9. for *οι γρ.*, *γραμματεις* GH 4. 18. 95¹-6-8. 100-1-42-77 all lect 14 al: των γραμματειων Chr₁: *τινες των γραμματειων* (κ των γ. C) BC 15. 36. 40. 68-9. 73. 105-30-37-80 al lect 12 syr sah arm Did Chr₁ Thl²: *τινες* (omg των γραμμ.) AE 13. 15. 25 v copt: των φαρισαιων γραμματειων 31: *scribae et pharisaei* aeth: txt mss (?) Thl¹ (*notwithstanding this weak authority, the rec seems to have been original. First οi was omd to remove the idea, considered improbable, that all the γρ. τ. μερ. τ. φαρ. were concerned: then τινες was introduced, and γραμ. του μ. omd as not understood, or perhaps from similarity of endings*).—του μερους om AE 13. 15. 25 v copt (*quidam scribarum et pars phar. sah, scribae et phar. aeth*): τ. γενους 99. 105 al.—*εν* om 137.—for *ει δε*, *ιδε* 66-marg: *ει δε* kan 42. 57.—rec aft *αγγελος*, ins *μη θεωραχωμεν* (*interpoln from ch v. 39*), with C³GH many mss sah al Chr (text-ed) Thl (text) Oec (text) (*quid est in hoc?* Syr ar-erp) (*ποιον εγκλημα*: Chr (comm)?): txt ABC¹ E 3. 13. 40. 66² v copt aeth arm syr, also (from their explana-

he therefore (Neand.) uses, in the cause of Truth, the maxim so often perverted to the cause of falsehood, 'divide et impera.' In *one tenet* above all others, did the religion of Jesus Christ and the belief of the Pharisees coincide: that of *the resurrection of the dead*. That they looked for this resurrection by right of being the seed of Abraham, and denied it to all others,—whereas he looked for it through Jesus whom they hated, in whom all should be made alive who had died in Adam,—this was *nothing to the present point*: the belief was common—in the truest sense it was the *hope of Israel*—in the truest sense does Paul use and bring it forward to confound the adversaries of Christ. At the same time (De W.) by this strong assertion of his Pharisaic standing and extraction, he was further still vindicating himself from the charge against him. So also ch. xxvi. 7. <sup>vi. Φαρι-
σαίων</sup> 'A son of Pharisees,' i. e. 'A Pharisee of Pharisees,'—'by descent from father, grandfather, and upwards, a pure Pharisee.' This meaning not having been apprehended, the *-ων* was altered into *-ου*.

ἐλπ. κ. ἀναστ.] 'the hope and the resurrection of the dead.' The art. is

omitted after the prep., see Midd. ch. vi. § 1.

8.] See note, Matt. iii. 7, for both Pharisees and Sadducees: and for an account of the doctrine of the latter, Jos. Antt. xviii. 1. 4. B. J. ii. 8. 14. In the latter place he says, *ψυχῆς τὴν διαμονὴν, καὶ τὰς καθ' ἑαυτοῦ τιμωρίας καὶ τιμὰς ἀναιρουῦσι*.—The former *μήτε* has been altered to *μηδε* to suit τὰ ἀμφοτέρα, because with *ἀναστ. μήτε ἄγγ. μήτε πν.* three things are mentioned (and thus we have *hac omnia* as a var.): whereas, if *μηδε* is read, the two last are coupled, and form *only one*. But τὰ ἀμφ. is used of *both things*, the one being the *resurrection*, the other the *doctrine of spiritual existences*: the two specified classes of the latter being combined generically.—τὰ ἀμφ., 'them both,' 'both of them,'—'the two.'

9.] The sentence is an apophysis, not requiring any filling up: answering to our Engl. 'But what if a spirit (genus) or an angel (species) have spoken to him?' Perhaps in this they referred to the history of his conversion as told to the people, ch. xxii.—On the recent criticism which sees in all this a purpose in the writer to compare Paul with Peter, see

v ver. 7.
w Mark v. 4
only. Jer. ii.
20.

x = Luke
xxiii. 11.
ver. 27.

y = ch. xx. 10
reff.

z = John vi. 15.
ch. viii. 39.

ach. xvii. 53
reff.

b ch. xxi. 35
reff.

c ch. vii. 26 reff.
Acts only.

d = Luke ii.
9 al

e Luke xvi. 28. m
Gen. xliii. 3.
See ch. viii.
25.

f ch. xviii. 31.
Sir. xix. 30.

g = ch. viii. 40.
xviii. 21 al.

h Luke xxiv.
26, 46. Dan.
ii. 28.

i ch. xii. 18 reff.
k ch. xix. 40
reff. = 4 Kings
xv. 15.

l here, &c., and Mark xiv. 71 only.
o = ch. x. 41, 47. xiii. 42, 43 al.

1 Kings xiv. 24.

γενομένης ^vστάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ ^w δια-
σπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ ^xστράτευμα
^yκαταβὰν ^zἀρπάζαι αὐτὸν ^aἐκ μέσου αὐτῶν ἄγειν τε εἰς
τὴν ^bπαρεμβολήν. ¹¹τῇ δὲ ^cἐπιούσῃ νυκτὶ ^dἐπιστὰς
αὐτῷ ὁ κύριος εἶπεν Θάρσει· ὥς γὰρ ^eδιεμαρτύρω ^fτὰ
περὶ ἐμοῦ ^gεἰς Ἱερουσαλὴμ, οὕτως σε ^hδεῖ καὶ ⁱεἰς Ῥώμην
μαρτυρῆσαι. ¹²ⁱγενομένης δὲ ἡμέρας ποιήσαντες ^kσυ-
στροφὴν οἱ Ἰουδαῖοι ¹ἀνεθέματίσαν ἑαυτοὺς, λέγοντες
μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον.
¹³ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν ⁿσυνωμο-
σίαν ποιησάμενοι, ¹⁴^oοἵτινες ^pπροσελθόντες τοῖς ἀρχιε-
ρεῦσιν καὶ τοῖς πρεσβυτέροις εἶπαν ^{pp}Ἀναθέματι ¹ἀνεθε-
ματίσαμεν ἑαυτοὺς μηθενὸς ^qγεύσασθαι ἕως οὗ ἀποκτεί-
νωμεν τὸν Παῦλον. ¹⁵νῦν οὖν ὑμεῖς ^rἐμφανίσατε τῷ

ABC
EGH

tions) Ammon Isid-pel Euthal Chr (mss) Thl Oec.—10. *στας. γεν.* AC v sah al: txt (γινου. B) BEGH all mss (appy) Syr al Chr Thl Oec.—for *ελαβ.*, *φοβηθεῖς* (*substitution of more usual word*) ABCE 13. 14¹. 15. 18. 36. 40. 68-9. 73. 105-30-37-80 lect 12 arm slav-mod Chr Thl² Lucif: txt GH most mss (appy) Thl¹ Oec.—*απ αυτων* CE.—*τω στρατευματι* lect 12.—*καταβηται και* (*corr*) GH all v syr slav sah Thl Oec: txt ABCE all Syr al Chr.—*απαγειν* (*corr* for *particularity*) AE (v syr al? *deducere: reducere* Lucif): txt B(e sil)CGH mss (appy) vss Thl Oec: *αγαγειν* 13 Chr.—*τε* om B al vss.—11. *rec θαρ. παυλε* (*supplementary corr*), with C²GH al (Syr æth al) Thl Oec Casiod Ambrst: txt ABCE 13. 32-6. 40. 69. 113-30-37-80 v copt sah arm syr Chr Lucif.—*διεμαρτυρου* C: *εμαρτυρω* 96.—*δει σε* 42. 57: *δει* 130.—*εν ρωμη* 1 lect 12 sah Thl.—12. *τε* B æth syr.—*rec τινες των ιουδαιων συστροφην* (*corr* to *suit ver* 13), with G(*συσ. τιν. τ. ι.*) H al vss Thl¹ Oec: txt ABCE (or *οι ι. σ.*) 13. 15. 27-9. 36-7. 40. 69. 73. 80. 103-5-30-37-80 copt syr æth arm Chr Thl².—*λεγοντες* om C¹. 38. 40. 66-9. 73. 93. 105-13. syrr arm ar-érp Chr.—*μητε φαγ.* om 64¹.—*ανελωσιν* A 14. 38. 113 Chr.—13. *rec τεσσαρ.* see Prolegg.—*rec πεποικυοτες* (*corr* appy to *connect πεπ. ησαν as pluperf*), with H al Chr Thl Oec: *ποιησαντες* G 11. 27-9. 80. 126: txt ABCE 13. 15. 18. 36. 40. 68-9. 105-30-80 Thl².—14. *ιερεισι* 73.—*rec ειπον*, with GH al: txt ABCE al.—*rec μηδεος* (*corr* to *more usual form*), with B(e sil)CEH &c: txt AG &c.—15. *syr-marg* (and simply sah Lucif) has *nunc igitur rogamus vos ut hoc nobis faciat, ut quum congregaveritis consensum, indicetis tribuno ut producat eum ad nos* (vos Lucif).—*ουν* om 42.—*υμεις*

Prolegg. to Acts, § iii. 4. 10. Δια-σπασθῇ] to be taken literally, not as merely = 'should be killed.' The Pharisees would strive to lay hold of him to rescue him: the Sadducees, to destroy him, or at all events to secure him. Between them both, there was danger of his being 'pulled asunder by them.' 11.] By these few words, the Lord assured him (1) of a safe issue from his present troubles; (2) of an accomplishment of his intention of visiting Rome; (3) of the certainty that however he might be sent thither, he should preach the gospel and bear testimony there. So that they upheld and comforted him (1) in the uncertainty of his life from the Jews: (2) in the uncertainty of his liberation from prison at Caesarea: (3) in the

uncertainty of his surviving the storm in the Mediterranean: (4) in the uncertainty of his fate on arriving at Rome. So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties.

εἰς, see reff. and ch. ii. 39, —pregnant.

12.] οἱ Ἰουδ. as opposed to Paul, the subject of the former verse. The copyists thought it unlikely that all the Jews were engaged in it, and so altered it to τινες τῶν Ἰουδ. and then transposed it for euphony.—Weistein and Lightf. adduce instances of similar conspiracies,—not to eat or drink till some object be gained. See 1 Sam. xiv. 24 ff.; and Jos. Ant. xv. 8. 3, 4.

14.] It is understood from the narrative that it was to the Sadducees, among the chief priests and elders, that the mur-

...χ.
ABE
GII

χιλίαρχω^s σὺν τῷ^t συνεδρίῳ, ὅπως^u καταγάγῃ αὐτὸν^s εἰς ὑμᾶς^v ὡς μέλλοντας^w διαγινώσκειν^x ἀκριβέστερον^s τὰ περὶ αὐτοῦ· ἡμεῖς δὲ^z πρὸ τοῦ^a ἐγγίσει αὐτὸν^b ἐτοιμοὶ ἔσμεν τοῦ^c ἀνελεῖν αὐτόν. 16^d ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ^e ἐνεδρον, ^f παραγενόμενος καὶ εἰς-ελθὼν εἰς τὴν^g παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ. 17 προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατονταρχῶν ἔφη Τὸν^h νεανίαν τοῦτονⁱ ἀπάγαγε πρὸς τὸν χιλίαρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ. 18 ὁ μὲν οὖν^k παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλίαρχον, καὶ φησιν Ὁ^l δέσμιος Παῦλος προσκαλεσάμενός με^m ἠρώτησεν τοῦτον τὸνⁿ νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαί σοι. 19ⁿ ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος καὶ ὁ ἀναχωρήσας^p κατ' ἰδίαν^q ἐπυνθάνετο τί ἐστίν ὃ ἔχεις ἀπαγγεῖλαί μοι; 20 εἶπεν δὲ ὅτι οἱ Ἰουδαῖοι^r συνέθεντο^s τοῦ^t ἔρωτήσαί σε^u ὅπως^v αὐρίον τὸν Παῦλον^w καταγάγῃς εἰς τὸ^x συνέδριον ὡς μέλλων τι^y ἀκριβέστερον^z

f absol. Luke xlii. 51 reff. ch. ix. 39. g ch. xxi. 35 reff. h ch. xx. 9 al. i = Luke xlii. 15. ch. xxiv. 7. k ch. xvi. 33 reff. l ch. xvi. 25, 27 reff. m = ch. iii. 2. n Mark viii. 23. (Ezek. xxix. 7.) o Matt. ii. 14, 22 al. ch. xxvi. 31. 1 Kings xix. 10. p Matt. xiv. 13, 23. xvii. 1. 2 Macc. iv. 5. q = ch. iv. 7. x. 29. r Luke xxii. 5. John ix. 22. Dan. ii. 9. s constr., Luke xxii. 6. 1 Cor. ix. 10. t Luke vii. 5. xi. 37. u Matt. v. 30 f. Isa. xxii. 13. v ch. ix. 30 reff. x = ch. xviii. 26 reff.

om 13.—συν τῷ συνεδρ. om 99 Lucif: και τ. σ. 8. 9 Syr copt aeth: εν τ. σ. Chr.—rec σπως αυριον (*interpola from ver 20*), with GH al Thl Oec: txt ABCE 13. 14¹. 15. 36. (69?) 73. 105-30-80 v syrr ar-erp copt sah aeth arm Chr Lucif.—rec αυτ. καταγ., with H al vss ff: txt ABCEG 13. 38. 40-2. 57. 69. 73. 105-13-26-30 v arm Lucif: αυτον καταγαγα αυτον 96: om αυτον 4¹: αγαγη 133.—rec προς υμ. (*corr to more usual*), with CGH al Chr al: txt ABE 69. 105 sah.—ακρ. διαγιν. C 73. 130-7 v Syr Lucif (γινωσκ. C): διαναγινωσκειν 42: add ως και ην 73.—τα om 137: for αυτου, αυτων 73 sah.—137 syrmarg have του (om E) ανελ. αυτ. εαν δεη και αποθανειν.—16. την ενεδραν ACE al Thl² (*corr to more usual*): txt BGH 1. 14. 38. 42. 57. 66¹. 76-8. 80. 95 to 98. 113-26-33-42-77 all Chr Thl¹ Oec.—17. ειπεν C 180.—νειον 1: νεανισκον 42. 57.—απαγε B al (alii aliter).—απαγγ. τι (*corr n*) ABE 13: txt CGH mss (nrly) v all Chr Thl Oec.—18. επηγαγε 177.—τον νε. τουτ. 137: νεανισκον AE 11. 13. 15. 18. 29. 40. 69. 105-80: txt BGH.—19. ο χιλ. της χ. αυτ. 177.—επυνθ. κατ ιδ. Α.—20. οι ιουδ. om 19 (29 in Mill): οι om 13. 20. 69 Chr Thl¹.—συνεθεντο H¹.—rec εις τ. συν. κατ. τον π., with H al Thl¹ Oec: κατ. τον π. εις τ. συν. G 137 vss (*perhaps transpositions to avoid αυριον τον πανλον*): txt ABE 13. 73 al am Chr: τον π. om 40: απαγαγωσι τον π. (omg εις τ. συν.) 68.—rec μελλοντες (*corr to suit ver 15*), with some mss vss Thl² Oec: μελλοντα GH 4. 25-6-7-9. 31. 69. 78. 96-8² Thl¹: μελλοντων 36. 66²-8. 73. 98-marg 104¹-5-37-80 all Chr: μελλοντα τινα 177: μελλοντι 13. 64: txt ABE 40. 97. 101 al

derers went. That the high priest belonged to this sect, cannot be inferred with any accuracy. 15.] σὺν τῷ συνεδρ. belongs to ὑμεῖς, or perhaps better to ἐμφανισατε—‘do you give official intimation’ (intimation conveyed by the whole Sanhedrim).—ὅπως expresses the purpose of ἐμφαν.,—τοῦ ἀν. αὐτ., that of ἐτοιμοὶ ἔσμ. (Meyer). διαγιν. ἀκρ.] not as E. V. ‘enquire something more perfectly’:—but (see reff.), ‘to determine with greater accuracy,’ or perhaps, neg-

lecting the comparative sense, ‘to determine accurately.’ 16.] It is quite uncertain whether Paul’s sister’s son lived in Jerusalem, or had accompanied him thither. The ὑμᾶς of ch. xx. 5, will include more than merely Luke. But from his knowledge of the plot, which presupposes other acquaintances than he would have been likely to make if he had come with Paul, I should suppose him to have been domiciled at Jerusalem, possibly under instruction, as was formerly Paul himself,

y = ch. v. 36,
37, 39. James
iii. 3. Prov.
xxvi. 25.
z trans. Luke
xi. 54 only.
Judg. ix. 32.
a See vv. 12—
15.
b ch. i. 4 reff.
c = Matt. xiv.
15 al.
d ch. xv. 5 reff.
e here only τ.
Judith xi. 9.
τῆς ὁ ἐκλα-
λήσας;
Demosth.
περί τ.
παραπρ.,
p. 354. 23.
f ver. 15 reff.
w. πρὸς,
here only.
g constr. ch. i.
5. xvii. 3 al.
h = ch. xix.
11. Luke vii.
19. L.
i and constr.,
Rev. viii. 6.
(ix. 15 ?)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

ο Luke x. 34. 1 Cor. xv. 39. Num. xx. 4.
xix 35. 2 Kings vi. 3.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1.
only.)

πυνθάνεσθαι περὶ αὐτοῦ. ²¹ σὺ οὖν μὴ ^γ πεισθῇς αὐτοῖς· ^{AB} ^{EGH}
^z ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσα-
ράκοντα, ^a οἵτινες ^a ἀνεθεμάτισαν ἑαυτοὺς ^a μήτε φαγεῖν
μήτε πιεῖν ἕως οὗ ^a ἀνέλωσιν αὐτόν· καὶ νῦν εἰσιν ἔτοιμοι,
προσδεχόμενοι τὴν ἀπὸ σοῦ ^b ἐπαγγελίαν. ²² ὁ μὲν οὖν
χιλίαρχος ^c ἀπέλυσεν τὸν νεανίαν, ^d παραγγείλας μηδενὶ
^e ἐκλαλῆσαι ὅτι ταῦτα ^f ἐνεφάνισας πρὸς ^g με. ²³ καὶ
προσκαλεσάμενος δύο ^h τινὰς τῶν ἑκατονταρχῶν εἶπεν
ⁱ Ἔτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν
^k ἕως Καισαρείας, καὶ ^l ἰππεῖς ἐβδομήκοντα καὶ ^m δεξιολάβους
διακοσίους, ⁿ ἀπὸ τρίτης ὥρας τῆς νυκτός, ²⁴ ὁ κτήνη τε
^p παραστήσαι, ἵνα ^q ἐπιβιβάσαντες τὸν Παῦλον ^r διασώσωσιν
πρὸς Φήλικα τὸν ^s ἡγεμόνα, ²⁵ γράψας ^t ἐπιστολὴν ^u περι-

k ch. xvii. 15. I ver. 32 only. m here only t. n = Matt. xxvii. 45.
o Luke x. 34. 1 Cor. xv. 39. Num. xx. 4. p here only constr., (see Col. i. 22.) q = Luke x. 34.
xix 35. 2 Kings vi. 3. r = ch. xxvii. 1, 4 (xxvii. 43. 1 Pet. iii. 20). w. eic. Jos. Antt. xii. 4. 9 end.
s = Matt. xxvii. 1 al. fr. Jos. Antt. xviii. 3. 1. t ch. ix. 2 reff. u = 1 Pet. ii. 6 only (Luke v. 9
only.)

copt aeth.—21. rec *τισσαρ*. see Prolegg.—τῇ om 73.—μαθιν 133.—πισθεις 13.—αυτους
137.—for *μητε*, *μη* 13.—rec *ετοιμ. εις.*, with GH al: txt ABE 13 (al?) Thl².—απαγ-
γελιαν 78.—22. νεανισκον ABE 13. 29. 40. 69. 73. 96: txt GH most mss.—προς εμε B.
—23. for *καὶ* . . . *εκατονταρχων*, *τω εκατονταρχω* δε 68.—*τινας* δυο B 13: *τινας* om
73.—aft *στρατ.* ins *ενοπλους* 5 to 7. 81. 104 al Cassiod: *εν οπλοις* 99.—*οπως* to *εβδ.*
om 177¹.—for *εβδομ.*, *εκατον* 137 syr-marg sah aeth.—*δεξιοβολους* A (ms mentd by Erasmus)
jaculantes dextra Syr: *lancearios* v aeth sah: *jaculatores* copt syr: txt B(e sil) EGH
mss (nrly) syr-marg (gr) Chr Thl Oec.—*εις καισαρειαν* 3. 95¹. 137 Chr: *μεχρι καισ.*
18. 36. 180.—*διακος.* om 76: *ογδοηκοντα* ar-pol.—24. *παραστηναι* 96.—for *ινα*, *οπως*
180.—aft *παυλον*, ins *νυκτος* 137.—*διασωσωσιν* E: *-ονται* al: *ητε* 96: *αγαγωσι* Chr:
αγαγ. αυτον sah.—*φιλικα* AH all Thl¹: *φιληκα* 93 to 96. 180 al: and ver 26 also.—
aft *ηγεμονα*, add *εις καισαρειαν* 95¹. 137 syr*.—at end, 137 v (edd) syr* Cassiod arm (aft
διασωσ.) add, *εφοβηθη γαρ μηποτε αρπασαντες αυτον οι ιουδαϊοι αποκτεινωσι και*
αυτος μεταξυ εγκλημα εχη ως αργυριον ειληφως (accepturur v-edd).—25. *εχονταν*

and thus likely, in the schools, to have heard the scheme spoken of.

21. (τὴν) ἐπαγγελίαν] not, 'an order' (as Rosenm., al.), nor 'a message' (as Grot., Bez., Wolf, al.): but 'the promise (to that effect)': as E. V. and constantly in N. T. 22.] ὅτι . . .

με, a variation of person, as at ch. i. 4. 23. δύο τινάς] 'some two': see reff.,

and Winer, § 25. 2. στρατιώτας, the ordinary heavy-armed legionary soldiers: distinguished below from the ἰππεῖς and δεξιόλαβοι.

δεξιόλαβους] This word has never been satisfactorily explained. Suidas, Phavorinus, Beza, Kuin., al., explain it παραφύλακτες:—Meursius, in his Glossarium Graecobarbarum,—a kind of *military victors*, παρὰ τὸ λαβεῖν τὴν τοῦ δεσμίου δεξιάν;—the Vulgate, *lancearios* (spearmen, E. V.):—Meyer, a sort of light-armed troops, *rorarii* or *velites*,—either *jaculatores* or *funditores*. He quotes a passage from Constantine Porphyrogenitus (οἱ δὲ λεγόμενοι τουρμάρχαι εἰς ὑπουργίαν τῶν στρατηγῶν ἐτάχθησαν. ση-

μαίνει δὲ τοιοῦτον ἀζίωμα τὸν ἔχοντα ὑφ' ἑαυτὸν στρατιώτας τοξοφόρους πεντακοσίους, καὶ πελταστὰς τριακοσίους, καὶ δεξιόλαβους ἑκατόν) where they are distinguished from bowmen and peltastæ, —and derives the name from *grasping the weapon with the right hand*, which the peltastæ and bowmen could not be said to do. The reading of A, δεξιόβολους (*jaculantes dextra* Syr.) is apparently a correction.

24. διασώσωσιν] 'escort safe the whole way.' Φήλικα] FELIX was a freedman of the Emperor Claudius: Suidas and Zonaras gave him the prænomen of *Claudius*, but Tacit. (Ann. xii. 54) calls him *Antonius Felix*, perhaps from *Antonia*, the mother of Claudius, as he was brother of Pallas, who was a freedman of *Antonia* (Tacit. ib. and Jos. Antt. xx. 7. 1). He was made sole procurator of Judæa after the deposition of Cumanus (having before been three years joint procurator with him, Tacit. ib.) principally by the influence of the high priest Jonathan (Antt. xx. 8. 5),

ἔχουσιν τὸν ^v τύπον τοῦτον· ²⁶ Κλαύδιος Λυσίας τῷ ^v κρατίστῳ ^s ἡγεμόνι Φήλικι ^x χαίρειν. ²⁷ τὸν ἄνδρα τοῦτον ^y συλληφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ^z ἀναιρεῖσθαι ὑπ' αὐτῶν ^a ἐπιστάς σὺν τῷ ^b στρατεύματι ^c ἐξείλαμην αὐτὸν μαθὼν ὅτι Ῥωμαῖός ἐστιν. ²⁸ βουλόμενός τε ^d ἐπιγινῶναι τὴν αἰτίαν δι' ἣν ^e ἐνεκάλουν αὐτῷ, ^f κατήγαγον αὐτὸν εἰς τὸ ^g συνέδριον αὐτῶν· ²⁹ ὃν εὗρον ^e ἐγκαλούμενον περὶ ^h ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ⁱ ἄξιον θανάτου ἢ ^k δεσμῶν ^l ἔχοντα ^m ἐγκλημα. ³⁰ ⁿ μνησθείσης δέ μοι ^o ἐπιβουλῆς ^p εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι, ^q ἐξ αὐτῆς ἐπεμψα πρὸς σε, ^r παραγγείλας καὶ τοῖς ^s κατηγόροις λέγειν ^t τὰ πρὸς αὐτὸν ^u ἐπὶ σοῦ. ³¹ Οἱ μὲν οὖν στρατιῶται κατὰ τὸ ^v διατεταγμένον αὐτοῖς ^w ἀναλα-

xix. 11. 1 John i. 8. 1 Tim. v. 12. m ch. xxv. 16 only t. n Luke xx. 37. John xi. 57. 1 Cor. x. 28 only t. 2 Macc. iii. 7. o ch. ix. 24 reff. p = ch. ix. 1 reff. q Mark vi. 25 al. ch. x. 33 al. Phil. ii. 23. r ch. xv. 5 reff. s John viii. 10. ver. 35. ch. xxiv. 8. xxv. 16, 18. (See Rev. xii. 10.) t ch. xxiii. 15. u = Matt. xxviii. 14. ch. xxiv. 19 al. v Luke xvii. 9. Judg. v. 9. w = ch. xx. 13. 2 Tim. iv. 11.

(*corr*), the compound being thought unnecessary) BE 13. 27-9. 66²-8-9. 105-37: om sah: txt AGH most mss (appy) Chr Thl Oec.—*τοῦτ. τ. τυπ.* 177 sah: *ταδε* v syr-marg.—26. *τω* om 137.—*κρατίστ.* om 40 aeth.—*φηλ.* om H¹ but suppl in marg (appy) H¹.—27. rec *ἐξελομην* (*corr*), with GH al: txt ABE 13. 73 (al?).—*αυτον* om ABE 13. 14¹. 15. 27-9. 36. 65-6²-8-9. 73. 105 80 al v Chr Oec (*as superfluous in the constr*): ins GH most mss (appy) Thl.—28. rec for *τε, δε*, with GH al e copt syr Chr Oec: txt ABE-gr 73 (al?) v Syr aeth al (*oun* sah) Thl.—rec *γινῶναι* (*corr* to the simple verb), with EGH al ff (*μαθὼν* Thl¹): txt AB 13. 15. 36. 69. 73. 99. 105-37-80 Chr (ms).—*δι* om 38. 137.—for *αυτω, αυτον* 42. 126.—*αυτον* om A 69. 99. 105-37 al.—29. *ιυρον* EG: *ευρων* 137.—aft *αυτων*, add *μυνσεις και ιησου τινος* 137.—*δε* om G 26-7. 40. 76. 93-5 to 7. 100-1-6 13-26-37-42-77 all (aeth al) Chr.—rec *εγκλ. εχ.*, with EGH al Chr al: txt AB 13. 40. 65-9. 95 al v (arm Scholz) Thl².—30. *εις τον ανδρα* om 15¹. 36. 180 v aeth.—*μελλειν* om (*as superfluous with an infin fut: but see ch xi. 28; xxiv. 15; xxvii. 10*) ABE 15¹. 36. 40. 68-9. 73. 137-80 lect 40 v aeth: *εσεσθαι* also om 15¹: *esse* e: txt GH all Chr Thl Oec.—rec aft *εσεσθαι*, add *υπο των ιουδαιων* (*explanatory gloss*), with GH al Syr sah al Thl Oec (*απο τ. ι.*): *εξ αυτων* AE 13. 40. 68-9. 73. 105 lect 40 v arm syr (*υπο τ. ιουδ.* *εξ αυτων* *επεμψ.* Chr): txt B 5.—*εξ αυτης* om AE (see above) 13. 40. 68-9. 105 v Chr: ins BG (add *ουν*) H most mss (appy) vss ff.—*κατηγορ. αυτον* E syr sah.—for *τα πρ. αυτον, αυτους* A 13: *αυτου* 40: txt B (om *τα* B e Syr) EG (add *αυτους*) H vss (om v copt sah) Chr Thl Oec.—for *επι σου, περι σου* 67. 137.—rec at end add *ερωσο*, with EG al vss (Chr) Thl Oec: *ερωσθε* (see ch xv. 29) H 26. 78. 100-1¹ al

whom he afterwards procured to be murdered (ibid.). Of his character Tacitus says, 'Antonius Felix per omnem saevitiam et libidinem jus regium servili ingenio exercuit,' Hist. v. 9. His procuratorship was one series of disturbances, false messiahs, sicarii and robbers, and civil contests, see Jos. Antt. xx. 8. 5, 6, and 7. He was eventually (A.D. 60) recalled, and accused by the Caesarean Jews, but acquitted at the instance of his brother Pallas (Antt. xx. 8, 10). On his wife Drusilla, see note, ch. xxiv. 24. 25.] *περιέχ., τύπ.,* see reff.

26. *κρατίστῳ*] See Luke i. 3.—This letter seems to be given (translated from the Latin) *as written*, not merely according to its general import (see the false statement in ver. 27): *from what source*, is impossible to say, but it may be

imagined that the contents transpired through some officers at Jerus. or at Caesarea friendly to Paul.—Such letters were called *elogia*: so Modestin. Dig. lib. 49, tit. 16, leg. 3 (Facciolati): 'Desertorem auditum ad suum ducem cum elogio praeses mittet,' 'with an abstract of the articles brought against him.'

27. *σὺν τῷ στρ.*] 'with the troop,' see above ver. 10, and note, ch. xxi. 32.

ἐξείλ. *μαθὼν ὅτι Ῥ. ἐστιν*] This was an attempt to conceal the fault that he had committed, see ch. xxii. 29. For this assertion cannot refer to the second rescue, see next ver.

30.] Two constructions are combined here: (1) *μνησθείσης ἐπιβουλῆς τῆς μελλούσης ἐσεσθαι*, and (2) *μνησθέντος, ἐπιβουλὴν μέλλειν ἐσεσθαι*. 31.] *ΑΝΤΙΠΑΤΡΙΣ*, forty-two Roman miles from Jerus.,

λου. ² κληθέντος δὲ αὐτοῦ ἤρξατο ^γκατηγορεῖν ὁ ^κ Τέρτυλλος λέγων Πολλῆς εἰρήνης ² τυγχάνοντες ^α διὰ σου καὶ ^β κατορθωμάτων ^γ γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς ^δ προνοίας, ³ ^ε πάντα τε καὶ ^ζ πανταχοῦ ⁸ ἀποδεχόμεθα, ^η κράτιστε Φηλιξ, ^ι μετὰ ^κ πάσης ^λ εὐχαριστίας. ⁴ ἵνα δὲ μὴ ^μ ἐπὶ πλεῖόν σε ^ν ἐγκόπτω, ^ο παρακαλῶ ἀκού-
d Rom. xiii. 14 only. Josh. xx. 3 alex. e here only t. Sir. 1. 22. f ch. xvii. 30 reff. g Luke viii. 40. ch. ii. 41 f. Luke only. 2 Macc. iii. 9. h ch. xxiii. 26 reff. i Mark iii. 5. 1 Chron. xxxix. 22. k = ch. xx. 19 reff. l = 1 Cor. xiv. 16. 2 Cor. iv. 15. ix. 11 only. 1 Mark iii. 5. 1 Chron. xxxix. 22. m Jer. ii. 12. n Rom. xv. 22. Gal. v. 7. 1 Thess. ii. 18. 1 Pet. iii. 7 only t. Dan. ix. 26. o = Matt. xviii. 29 al ch. xiii. 42.

al Syr arr Thl¹.—εμφανησαν 38. 40. 57. 68. 105 al.—του om 96. 142.—2. αυτου om B.—διορθωματος ABE 13. 15. 18. 36. 68. 73. 137-80 al lect 40 Chr-ms (*prob a corrn for elegance, as Phrynichus remarks, p. 250, ἀμαρτανουσιν οἱ ῥήτορες οὐκ εἰδότες ὅτι τὸ κατορθῶσαι, δόκιμον· τὸ δ' ἀπὸ τούτου ὄνομα ἀδόκιμον, τὸ κατορθῶμα, —where see Lobbeck's note*): txt GH most mss (appy) Chr Thl Oec.—add πολλων 36. 63. 180 v Syr arr Thl².—γενομενων G 137 Thl².—τω εθνει τουτω om v.—3. παντι τε 13. 25. 36. 40. 73. 80². 96-8. 180 al: παντοτε 5 e v ar-pol: παντι 93: παντι καιρω sah: παντες Syr ar-erp.—4. εκκοπτω G al Thl²: κοπτω (A¹ appy) 13.—σε (om G Chr) ακουσαι E

other side, that this has occasioned the reading in the rec., which would not in that case have been τῶν, but still τινῶν.

ῥήτορος] An orator forensis or causidicus, persons who abounded in Rome and the provinces; sometimes called συνηγοροί, or δικόλογοι. Kuin. says: 'Multi adolescentes Romani qui se foro dederant, cum magistratibus in provincias se conferebant, ut caussis provincialium agendis se exercerent, et majoribus in urbe actionibus præparent.' So Cælius (see Cic. pro Cælio, c. 30), in Africa.

Τερτύλλου] A dim. from Tertius, as Lucullus from Lucius,—Catullus from Catus. The name occurs Plin. Ep. v. 15; and Tertulla, Suet. Aug. 69 (Weist.).

ἐνεφάνισαν] (not, 'appeared,' εἰσαυτοῦς, sub.;—See reff.) 'laid information;' and, as it seems, not by writing, but by word of mouth, since they appeared in person, and Paul was called to confront them.

2.] 'Inter præcepta rhetorica est, judicem laudando sibi benevolum reddere.' (Grot.) Certainly Tertullus fulfils and overacts the precept, for his exordium is full of the basest flattery. Contrast with πολλῆς εἰρ. τυγχ., Tac. Ann. xii. 54: 'Interim Felix intempestivis remediis delicta accendebat, æmulo ad deterrima Ventid. Cumano, cui pars prov. habebatur: ita divisit, ut huic Galilæorum natio, Felici Samaritæ parent, discordes olim, et tum, contemptu regentium, minus coercitis odiis. Igitur raptare inter se, immittere latronum globos, componere insidias, et aliquando præliis congregi, spoliare et prædas ad Procuratores referre;'—Hist. v. 9, quoted above, on ch. xxiii. 24;—and Jos. Antt. xx. 8. 9, οἱ πρωτεύοντες τῶν τὴν Καισάρειαν κατοικούντων Ἰουδαίων εἰς τὴν Ῥώμην ἀνα-

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βαίνουνσι, Φήλικος κατηγοροῦντες· καὶ πάντως ἂν ἐδεδώκει τιμωρίαν τῶν εἰς Ἰουδαίους ἀδικημάτων, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τῷ ἀδελφῷ Παύλλαντι παρακάλεισαν συνεχώρησε . . . There was just enough foundation for the flattery, to make the falsehood of its general application to Felix more glaring. He had put down some rebels (see ch. xxi. 38, note) and assassins (Antt. xx. 8. 4), 'ipse tamen his omnibus erat nocentior' (Weist.).—It has been remarked (by Dean Milman, Bampton Lectures, p. 185) that the character of this address is peculiarly Latin (but qu. ?); and it has been inferred from a passage in Valerius Maximus (cited at length in C. and H., vol. i. p. 3), that all pleadings, even in Greek provinces, were conducted before Roman magistrates in Latin. But Mr. Lewin has well observed (ii. 684), "under the emperors trials were permitted in Greek, even in Rome itself, as well in the senate as in the forum [Dio Cassius, lvii. 15, says of Tiberius, πολλὰς μὲν δίκας ἐν τῇ διαλέκτῳ ταύτῃ (viz. Greek) καὶ ἐκεί (in the senate) λεγομένας ἀκούων, πολλὰς δὲ καὶ αὐτὸς ἐπερωτῶν]; and it is unlikely that greater strictness should have been observed in a distant province. The name Tertullus proves little, as the Greeks, and even the Jews, very commonly adopted Roman names."

On this latter point, see note, ch. xiii. 9. **κατόρθωμα** is 'res præclare facta,' generally, whether military or civil ('quæ nos aut recta aut recte facta dicamus, si placet, illi autem appellant κατορθώματα.' Cic. de Fin. iii. 7): διόρθωμα, 'an amelioration or reform.' In uncertainty between the two words, I have retained the rec. for the reason mentioned in the var. readd.

προνοίας] 'providential.' 'Προ R

p here only. Prov. xxiii. 28. ^q 2 Cor. x. 1 only. ^r Wisd. ii. 10. ^s consir. dat. ^t Matthiae. § 419. ^r = Rom. vii. 10 al. ^s = here only. Ps. l. i. 1 Kings xxi. 22. ^t = ch. xxi. 50 refl. ^u = ch. xix. 40 al. ^v See ch. xvii. 1. ^w = κατ., here only. ^w here only. Job xv. 21. ^x ch. v. 17 refl. ^y constr. ch. ix. 26. xvi. 7 only. ^z Matt. xii. 5 only. Neh. xiii. 18. Ezek. xxii. 26. ^a = acc. ^b = Luke xii. 37. xvii. 7. ^c ch. v. 26. ^d βία, ch. xxi. 35. xxvii. 41 only. ^e Exod. xiv. 25. ^f ch. xiii. 11 refl. ^g ch. xiii. 17 refl. ^h ch. xxi. 30 refl.

σαί σε ἡμῶν ^p συντόμως τῇ σῇ ^q ἐπεικεία. ⁵ ^r εὐρόντες ^{AB} ^{EGH}
 γὰρ τὸν ἄνδρα τοῦτον ^s λοιμὸν καὶ ^t κινοῦντα ^u στάσιν
 πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν ^v οἰκουμένην, ^w πρωτο-
 στάτην τε τῆς τῶν Ναζωραίων ^x αἰρέσεως, ⁶ ^y ὃς καὶ τὸ
 ἱερὸν ^z ἐπείρασεν ^a βεβηλῶσαι, ὃν καὶ ^b ἐκρατήσαμεν [καὶ
 κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. ⁷ ^c ^d παρ-
 ελθὼν δὲ Λυσίας ὁ χιλιάρχος ^e μετὰ πολλῆς ^f βίας ἐκ
 τῶν ^g χειρῶν ἡμῶν ^h ἀπήγαγεν, ⁱ ^j κελεύσας τοὺς ^k κατ-
 ηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ]. παρ' οὗ δυνήσῃ αὐτὸς

(copt sah slav) : συντ. ακουσ. ημων 180: ημων om 96. 142 al.—5. γαρ om 100 v copt æth.—στασεις (corrū as suiting better πασι τ. ιουδ. κ.τ.λ.) ABE 13. 15. 40. 68. 73. 105-6 al v copt Chr Thl² Oec: txt GH most mss syrr sah æth al.—aft τοις, ins κατοικουσι 57². 177.—πρωστατην 45: πρωτοστατης 13.—των om 177.—6. from και κατα . . . to επι σε om ABGH 4¹. 19². 26. 33-6. 65-6². 73-8. 80. 93-5 to 7. 100-1-4-13-26-42 all am tol latt copt sah slav mss Bed: ins (with consid varr, see below) E 13. 15. 18. 25-7-9. 31-2. 40-2-6. 57. 66¹-8. 73-6. 98-9. 105-6-33-80 all (mss mentd by Bed) syrr (æth) al Chr Thl Oec Cassiod (see notes).—for ηθελ., ηβουληθημεν (or εβ.) 31. 40-6. 66².—rec κρινειν, with some mss Thl² Oec: txt E 13. 15. 18. 25-7-9. 42-6. 57. 66¹-8-9. 73-6. 98-9. 105-6-33-80 al Chr Thl¹.—7. βια πολλη 32. 42-6. 57. 66¹.—for απηγαγεν το σε, αφειλετο (-ατο 42) και προς σε απεστειλεν 32. 42-6. 57. 66¹ al slav-ms: κελεισασθαι επι σε παραγγειλας τοις κατηγοροις ερχεσθαι επι σοι 180.—8. aft κελευσας, ins κα 32. 42. 57. 69. 133 al arm.—αυτου om 69.—προς σε (the force of επι being overlooked) E 46. 133: om 32. 42. 57 al slav-ms: επι σου 25-7-9. 40. 66¹-8. 76. 98². 106-37 al Chr-ms Thl¹: επι σοι al: txt some mss (qu?).—παρ ω E 36: παρ ων 8. 15. 27-9. 66¹. 106-80 al: txt ABGH al v (a quo) (περι ου copt?) al Chr Thl Oec.—δυνησει E 13: δυνασαι sah Chr Thl: δυνασε 73: add και 25. 66¹ latt Thl².—αυτος om A vss: αυτου 26: αυτους 40.—διαγνωραι 133.—at end, ins ειποντος δε

vocabulum sæpe diis tribuerunt' (Beng.). 'Providentia Cæsaris' is a common phrase on the coins of the emperors (Mr. Humphry). 3. πάντη κ. πανταχοῦ] belongs to ἀποδεχ., not to γινόμενων, in which case they would naturally precede the participle.—'We receive, &c., not only here in thy presence, but also at all times and in all places.' A refinement of flattery.

4. ἐπὶ πλείον] viz. than the matter demands: 'too long.'

ἐγκόπτ.] See refl. συντόμως] As Meyer observes, we need not supply λεξόντων, but take συντ. as the measure of the time implied in ἀκούσαι.

5. λοιμόν] See refl. and Demosth. p. 794. 5, οὗτος οὖν αὐτὸν ἐξαίτησται ὁ φαρμακός, ὁ λοιμός . . . The construction here is an anacoluthon, there being nothing to follow up the part. εὐρόντες. The part. cannot be taken for the finite verb. See Winer, § 46. 2. ἡ οἰκουμένη] would here mean the Roman 'orbis terrarum.'

Ναζωρ.] This is the only place in the N. T. where the Christians are so called. The Jews could not call them by any name answering to Christians, as the hope of a Messiah was professed by themselves.

6.] Considerable difficulty rests on the

omission of the words καὶ κατὰ ἐπὶ σέ. Their absence from the principal MSS, their many variations in those which contain them, are strongly against their genuineness; as also is the consideration that no probable reason for their omission can be suggested. On the other hand, as De Wette observes, it is hardly imaginable that so little should have been assigned to the speaker as would be if these words were omitted. Besides this, the historic aorist ἐκρατήσαμεν seems to require some sequel, some reason, after his seizure, why he was there present and freed from Jewish durance. The phenomena are common enough in the Acts, of unaccountable insertions, and almost always in D (here deficient). See a list of such in Prolegg. to Acts § iv. 2 (γ). But in this place it is the omission which is unaccountable, for no similarity of ending, no doctrinal consideration can have led to it. [The two reasons cited from Matthæi by Bloomfield, ed. 9,—1) "that the critics believed the Jews hardly likely to have accused Lysias himself,"—2) "because the words παρ' οὗ, at ver. 8, must be referred to Paul: though by its (sic) position, it seems to refer to Lysias," are futile

^g ἀνακρίνας περὶ πάντων τούτων ^h ἐπιγινῶναι ⁱ ὧν ἡμεῖς ^g Luke xxiii. 14. ch. iv. 9. ^k κατηγοροῦμεν αὐτοῦ. ⁹ ^l συνεπέθεντο δὲ καὶ οἱ Ἰου- ^l Kings xx. 12. ^m δαῖοι, ^m φάσκοντες ταῦτα ⁿ οὕτως ⁿ ἔχιν. ¹⁰ ἀπεκρίθη τε ^h ch. xxiii. 28. ^o Παῦλος, ^o νένυσαντος αὐτῷ τοῦ ^p ἡγεμόνος λέγειν, ^q Ἐκ ⁱ attr., ch. i. 1. ^r πολλῶν ἐτῶν ^r ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος ^k constr., ch. xxv. 11. See ^s εὐθυμότερον ^t τὰ περὶ ἑμαντοῦ ^u ἀπολογοῦμαι, ¹¹ δυναμένου ^l Luke xxiii. 14. ^v σου γινῶναι ὅτι οὐ πλείους εἰσὶν ^v μοι ἡμέραι δεκαδύο ἀφ' ^l here only. ^w ἧς ^x ἀνέβην ^y προσκυνήσων ἐν Ἱερουσαλὴμ, ¹² καὶ οὔτε ἐν ^l Deut. xxxii. 27. Ps. iii. 6. Alex. m ch. xxv. 19. Rom. i. 22. Gen. xxi. 20. 2 Macc. 11. 25. (Prov. iv. 25.) 2 Tim. ii. 8. u Luke xii. 11. ch. xxvi. 24. w constr., ch. xxii. 15 al. fr.

xiv. 27 (Alex.) 32.

n ch. vii. 1. xii. 15. xviii. 11.

p ch. xxiii. 24.

q = ch. xv. (7.) 21. ix. 33 al.

o John xiii. 24 only.

s here only. Polyb. iii. 34. 9.

t Luke xii. 11. xxii. 37. Phil. ii. 23.

v constr., Matthiae, § 338. Hom. II. xxi. 155. xxiv. 765.

x = ch. xv. 2. Matt. xxi. 18 al. Ezra vii. 9, 7.

y = ch. xviii. 27 ff.

αὐτου ταυτα 137 syr*.—9. rec συνεθεντο (*error? or the force of the compound was overlooked*), with some mss Oec: txt ABEGH 4. 13. 18. 31-6. 40-2. 57. 66¹. 9. 73. 80. 95-6. 105-13-33 37-42-77 all Chr Thl: συνεπειθοντο 13. 180: απεκριναντο sah æth: *adjecerunt* v e: *litigarunt* Syr: *acclamarunt* ar-erp: *consenserunt* ar-pol.—δε om 137.—οι om 13. 42. 78. 95 al.—λεγοντες 68.—οὕτως om 4¹.—10. rec δε (*alteration of characteristic τε*), with GH al vss Chr al: txt ABE-gr 25. 40-2 57. 69. 137 al æth al (om copt) Thl¹.—ο om 180.—αυτου 4. 57. 99. 137 al.—λαλειν 137.—ετων om 177.—κριτ. δικαιον E 15. 18. 25-7-9. 36-8. 40. 66². 8. 73-6. 80. 93-8-9. 105-13-37-80 al syr al Chr (expressly) Thl (scholia in 100) Alcim.—εὐθυμως (*the force of the comparative being neglected*) ABE 13. 15. 25. 36. 40. 68. 73. 105-33-37-80 v vss (appy: so Tisch) Ath Thl²: txt GH &c Chr Thl¹ Oec.—11. σου om A.—επιγινωσκει AE 15. 18. 27-9. 36. 66². 8. 73-6. 98-9. 105-37-80 al Thl: txt B(e sil)GH &c Chr Oec.—rec bef δεκαδ., ins η: but on MSS all.—for δεκαδυο, δωδεκα (*corr*) ABE 13. 31. 40. 65-8. 73. 105-33-37 al Thl: txt GH most mss Chr Oec.—αφ ης ημερας 95¹.—προσκυνησαι E ('not A,' Tisch) 137 sah.—for εν, εις AE 4. 13. 15. 18. 25. 36. 40. 68. 73. 97. 105-33-80 al copt sah Thl:

and childish enough (on the latter of them, see below); and I only refer to them, to shew by what sort of considerations English readers are still supposed to be influenced. Aug. 1856.] 8.] παρ' οὗ, if the disputed words be inserted, refers naturally enough to *Lysias*; but if they be omitted, to *Paul*, which would be very unlikely,—that the judge should be referred to the prisoner (for examination by *torture* [Grot. and al.] on a Roman citizen is out of the question) for the particulars laid to his charge. Certainly it might, on the other hand, be said that Tertullus would hardly refer the governor to *Lysias*, whose interference he had just characterized in such terms of blame; but (which is a strong argument for the genuineness of the doubtful words) remarkably enough, we find Felix, ver. 22, putting off the trial till the arrival of *Lysias*.

9. συνετέθ.] 'joined in setting upon him,' bore out Tertullus in his charges.

10. ἐκ πολλῶν ἐτῶν] Felix was now in the seventh year of his procuratorship, which begun in the twelfth year of Claudius, A.D. 52.—The contrast between Tertullus's and Paul's 'captatio benevolentiae' is remarkable. The former I have characterized above. But the Apostle, using no flattery, yet alleges the one point which could really win attention to him from

Felix, viz. his confidence arising from speaking before one well skilled by experience in the manners and customs of the Jews.

11. ἡμέραι δεκαδύο] The point of this seems to be, that Felix having been so long time a judge among the Jews, must be well able to search into and adjudicate on an offence whose whole course was comprised within so short a period.—The twelve days may be thus made out: 1. his arrival in Jerusalem, ch. xxi. 15—17: 2. his interview with James, ib. 18 ff.; 3. his taking on him the vow, ib. 26; 3—7. the time of the vow, interrupted by—7. his apprehension, ch. xxi. 27; 8. his appearance before the Sanhedrim, ch. xxii. 30 ff.; 9. his departure from Jerusalem (at night); and so to the 13th, the day now current, which was the 5th inclusive from his leaving Jerusalem. This, which is also De Wette and Meyer's arrangement, is far more natural than that of Kuin., Olsh., Heinr., &c., who suppose that the days which he had already spent at Cæsarea are not to be counted, because his raising disturbances while in custody was out of the question. The view advocated by Wieseler (Chron. der Apost.-gesch. pp. 103 ff.), that Paul was apprehended on the very day of his appearance with the men in the temple, I cannot but regard, notwithstanding his arguments in its favour,

z = ch. xvii. 2. xviii. 19, xx. 7. a here only †. 2 Macc. vi. 3. b = here only. παρὰσπῆσαι ὅτι ταύτην ἔχει ἰσχύν, Jos. Antt. xii. 2. 5. Xen. Ec. xiii. 1. c and constr., ver. 8. d = ch. ix. 2 refl. e ver. 5. f Matt. iv. 10 al. Exod. jii. 12. g ch. xxii. 3 refl. h = dat., Luke i. 20 al. fr. i ch. xxii. 12 refl. k constr. (dat. of agency), Matt. 11 Pet. i. 21. See 1 John iii. 3, ch. xxvi. 18. n = here only? δέχομαι = Luke viii. 13, ch. viii. 14 refl. q = Matt. vi. 7. John xvi. 30 al.

z = ch. xvii. 2. xviii. 19, xx. 7. a here only †. 2 Macc. vi. 3. b = here only. παρὰσπῆσαι ὅτι ταύτην ἔχει ἰσχύν, Jos. Antt. xii. 2. 5. Xen. Ec. xiii. 1. c and constr., ver. 8. d = ch. ix. 2 refl. e ver. 5. f Matt. iv. 10 al. Exod. jii. 12. g ch. xxii. 3 refl. h = dat., Luke i. 20 al. fr. i ch. xxii. 12 refl. k constr. (dat. of agency), Matt. 11 Pet. i. 21. See 1 John iii. 3, ch. xxvi. 18. n = here only? δέχομαι = Luke viii. 13, ch. viii. 14 refl. q = Matt. vi. 7. John xvi. 30 al.

txt B(e sil)GH al Chr Occ.—12. *ἡνρον* E.—*πρ. τινας* E-gr.—for *η, ουτε* 137.—*επιστασιν* (*corru* to *more simple word*) ABE 3. 13. 40. 63-6. 73. 95¹ al : txt GH most mss (*con-* *corrum* v).—*ουδε* *ουδε* B (sah 3 times) : txt AEGH *mss* (appy) Chr Thl Occ.—*ταις* om 73.—13. *ουτε* (both) om 1. 2. 40.—Mill (not rec) aft *παρὰστ.*, ins *με*, with 66¹-9. 78. 80. 96-7. 100-4-6-42 slav-ms Chr-ms Occ: *μοι* 2. 18. 161-77 : *σοι* 13. 15. 36. 133-80 : *νυν* 66². 76. 80. 177.—*παρ. με νυν* H 27-9. 98-9 al Thl¹ : *μοι νυν* 177 : txt ABEG most mss (appy) vss Chr.—aft *δυν.*, ins *σοι* ABE 4. 13. 27-9. 36. 40. 64 5-8. 73. 105-77 al v Syr ar-erp copt arm : om GH most mss sah syr aeth Chr Thl Occ.—*νυν* AB 27. 68. 105-33-37 al Thl² : om 3. 30 : txt EGH al.—*μοι* 13.—14. *σοι τουτο* 96.—rec *ουτω* : txt AE.—*τω πατρ. μου θ.* 137 : *patri deo meo* v : *τω θεω* 73.—*πιστευω* 73.—*πασιν* om B : *τον* om B al Chr.—*και τοις εν τοις* *πρ.* E 3. 15. 18. 25-9. 31-6. 40-3. 65-6². 73-6. 105-33-37 al Thl² : *και εν τοις* B al syrr Chr (*appy* the *varr* have been *corru*s to ease the constr. First the dat aft the pass was altered by *εν*, then *τοις* was supplied to render *τοις κατ. τ. ν.* and *τοις εν τ. πρ.* parallel. This is much more probable than Meyer's hyp) : txt AGH 4. 13. 38. 42. 57. 66¹. 95-6-7-8. 126-42-77 al v copt sah aeth al Thl¹ Occ : *τοις* om 101 al.—15. *εχων δε* 137.—*τον* om C 180.—*εκδεχ.* 137.—rec *εσσεθ. νεκρων* (*supplementary addition*), with EGH al : om ABC 13. 40. 68 al v copt sah arm Chr Thl² : om *αναστ.* *αδικων* 25.—16. rec *δε* (*δε* om 13)

as inconsistent with the text of ch. xxi. 26, 27; as also his idea that the Apostle did not take the vow on himself: the expression *σὺν αὐτοῖς ἀγνισθεῖς* clearly negating the latter supposition; and *τῶν ἡμερῶν τοῦ ἀγνισμοῦ*, ver. 26, being manifestly, unless to one warped by a hypothesis, identical with *αἱ ἐπὶ τὰ ἡμέραι* of ver. 27. See note there. I mention this *here*, because these suppositions materially affect his arrangement of the twelve days, which he gives thus : 2nd, from Caesarea to Jerus. ; 3rd, interview with James ; 4th, (Pentecost) visit to the temple with the Nazarenes, and apprehension ; 5th, before the Sanhedrim ; 6th, departure from Jerusalem ; 7th, arrival in Caesarea ; then, five days from *that* (but see note on ver. 1), Ananias, &c., leave Jerusalem (but how does this appear from ver. 1 ? *κατέβη* must surely denote their arrival at Caesarea, where the narrator, or, at all events, the locus of the history is) ; 13th, arrival of Ananias, &c., at Caesarea, and hearing (improbable) of Paul. So that the above hypotheses are not the *only* reasons for rejecting Wieseler's arrangement.

12. *κατὰ τὴν πόλιν.* ['throughout

the city,' 'any where in the city'; as we say, 'up and down the streets.' 13.]

The words *με* and *σοι*, found in various MSS, have been inserted to help the construction.

14.] The *δε* here has a peculiar force. 'But,' ('if thou wouldst truly know the reason why they accuse me'), 'hinc illæ lacrymæ.'

αἰρεσιν, in allusion to *αἰρέσεως* used by Tertullus, ver. 5. The word is capable of an indifferent or of a bad sense. Tert. had used it in the latter. Paul explains what it really was.

οὕτως = *κατὰ ταύτην*. Notice in the words *πατρώφ* the skill of Paul. The term was well known to the Greeks and Romans, and which would carry with it its own justification. "Invisum quippe erat gentibus, nominatim etiam Romanis, si quis se peregrinis aut diis aut deorum cultibus addiceret; præterea Judeis per multa imperatorum et magistratuum decreta et senatus consulta sancita erat potestas, Deum patrium colendi, patriis ritibus et sacris utendi. Jos. Antt. xiv. 17; xvi. 4" (Kuinoel). In his address to the Jews (ch. xxii. 14) the similar expression *ὁ θ. τῶν πατέρων ἡμῶν*, brings out more clearly

AB

EGH

C-πιδα

εχων.

ABC

EGH

αὐτὸς ῥ' ἀσκῶ ὁ ἀπρόσκοπον ὁ συνείδησιν ἔχειν ἑπὶ πρὸς τὸν ῥ' here only t.
 θεὸν καὶ τοὺς ἀνθρώπους ὁ διὰ παντός. 17 ὁ δὲ ἑτῶν δὲ 2 Mac. xv.
 πλειόνων ὁ ἐλεημοσύνας ὁ ποιήσων ὁ εἰς τὸ ἔθνος μου ὁ παρ- 4.
 εγενόμην καὶ ὁ προσφοράς, 18 ὁ ἐν οἷς εὐρόν με ὁ ἡγνισμένον 1.
 ἐν τῷ ἱερῷ, οὐ ὁ μετὰ ὅχλου οὐδὲ ὁ μετὰ θορύβου, τινὲς δὲ 1.
 ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, 19 οὓς δεῖ ὁ ἐπὶ σοῦ ὁ παρῆναι 1.
 καὶ ὁ κατηγορεῖν ὁ εἰ τι ὁ ἔχοιεν ὁ πρὸς ἐμέ. 20 ὁ αὐτοὶ 1.
 t ch. xxiii. 1
 ref.

tt = ch. ii. 47. Rom. v. 1. u Matt. xviii. 10 al. ch. ii. 23 reff. v = Matt. xxvi. 61. Gal. ii. 1
 al. Deut. xv. 1. w ch. ix. 36 reff. x = ch. x. 2 reff. y = ch. ii. 22. Luke ix. 13 al.
 z absol. Luke xii. 51 reff. ch. ix. 39. a ch. xii. 26 reff. b = Mark vi. 48. Luke xvi. 10 al.
 c ch. xxi. 24 reff. d Luke xxii. 6. Ezek. xxiii. 24. e μετὰ = ch. v. 26 al. Ezek. vii. 11.
 f ch. xxiii. 30. g See ch. x. 33. h ver. 2. i Matt. v. 23. Mark xi. 23. Rev. ii. 4 al.
 k opt. (subjective possibility) = ch. xvii. 27. Luke xxii. 23 al. Wiener, § 42. 4 c. l = 1 Cor. vi. 1. Col.
 iii. 13. ch. xxv. 19. m ver. 15.

αὐτος (και not being understood), with H al copt Oec: txt ABCEG 15. 40. 68-9. 73-6. 97. 105-37 al lect 40 v syrr sah Thl²: δε και αυτ. 25. 36. 80. 100-77² arm slav Chr Thl¹: τε αυτ. 31.—εχων GH 15. 18. 31-6. 42. 57. 66-9. 80. 113-33-37-80 al ar-pol slav Chr: txt ABCE al v all Thl Oec.—προς τε G 95. 113-33-37 al Chr Thl².—προς τ. ανθρ. 137.—διαπαντος om 32. 42. 57¹. 137 al.—17. rec has παρεγ. aft πλειονων (transposn for perspicuity), with GH al: E 137 al aft προσφ.: txt BC 13. 31. 40. 68. 73. 105-80 all v Thl²: om A.—add at end, et vota v Jer.—18. εν αις (corr to suit προσφοράς) ABCE 13. 36. 40. 66-8. 73-6. 105-37-80 all Thl²: txt GH most mss Chr Thl¹.—aft θορύβου, add et apprehenderunt me, clamantes et dicentes: tolle inimicum nostrum (or virum) v-sixt demid al-latt.—ηυρον E.—δε om B(e sil)GH al: ins ACE 3. 14. 15. 18¹. 25-9. 31. 40. 68. 73. 137-42-80 v copt sah syr al Thl¹ Oec: τε 76.—των απο (and ιουδαιων, except C al) CE al syr Thl.—19. εδει (corr to suit εχοιεν) ACE al syrr copt al Chr¹ Thl: txt BGH 4. 18. 42. 57. 66¹. 76-8. 80. 95¹ to 101-4-6-26-37-77 all lect 40 sah æth al Chr Oec.—παραστηναι 96. 142.—ει εχοιεν τι 133: for ει τι, οτι 137: ειτι G (Scholz).—rec με, with GH al: txt ABCE 13 (al²).—20. ει AC.—rec ει τι (corr to

those πατέρες, in whom Felix had no interest further than the identification of Paul's religion with that of his ancestors required.

κατὰ τ. v.] See on κατ. τ. πόλιν, above. Then the dat. is used of the personal agents, the prophets. He avoids saying 'by Moses,' because the mention of the law would carry more weight. 15.

αὐτοὶ οὗτοι.] It would appear from this, that the H. P. and the deputation were not of the Sadducees. But perhaps this inference is too hasty; Paul might regard them as representing the whole Jewish people, and speak generally, as he does of the same hope ch. xxvi. 7, where he assigns it to τὸ δωδεκάφυλον ἡμῶν. νεκρῶν, inserted here in some MSS. to fill up the meaning, is not likely to have been spoken by the Apostle. The juxtaposition of those words, which excited mockery even when the Gospel was being directly preached, would hardly have been hazarded in this defence, where every expression is so carefully weighed.

16. ἐν τούτῳ] 'According-ingly,' i. e. 'having and cherishing this hope;' see reff. καί] 'also,' 'as well as they.' 17.] Δέ refers back to the former δέ, ver. 14. 'But the matter of which they complain is this, that after an absence of many years,' &c.—See 1 Cor. xvi. 3, 4. 2 Cor. viii. ix. note, ch. xx. 4. 18.] De W., upholding the reading αἷς, observes, that ἡγνισμ. can only refer to προσφ., not to

ἐλεημ.; thus αἷς must have been altered to οἷς, to give a general neuter sense, 'amidst which occupations;' and the sense would be, 'among,' or 'engaged in which offerings;' it being in the temple. But this seems far fetched and unlikely, and Meyer's supposition, which I have adopted in the var. readd., much more probable. The use of a verb referring to two subbst., to only one of which it is applicable, is too common to require illustration.—The construction is irregular. A subject to εὐρον has to be supplied by a reference to some nominative case implied in οὐ μετὰ ὅχ. οὐδ. μ. θορ., thus: 'amidst which they found me purified in the temple, none who detected me in the act of raising a tumult . . . but certain Asiatic Jews . . . ' This would leave it to be inferred that no legal officers had apprehended him, but certain private individuals, illegally; who besides had not come forward to substantiate any charge against him. Bornemann would supply οὐχ οὗτοι μὲν before τινες δέ; but the objection to this is, that the negative οὐ μετὰ ὅχ. . . . stands already as the proper opponent clause to τινες δέ, and we should thus have two negative clauses together.—On this sense of δέ, see Viger, ed. Hermann, p. 16, note 24; and Hermann's note, p. 702. 19. The latter remarks, "intelligitur in hac formula, quam malum, stultum est, vel simile quid."

n ch. xiii. 14
reff.
o = ch. xiii. 27
al.
p attr., ch. i. 1
reff.
q ch. xvii. 32 al.
r ch. xiii. 6.
s here only.
(Ps. lxxvii.
21. See
Schleusn.
Lex. V. T. in
voc.) τὸ
πλουσιω-
τέραν τὴν
πόλιν ποι-
εν ἀναβα-
λοῦμεθα.
Xen. Mem.
iii. 6. 6.
t ch. xviii. 26 reff.
xxiii. 56.
55, ch. xviii. 2 al.
viii. 13. 2 Thess. i. 7 only. (L. P.)
d = ch. xiii. 36. xx. 34 only †. Wisd. xvi. 24.

οὗτοι εἰπάτωσαν τί εὔρον ἐν ἐμοὶ ἡ ἀδίκημα σπάντος μου
ἐπὶ τοῦ συνεδρίου, ἡ περὶ μᾶς ταύτης ὁ φωνῆς ἡς
ἐκίκραξα ἐν αὐτοῖς ἐστώς, ὅτι περὶ ἡ ἀναστάσεως ἡ νεκρῶν
ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν. ἡ ἀνεβάλετο δὲ αὐ-
τοὺς ὁ Φῆλιξ, ἡ ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ,
εἶπας Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, ἡ διαγνώ-
σομαι τὰ καθ' ὑμᾶς, ἡ διαταξάμενος τῷ ἑκατοντάρχῃ
τρηῖσθαι αὐτὸν, ἡ ἔχειν τε ἡ ἀνέσιν, καὶ μηδὲνα ἡ κωλύειν
τῶν ἐκείνου ἡ ὑπηρετεῖν αὐτῷ.

ABC
EGH

u = ch. ix. 2 reff. v absol., ch. viii. 15 al. fr. w ch. xiii. 15 only. Num.
x ch. xviii. 26 reff. x ch. xxv. 14. Eph. vi. 21. Col. iv. 7. Phil. i. 12. y Luke viii.
z = ch. xiii. 5 reff. a = here only. 2 Chron. xxiii. 15 (2 Cor. ii. 13. vii. 5.
b = ch. xvi. 6 reff. c = ch. iv. 23. See John i. 11. Titus i. 12.

from ver 19), with some mss v syr al Oec: txt ABCEGH 38. 42. 57. 73-6-8. 80. 95 to 8.
113-26-33-42-77-80 all syr arr copt arm slav (not mod) Chr Thl.—*ἡνρον* E.—*ἐν ἐμοὶ*
om AB al 40: ins CEGH mss (nrly) vss Chr Thl Oec.—21. *φων. ταυτ.* E 80. 137 syr Thl'.
—rec *ἐκραξα* (negligence?), with B(e sil)EGH al Thl²: *ἐκρηξα* 101: txt AC 40.
65-9. 133-77 all Chr₃ Thl¹ Oec.—rec *ἐστ. ἐν αὐτ.* (corrⁿ to avoid ambig of reference of
ἐν αὐτ.?), with GH al syrr al Chr Oec: txt ABCE 40. 68. 105-37 al v copt Thl: for *ἐν*,
συν 177.—*ἐγὼ* om C.—*σημ. κριν.* 137: *σημ.* om 133.—rec *ὑφ* (corrⁿ, the force of *ἐφ*
not being perceived), with EGH al: txt ABC 13. 31. 40. 65. 73 al syr (æth): *ἡμῶν* 42:
ὑμᾶς 180.—22. rec *ἀκουσας δὲ ταῦτα ο φ. ἀνεβ. αὐτ.* (corrⁿ for particularity), with G
al Thl Oec: txt ABCEH 14'. 40. 68. 105-37-42 al v syrr ar-erp copt æth arm Chr (o φ.
αὐτ.).—rec *εἰπων* (corrⁿ to more usual form), with EGH al: txt ABC: add *οτι* 137.—*κατα-*
λαβῃ 73.—23. rec *διατ. τε*, with H al v all: *δε* G: txt ABCE 13. 36. 40. 66². 88. 99.
100-37 al copt syr arm Thl².—rec for *αὐτον, τον παυλον*, with GH &c: txt ABCE 10.
13. 15. 36. 40. 68. 73. 105-26-37 v al arm syr copt Thl².—rec aft *ὑπηρετεῖν* add *ἡ προσ-*
ερχεσθαι, with GH &c: txt ABCE 13. 14. 68. 73. 105 al v syrr ar-erp copt arm al.—

19.] *ἔχοιεν*, not *ἔχουσιν*, implying the sub-
jective possibility merely, and disclaiming
all knowledge of what the charge might be.
The sentence is an anacoluthon: *δεῖ* is ab-
solutely asserted in the present: then
ἔχοιεν in the opt. follows, as if the hypo-
thetical *ἔδει* had been used: and hence the
corrⁿ. to *ἔδει*. On the opt. after the hypo-
thetical indicative, see Bernhardy, Syntax,
p. 386 ff.—This also is a skilful argument
on the part of the Apostle:—it being the
custom of the Romans not to judge a pris-
oner without the accusers face to face, he
deposes that *his real accusers were the*
Asiatic Jews who first raised the cry against
him in the temple,—*not the Sanhedrim*,
who merely received him at the hands of
others,—and that *these were not present*.

20.] 'Or let these persons them-
selves say, what fault they found in me
while I stood before the Sanhedrim,
other than in the matter of this one
saying.' . . . *τί* serves for *τί ἄλλο*. So
in English: 'What fault but this?' i. e.
'What other fault but this.' 21.] *ἐφ'*
ὑμ., 'before you.' less usual than *ὑφ' ὑμ.*
which is probably a correction. 22.
ἀνεβάλετο αὐτ. ['*ampliavit eos*'] viz.
both parties. ἀκρ. εἰδὼς τὰ π. τ. ὁδ.]

These words will bear only one philolo-
gically correct interpretation, 'having ac-

curate knowledge about the way.' not,
'till he should obtain more acc. kn.' (un-
gram.): nor, 'since he had now obtained'
(viz. by Paul's speech: but *εἰδὼς* cannot
be rendered 'certior factus'). But this,
the only right rendering, is variously under-
stood. Chrys. says: *ἐπίτρηδες ὑπερίεθετο*
(he adjourned the case purposely), *οὐ δέο-*
μενος μαθεῖν, ἀλλὰ διακρούσασθαι βου-
λόμενος τοὺς Ἰουδαίους. ἀφείναι οὐκ
ἤθελε δι' ἐκείνους. Luther and Wolf:
"distulit, . . . non quod sectæ ignarus esset,
aut pleniorē sibi notitiā ejus compa-
rare vellet, sed quia, cum satis illam jam
cognitam haberet, Judæos amplius sibi
molestos esse nolebat." But these interpp.,
as De W. observes, overlook the circum-
stance, that such a reason for adjournment
would be as unfavourable to Paul, as to the
Jews. Meyer explains it, that he adjourned
the case, 'because,' &c. But this (De W.)
would imply that he was favourably dis-
posed to Paul. The simplest explanation
is that given by De W.: He put them off
to another time, not as requiring any more
information about 'the way,' for *that matter*
he knew before,—but waiting for the arrival
of Lysias.—Whether Lysias was expected,
or summoned, or ever came to be heard, is
very doubtful. The *real* motive of the
'ampliatio' appears in ver. 26. διαγν.

24 Μετὰ δὲ ὁ ἡμέρας τινὰς ὁ παραγενόμενος ὁ Φῆλιξ^{e ch. x. 18 ref. f absol., Luke xii. 51. ch. ix. 30. g ch. x. 5 ref. h ch. xx. 21 al. i ch. ii. 5. Paul, or of Paul, only. i ver. 12. 1a. 1xiii. 1. k absol., ch. xvii. 31. Rom. ix. 28. xiv. 17 al. l Gal. v. 23. 2 Pet. i. 6 only. t. Sir. xvi. 30. (title).}
 σὺν Δρουσίλλῃ τῇ γυναικί, οὐσῇ Ἰουδαία, ὁ μετεπέμψατο^{o Luke xxiv. 5 al. 1 Macc. xiii. 2. p here only. Tobit vii. 11. n = Matt. xii. 22. Rom. v. 14 al. Hag. i. 2, 4. q = Gal. vi. 10. t = ch. viii. 18 ref.}
 τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς ἑῖς χριστὸν^{g ch. x. 5 ref. h ch. xx. 21 al. i ch. ii. 5. Paul, or of Paul, only. i ver. 12. 1a. 1xiii. 1. k absol., ch. xvii. 31. Rom. ix. 28. xiv. 17 al. l Gal. v. 23. 2 Pet. i. 6 only. t. Sir. xvi. 30. (title).}
 πίστεως. 25 ἰ διαλεγόμενου δὲ αὐτοῦ περὶ^{g ch. x. 5 ref. h ch. xx. 21 al. i ch. ii. 5. Paul, or of Paul, only. i ver. 12. 1a. 1xiii. 1. k absol., ch. xvii. 31. Rom. ix. 28. xiv. 17 al. l Gal. v. 23. 2 Pet. i. 6 only. t. Sir. xvi. 30. (title).}
 καὶ ἑγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος,
 ὁ ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη ὅτι νῦν ἔχον^{g ch. x. 5 ref. h ch. xx. 21 al. i ch. ii. 5. Paul, or of Paul, only. i ver. 12. 1a. 1xiii. 1. k absol., ch. xvii. 31. Rom. ix. 28. xiv. 17 al. l Gal. v. 23. 2 Pet. i. 6 only. t. Sir. xvi. 30. (title).}
 πορεύου, καὶ αὐτὸν δὲ μεταλαβὼν μετακαλέσμαι σε^{g ch. x. 5 ref. h ch. xx. 21 al. i ch. ii. 5. Paul, or of Paul, only. i ver. 12. 1a. 1xiii. 1. k absol., ch. xvii. 31. Rom. ix. 28. xiv. 17 al. l Gal. v. 23. 2 Pet. i. 6 only. t. Sir. xvi. 30. (title).}
 26 ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ

24. τιν. ημ. AE 137 v. al.—παράγεν. om Syr ar-erp.—ο φ. om B.—bef or aft γιν. ins idia AB 13. 31-6. 40-2. 57. 66-8-9. 97. 180 al syr-marg Amm Thl² : om C¹EGH all ('abt 40,' Tisch) Chr Thl¹ Oec.—rec aft γυν. ins αυτου, with A (see above) E al Thl¹ Oec : om B (see above) C¹GH 14. 15. 26-7. 38. 57. 76-8. 80. 95-6-8. 100-4 13-26-37-42-77 all syr (marg) Amm Chr Thl² (both idia and αυτου are additions to fix the sense of γυναικι). —aft ιουδαία, ins παρακαλουση, οπως ιδη τον παυλον και ακουση τον λογον, ως ουν εβουλετο ικανον ποιησαι, εποιησεν τουτο syr-marg : and rogavit (illa) ut videret Paulum et audiret bohem.—μετεπεμψατο Syr ar-erp.—aft ηκουσεν (ηκουειν C) om αυτου C.—χρ. ιησουν (corrū for precision) BEG 38. 42. 57. 78. 80. 95-6-7. 101-6-13-33-77 all v copt syr ar-pol aeth arm slav Chr Thl² : txt A (C¹ : C² appy) H al (ap) Syr al Thl¹ Oec.—25. του μελλ. κριμ. C 15. 31. 40. 73. 180 al arm Chr-comm.—του om 13.—recaft μελλ. ins εισεσθαι (appy a corrū aft ver 15), with GH most mss (appy) Chr² Thl Oec : txt ABCE 13. 15. 27-9. 36. 40. 66²-8. 73. 105-37-80 al (yss?).—εμφοβ. δε A al.—ερχων H al (εχουν G).—παρλαβ. A : λαβων 13. 32. 40-2-3. 57. 73-6. 99. 105-33 al Chr (ms & comm) Thl².—καιρω δε επιτηδιω E v.—26. rec αμα δε και (insertion of copula), with some mss copt Thl² Oec : txt ABCEGH 4¹. 13. 26-7-9. 31-6. 42. 57. 65-6¹-8. 73. 80. 113-33-37-42-77-80 all v arr Chr Thl¹.—και om 76. 137.—bef χρ. ins και 137.—αυτω

τὰ καθ' ἑμ.] 'I will adjudge your matters.' So in ref. also. 23. δια-
 ταξάμενος is in appos. with εἶπας, and both belong to ἀνεβάλετο. ἀνεσιν] De W. and Meyer explain this of 'custodia libera,' φυλακὴ ἀδεσμος (Arrian, Exp. ii. 15). But this can hardly be. Lipsius (Excurs. II. on Tacit. Ann. iii. 22; vi. 3, cited by Wieseler, Chron. d. Apost.-g. p. 380) says, 'Præter custodiam militarem alia duplex, apud magistratus, et apud vades. Apud magistratus, quum reus Consuli, Prætori, Ædili, interdum et Senatori, etiam non e magistratu, committebatur: quod nonnisi in reis illustrioribus usurpatum, eaque custodia libera dicta: vid. Tacit. Ann. vi. 3. Sall. Cat. xlvii. Liv. vi. 36. Cic. Brut. xcvi. Dio lvi. 3. Custodia apud vades, quum eorum periculo fidejussoribus reus tradebatur: vid. Tacit. Ann. v. 8. Suet. Vitell. II.' Now, Wieseler argues, as Paul was not bailed,—and was not 'e reis illustrioribus,' and besides was delivered to a centurion to keep, his cannot have been 'custodia libera,' but 'militaris:' relaxed however as much as was consistent with safe custody. He cites Josephus, who says (Antt. xviii. 6. 10) of the custody of Agrippa, φυλακὴ μὲν γὰρ καὶ τήρησις ἦν, μετὰ μὲντοι ἀνέσεως τῆς εἰς τὴν διαίταν.

'Remission,' or 'relaxation,' would be a better rendering than 'liberty.' 24. παραγεν.] Into the hall or chamber where Paul was to speak. Δρουσίλλῃ] She was daughter of Herod Agrippa I. (see ch. xii.) and of Cyprus,—and sister of Agrippa II. She was betrothed at six years old (Jos. Antt. xix. 9. 1) to Epiphanes, son of Antiochus, king of Commagene; but (Antt. xx. 7. 1) he declining the marriage, not wishing to be circumcised and become a Jew, she was married to the more obsequious Azizus, king of Emesa. Not long after, Felix, being enamoured of her beauty, persuaded her, by means of a certain Simon, a Cyprian magician (see note on ch. viii. 9), to leave her husband and live with him (Antt. xx. 7. 2). She bore him a son, Agrippa: and both mother and son perished in an eruption of Vesuvius, in the reign of Titus (ibid.).—The Drusilla mentioned by Tacitus (Hist. v. 9), a granddaughter of Antony and Cleopatra, must have been another wife of Felix, who was thrice married, and each time to persons of royal birth; 'trium reginarum maritus,' Suet. Claud. 23.

25.] It is remarkable that Tacitus uses of Felix (Antt. xii. 54) the expression 'cuncta malefacta sibi impune ratus.' The fear of Felix appears to have operated

u Luke v. 33. τοῦ Παύλου, διὸ καὶ ^u πυκνότερον αὐτὸν ^g μεταπεμπόμενος
 1 Tim. v. 23. ὠμίλει αὐτῷ. ²⁷ w Διετίας δὲ ^x πληρωθείσης ἔλαβεν ^y διά-
 2 Macc. viii. δοχὸν ὁ Φῆλιξ Πόρκιον Φῆστον, θέλων τε ^z χάριτας
 v Luke xxiv. ^a καταθῆσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ ^b κατέλιπεν τὸν
 14. ch. xx. 11. here only. Παῦλον ^c δεδεμένον.
 only. w, dat. Prov. xxiii. 30.
 here only. 30.

ABC
EGH

XXV. ¹ Φῆστος οὖν ^d ἐπιβὰς τῇ ^e ἐπαρχίᾳ μετὰ
 τρεῖς ἡμέρας ^f ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας,
 2 ^g ἐνεφάνισάν τε αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ ^h πρῶτοι τῶν
 1 Chron. xviii. 17. διὰ δὲ, so successorem accepit, Plin. Epist. ix. 13, end. z = ch. xxv. 3, 9.
 a = ch. xxv. 9 only. 1 Macc. x. 23 (vat.). εὐεργεσίαν καταθέσθαι, Demosth. 103. 22. b = ch. xxv.
 14. Luke xv. 4. Dan. x. 13. c = Mark xv. 7. d = here only. See ch. xx. 18. xxi. 4.
 e ch. xxiii. 34 only. See Ezr. vi. 3. f = ch. xv. 2. Matt. xx. 18. Ezr. vii. 6, 7. g ch. xxiv. 1. See
 ch. xxiii. 15 ref. h ch. xiii. 50 ref.

om B.—rec aft παυλ. add ὅπως λυση αὐτον (*a gloss from the marg*), with GH al (*ina*
apolus. av. 4. 69. 80. 98 marg 100-4) copt al Chr Thl Oec: txt ABCE 40. 68. 73. 81.
 107 v syrr arm (aeth).—αὐτον om 38. 93-6.—μεταπεμψάμενος 133.—for ωμιλ. (ομιλ. G),
 διελεγτο C 15. 13. 36. 180.—27. aft διαδοχον, ins της ηγεμονιας αυτου syr.—ο φηλιξ
 om 73.—aft φηστον, ins του δε παυλον εισεν εν τηρησει δια δρουσιλλαν 137: παυλω
 δε επετρεψεν εν φυλακη λαειν syr-marg.—τε om arm: δε 13. 14. 27-9. 38. 40-2. 68.
 93-6. 105-37 v syr ar-erp copt Chr Thl.—χαριτα (*corr*), as is also χαριν, because *one*
favour only is here spoken of: see ch xxv. 9) ABC 13. 25: χαριν EG 14¹. 27. 40. 66²-8.
 73. 96. 105-37 v (Syr ar-erp copt) Chr Thl²: txt H most mss (appy) no versions
 appy (Tisch).

CHAP. XXV. 1. τη επαρχιω Α.—aft κατεβ., ins απο καισαρειας 137.—2. ενεφα-
 νισαν Η 25-6. 68. 105 Thl² Oec (so also ch xxiii. 22; xxiv. 1; xxv. 15).—rec δε (*al-*
teration of characteristic τε) with EGH &c copt Syr al Thl: txt ABC 13 (al?) v
 syr aeth al Chr Thl² Oec.—οι αρχιερευς (*see note*) ABCEG 14. 27-9. 36-8. 40.
 65-6²-8. 73. 80. 95. 105-37 al v Syr ar-erp copt aeth arm slav Chr-text: ο τε αρχιερευς

merely in his *sending away* Paul: no im-
 pression for *good* was made on him.

26.] 'Lex Julia de repetundis præcipit,
 ne quis ob hominem in vincula publica
 conjiciendum, vinciendum, vincirive juben-
 dum, exve vinculis dimittendum; neve
 quis ob hominem condemnandum absol-
 vendumve . . . aliquid acceperit.' Digest.
 xl. 11. 3. Cited by Mr. Humphry, who
 observes: Albinus, who succeeded Festus,
 so much encouraged this kind of bribery,
 that no malefactors remained in prison,
 except those who did not offer money for
 their liberation (Jos. B. J. ii. 14. 1). St.
 Paul did not resort to this mode of shorten-
 ing his tedious, and unjust imprisonment,
 and Tertullian ('de Fuga in Persecutione')
 quotes his conduct in this respect against
 those who were disposed to purchase escape
 from persecution: a practice which pre-
 vailed and became a great evil in the time
 of Cyprian. See his Epistles, lii. and
 lxviii., denouncing the Libellatici.

27. διετίας] viz. of Paul's imprisonment.

Πόρκιον Φῆστον] Festus appears
 to have succeeded Felix in the summer or
 autumn of the year 60 A.D.: but the
 question is one of much chronological dif-
 ficulty. It is fully discussed in Wieseler,
 Chron. d. Apost.-g. pp. 91—99. He found
 the province (Jos. Antt. xx. 8. 10) wasted

and harassed by bands of robbers and
 sicarii, and the old plague of false prophets.
 He died, after being procurator a very short
 time,—from one to two years. Josephus
 (B. J. ii. 14. 1) contrasts him, as a putter
 down of robbers, favourably with his suc-
 cessor Albinus.—On the deposition, &c. of
 Felix, see note, ch. xxiii. 24.

χάριτας
 καταθέσθαι] See ref. 'Est locutio bene
 Græca, Demostheni quoque usitata et Xe-
 nophonti: quales locutiones non paucas
 habet Lucas, ubi non alios inducit lo-
 quentes, sed ipse loquitur, et quidem de
 rebus ad religionem non pertinentibus.'
 Grot. The reading χάριτα, so strongly
 supported by MSS, has evidently been a
 correction to suit the context, only *one* such
 act being spoken of. But the plural de-
 scribes the *wish* of Felix to confer *obliga-*
tions on the Jews, who were sending to
 complain of him at Rome,—and so win
 their favour.

δεδεμένον] There was
 no *change* in the method of custody, see
 note on ver. 23. He left him in the '*cus-*
todia militaris' in which he was.

XXV. 1.] The term ἐπαρχία is properly
 used of a *province*, whether imperial or
 senatorial (see note on ch. xiii. 7),—but is
 here loosely applied to Judæa, which was
 only a procuratorship, attached to the *pro-*
vince of Syria. So also Josephus calls

Ἰουδαίων ^g κατὰ τοῦ Παύλου, καὶ ⁱ παρεκάλουν αὐτὸν ^{i = Matt. xviii. 29.}
^{3 k} αἰτούμενοι ¹ χάριν κατ' αὐτοῦ, ὅπως ^m μεταπέμψῃται ^{k = ch. xii. 20. Matt. vii. 9 ff. 3 Kings xix.}
αὐτὸν εἰς Ἱερουσαλὴμ, ⁿ ἐνέδραν ποιοῦντες ^o ἀνελεῖν αὐτὸν ^{l ch. xxiv. 27. 2 Cor. viii. 4.}
^p κατὰ τὴν ὁδόν. ⁴ ὁ μὲν οὖν Φῆστος ἀπεκρίθη ^q τηρεῖ-
σθαι τὸν Παῦλον ^r εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ^s ἐν ^{m ch. x. 5 reff. n ch. xxiii. 10 reff.}
τάχει ^t ἐκπορεύεσθαι. ⁵ Οἱ οὖν ἐν ὑμῖν, φησὶν, ^u δυνατοὶ ^{o = Matt. ix. 16 al. Isa. xxvi. 19. p ch. viii. 36. Josh. v. 7. q = ch. xii. 5 reff. r = ch. viii. 40. s ch. xii. 7 reff. t absol. Luke iii. 7 (ch. ix. 28).}
^v συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, ^x κατηγο-
ρεῖτωσαν αὐτοῦ. ^{6 y} διατριψας δὲ ^z ἐν αὐτοῖς ἡμέρας οὐ
πλείους ὀκτὼ ἢ δέκα, ^a καταβάς εἰς Καισάρειαν, ^b τῇ
ἐπαύριον ^c καθίσας ἐπὶ τοῦ ^d βήματος ἐκέλευσεν τὸν Παῦ-
λον ^e ἀχθῆναι. ^{7 f} παραγενομένου δὲ αὐτοῦ ^g περιέστησάν
οἱ ἀπὸ Ἱεροσολύμων ^a καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ
^h βαρέα ⁱ αἰτιώματα ^k καταφέροντες, ^l οὐκ ¹ ἴσχυον ^m ἀπο-
^{x and constr., ch. xxiv. 8. y ch. xii. 19 reff. z = ch. xxiv. 21 al. fr. a ch. viii. 16 al. fr. b John i. 29 al. c = ch. xxiii. 3. ver. 17. d ch. xxvii. 12 reff. e = ch. xxi. 16 al. f = Luke xii. 51 reff. ch. ix. 30. g = John xi. 42 only (2 Tim. ii. 16. Tit. iii. 9 only). 2 Kings xiii. 31. h = 2 Cor. x. 10. Matt. xxiii. 23. i here only. j = ch. xxvi. 10 (x x. 9 bis) only. k = ch. xxi. 17. l = Matt. viii. 28 al. Isa. i. 2. m ch. ii. 22 reff.}

32. 42. 57. 69 al lect 40 Chr-comm: txt H &c Thl¹ Oec.—των ιουδ. om 3. 43. 65: της πολως 133.—τα κατα 13. 68.—τον om 96. 142.—aft αυτον, ins oi την ευχην πεποι-
κοτες, κατα το δυνατον, ινα εν ταις χερσιν αυτων γενηται syr-marg.—3. for κατ, παρ
C 18. 36. 105. 180 tol Syr arr latt Chr (text).—εις ιεροσολυμα E 96.—ενεδρον 137 Chr.
—τον ανελ. 180.—4. τ. π. τηρεσθαι 68.—rec εν καισαρεια (corr for simplicity), with
GH &c Chr al: txt ABCE 13. 40. 73.—δε om 13.—μελλειν om E: μελλον 96.—εν
ταχει om 31.—5. rec δυν. εν υμιν (transposition for perspicuity), with GH &c syr Thl
Oec: txt ABCE 13. 31. 40. 105 v arm (copt) Chr (comm): φησιν om 99 Syr arr
Lucif: δυν. also om Lucif.—aft εστιν, add αποπον 27. 36. 43. 57. 98. 105-6. 180 syrr
Thl²: τουτω om 133: for τουτω, αποπον ABCE 4². 13. 15. 18. 40. 65. 73 al v arm slav
Lucif: τουτω αποπον 42. 57. 66²-8. 81. 96-7-9. 137. 180 (αποπον has been a gloss on
τι, see Luke xxiii. 41: and so has been inserted variously): txt GH most mss syrr copt
al Chr Thl Oec.—κατηγορητωσαν 38. 180.—6. rec ημ. πλειους η δεκα, with GH al Chr
(text) (Chr comm om πλ. η) Thl¹ Oec: txt ABCE-gr (ou om E-gr 19². 25. 40. 66¹. 80².
96 syr: πλειονας B: πλειονες 32) 13. 15. 27-9. 31. 63-5-6²-8. 73. 105-33 lect 40 v
e copt arm Thl²: also, omg ου πλ., 137 Syr ar-erp sah æth: ου πλειους η δεκα
18. 63. 76. 180 al slav-ed: πλειους η οκτω 32. 42¹. 57 (on the varr, see notes).—
κατεβη 180.—και τη επαυρ. A.—αχθ. τ. π. G syrr copt.—7. aft περιμστ. ins αυτον
(interpoln for perspicuity) ABCE(αυτω E al Thl²)G 13. 15. 18. 29. 36. 40. 65-6²-8.
73. 105-80 lect 40 v Syr arm Thl² Lucif: txt H most mss copt al Chr Thl¹ Oec.—
καταβαντες 96. 142.—rec αιτιαματα, with many mss Thl¹ Oec: txt ABCEGH
42. 57. 65. 73-6-8. 96-7. 126-42 80 all Chr Thl².—rec φεροντες κατα του πανωλον,
with GH al syr al Chr Thl Oec: επιφερ. τω πανωλω E: καταφ. του π. 105: φερ.
κατ. αυτου 17. 18. 68 Syr copt æth sah: φεροντες 73: txt ABC 13. 40 v al Lucif
(καταφ. was altered to rec and other varr for perspy: φεροντες of 73 being a trace of
the origl readg. So Lachm and Tisch edit: in edn 1 of this vol I adopted φεροντες with

Festus ἐπαρχος, Antt. xx. 8. 11; as also Albinus, ib. 9. 1. 2. ὁ ἀρχ.] It has been imagined, that ὁ ἀρχ. has been a correction to suit the former part of the narrative. But it is much more probable that οἱ ἀρχιερεῖς has been substituted for it, to suit the assertion of Festus, ver. 15.—So Meyer and De Wette. The H. P. now was Ishmael the son of Phabi, Jos. Antt. xx. 8. 11. πρῶτοι is more general than πρεσβύτεροι, though most of the *first men* must have been members of the Sanhedrim.

Festus, relating this application, ver. 15, calls them πρεσβύτεροι. 3. χάριν = καταδικην, ver. 15. ποιοῦντες, not for ποιήσοντας: they were making, contriving, the ambush already. The country was at this time, as may be seen abundantly in Jos. Antt. xx., full of sicarii; who were hired by the various parties to take off their adversaries. 6.] The number of days is variously read: which has probably arisen from the later MSS, which have η for the ὀκτώ of the more

n ch. xix. 33 al.
o Matt. xviii.
15 al. Gen.
xx. 6.
p ch. xxiv. 27
reff.
q ch. xv. 2 reff.
r = Rom. iii. 4
al. ver. 20.
s ch. xxiii. 30
reff.
t Luke i. 10. 20.
Jer xxxiii.
20.
tt compar. =
2 Cor. vii. 7.
2 Tim. i. 18.
ch. xxvii. 13
al. Winer,
§ 36, 3.
u ch. xix. 34
reff.
v Luke xiv. 18, 10. 1 Tim. iv. 8.

δεῖξαι, τοῦ Παύλου ⁸ ἡ ἀπολογούμενον ὅτι οὔτε ^ο εἰς τὸν
νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρα
τὶ ἡμαρτον. ⁹ ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις ^p χάριν
καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπεν Θέλεις εἰς
Ἱεροσόλυμα ^q ἀναβὰς ἐκεῖ περὶ τούτων ^r κριθῆναι ^s ἐπ'
ἐμοῦ; ¹⁰ εἶπεν δὲ ὁ Παῦλος ^s Ἐπὶ τοῦ ^d βήματος Καί-
σαρος ἐστώς ^t εἰμί, οὐ με δεῖ ^r κρίνεσθαι. Ἰουδαίους οὐδὲν
ἠδίκησα, ὥς καὶ σὺ ^u κάλλιον ^u ἐπιγινώσκεις. ¹¹ εἰ μὲν
οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ ^v παραιτοῦ-

ABC
EGH

De W. and Meyer).—8. rec ἀπολογ. αὐτου (corr'n following on the insertion of κατ. τ. π. above), with GH al Chr (Thl¹) Oec: txt ABCE (του δε π. E am demid Lucif) 13. 17. 31. 40. 68. 73. 81. 137 v syrr ar-erp copt æth Thl² Lucif: απολ. δε αὐτου 15. 36. 100-80 Thl¹.—τι om 57. 80. 105: τινα 137.—9. for δε, οὖν A al.—rec τοις ιου. θελ. (emendn of order), with GH &c Chr Thl¹ Oec: txt ABCE 6. 13. 31. 40. 68. 105-37 al v tol demid arm Thl².—χαριτα A.—τουτου 133.—rec κρινεσθαι (corr'n), with GH &c Chr al: txt ABCE 13. 40. 68. 73. 105 Thl².—υπ εμου 4. 15. 18. 36-8. 80. 93-7-8'. 105-13-77-80 Chr comm Thl¹: απ 3: επι 133 (υπ and απ have arisen from the forensic sense of επ not being perceived).—10. o om A.—ιστως επι . . . B (but in Bentley B repeats ιστως αφετ καισαρος).—ηδικηκα B.—γινωσκεις C 2. 30. 137.—11. rec ει μεν γαρ (corr'n, as Meyer, because ει μεν ουν seemed contrad to ουδεν ηδικησα), with GH al vss Chr (text) Thl¹ Oec: txt ABCE 15. 17. 18. 27. 36. 65-8. 105-33. 180 al copt slav Chr (comm) Thl²: ουν om 40 e.—η αξιον E 29 v Syr Chr (comm).—του αποθ. H 18.

ancient ones: thus η has been omitted on account of the η following. It is possible, as Meyer also observes, that a perverted notion of the necessity of an absolute precision in details in the inspired text, may have occasioned the erasure of one of the numbers.

7.] περιέστησαν, viz. round Paul, as is plain from the αὐτοῦ just preceding: not round the βῆμα, nor Festus. καταφέροντες, 'bringing against him:' see var. readd. and ref.

8.] These were the three principal charges to which the πολ. κ. βαρ. αἰτ. of the Jews referred (Meyer).

9.] κριθῆναι, the aor., refers to the one act, of deciding finally concerning these charges. This not having been seen, the later MSS have substituted κρίνεσθαι, which is more 'going to law,' 'being involved in a trial.'—The question is asked of Paul as a Roman citizen, having a right to be tried by Roman law: and more is contained in it, than at first meets the eye. It seems to propose only a change of place; but doubtless in the ἐκεῖ κριθῆναι was contained by implication a sentence pronounced by the Sanhedrim. ἐπ' ἐμοῦ may mean no more than ἐπὶ σοῦ, ch. xxvi. 2, viz., that, as in ch. xxii. the procurator would be present and sanction the trial: so Grot., "visne a synedrio iudicari me præsentē?" Otherwise, a journey to Jerusalem would be superfluous. Festus may very probably have anticipated the rejection of this proposal by Paul, and have wished to make it appear that the

obstacle in the way of Paul being tried by the Sanhedrim arose not from him, but from the prisoner himself.

10.] Paul's refusal has a positive and a negative ground—1. 'Caesar's tribunal is my proper place of judgment: 2. To the Jews I have done no harm, and they have therefore no claim to judge me' (De W.).

ἐπ. τ. β. Καίσαρ.] Meyer quotes from Ulpian, "Quæ acta gesta sunt a procuratore Cæsaris, sic ab eo comprobantur, atque si a Cæsare ipso gesta sint." κάλλιον] Not 'for the superlative,' here or any where else:—the comparative is elliptical, requiring 'than . . . ' to be supplied by the hearer: so also in reff. Here, the ellipsis would be readily supplied from Festus's own speech, which appeared to assume that there was some ground of trial before the Sanhedrim. κάλλιον will therefore mean, 'better than thou chooseth to confess.' We have an ellipsis of the same kind in our phrase 'to know better.' Or it may be in this case as in 2 Tim. i. 18, 'better, than that I need say more on it!' but I prefer the other interpretation.

11.] Both readings, εἰ μὲν γάρ, and εἰ μὲν οὖν, will suit the sense. In the former case, it is, 'For if I am an offender, . . . ' in the latter, 'If, now, I am an offender . . . , '—taking up the supposition generally, after having denied the particular case of his having offended the Jews. Meyer and De Wette are at issue about the internal probability of these readings: I am disposed to agree

μαι τὸ ἀποθανεῖν· εἰ δὲ ^w οὐδέν ἐστιν ^{ww} ὧν οὗτοι ^x κατ- ^{w = ch. xxi. 24.}
 ηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς ^y χαρίσασθαι. ^{ww attr., ch. i. 1 al. xxiv. 8.}
 Καίσαρα ^z ἐπικαλοῦμαι. ¹² Τότε ὁ Φῆστος ^a συλλαλήσας ^{x and constr., ch. xxiv. 8.}
 μετὰ τοῦ ^{aa} συμβουλίου ἀπεκρίθη Καίσαρα ^z ἐπικέκλησαι, ^{y = ver. 16 only. See ch. ii. 14 refl.}
^b ἐπὶ Καίσαρα ^b πορεύσῃ. ^{z = here, &c. only. See ch. ii. 21.}
¹³ Ἡμερῶν δὲ ^{bb} διαγενομένων τινῶν Ἀγρίππας ὁ βα- ^{a w. μετά, Matt. xvii. 3.}
 σιλεύς καὶ Βερονίκη ^c κατήντησαν ^c εἰς Καισάρειαν ^d ἀσπα- ^{π, ὅς, Luke iv. 36 dat., bb Mark xvi. 1.}

Luke ix. 30. Exod. xxxiv. 35. aa = here only. See Matt. xii. 14 al.† b ch. xvii. 14. d ch. xviii. 22, xxi. 7. Exod. xviii. 7.

63. 96-8. 100-5. 42-77-80 all Thl.—ἐστιν ἐν ἐμοὶ syrr.—οὗτοι om 37. 100 al Syr ar-erp Chr (comm).—μοὶ 78¹.—for αὐτοῖς, τουτοῖς CG 15. 18. 36. 73. 180: txt AB(e sil)EH &c Chr Thl Occ.—12. λαλήσας 18. 45-6: συμβουλίου G: συνεδρίου C: συνεδ. κ. συμβ. 68.—καὶς. επικ. om 33-6: επικαλῆσαι E, επικαλῆσαι 26: πρὸς καὶς. 23 al.—13. τινῶν om 1. 36. 137 syrr Chr: τριῶν 3. 95. 108.—βερενίκη C² arm: βερινίκη (appy) C¹, but ver 23, C has βερωνικης, and so here e (tol demid mss latt) Cassiod.—ἀσπασαμένοι AE-gr GH 68. 95-6-8. 105-80 all copt aeth al Thl¹ (C is uncertain): txt B (e sil) &c v syrr

with Meyer that a difficulty was felt in the οὖν (no expression is more frequently misunderstood and altered than μέν οὖν) and it was corrected into γάρ.—This εἰ assumes the conviction after proof; as the following εἰ does the acquittal. οὖν. με δύν.] Said of legal possibility: 'non fas est aliquem'. The dilemma here put by Paul is, "If I am guilty, it is not by them, but by Cæsar, that I must be (and am willing to be) tried, sentenced, and punished. If I am innocent, and Cæsar acquits me, than clearly none will be empowered to give me up to them; therefore, at all events, guilty or innocent, I am not to be made their victim." Καίς. ἐπικαλ.] 'I call upon,' i. e. 'appeal to (provoco ad) Cæsar.' This power of 'provocatio ad populum' having existed in very early times (e. g. the case of Horatius, Livy i. 26), was ensured to Roman citizens by the lex Valeria (see Livy ii. 8. v. c. 245), suspended by the Decemviri, but solemnly re-established after their deposition (Livy iii. 55. v. c. 305), when it was decreed that it should be unlawful to make any magistrate from whom there did not lie an appeal. When the emperors absorbed the power of the populus and the tribunitial veto in themselves, the 'provocatio ad populum' and 'appellatio ad tribunos' were both made to the *princeps*. See Smith's Dict. of Antt. art. Appellatio. In Pliny's celebrated Epistle respecting the Bithynian Christians (x. 97), we read, "Fuerunt alii similis amentia: quos, quia cives Romani erant, adnotavi in urbem remittendos."

12. συμβουλίου] The 'conventus,' or *σίννοδος* of citizens in the provinces, assembled to try causes on the *ἀγοραῖοι* (ἡμέραι), see ch. xii. 38. A certain number of these were chosen as judices, for the particular

causes, by the proconsul, and these were called his '*consilarii*' (Suet. Tib. 33), or '*assessores*' (παρέδροι, Suet. Galb. 19). So in Jos. (B. J. ii. 16. 1), Cestius, on receiving an application from Jerusalem respecting the conduct of Florus, μετὰ ἡγεμόνων ἐβουλεύετο, i. e. with his assessors, or συμβούλιον. He consulted them to decide whether the appeal was to be conceded, or if conceded, to be at once acted on. (Mr. Lewin cites from the Digests, xlix. 5. 7: 'Si res dilationem non recipiat, non permittitur appellare'.)—The sense is stronger and better without a question at ἐπικέκλησαι.—Thus were the two—the design of Paul (ch. xix. 21), and the promise of our Lord to him (ch. xxii. 11)—brought to their fulfilment, by a combination of providential circumstances. We can hardly say, with De W. and Meyer, that these must have influenced Paul in making his appeal; that step is naturally accounted for, and was rendered necessary by the difficulties which now beset him: but we may be sure that the prospect at length, after his long and tedious imprisonment, of seeing Rome, must at this time have cheered him, and caused him to hear the ἐπὶ Καίσαρα πορεύσῃ of Festus with no small emotion.

13.] HEROD AGRIPPA II., son of the Herod of ch. xii. (see note on ver. 1 there), was at Rome, and seventeen only, when his father died (Jos. Antt. xix. 9. 1). Claudius (ib. 9. 2) was about to send him to succeed to the kingdom, but was dissuaded by his freedmen and favourites, and sent Cuspius Fadus as procurator instead. Soon after, Claudius gave him the principality of Chalcis, which had been held by his uncle Herod (Antt. xx. 5. 2),—and (Antt. xx. 1. 3) the presidency of the temple at Jerus. and its treasures,—

e ch. xii. 19
 f Gal. ii. 2 only.
 2 Macc. iii.
 94.
 g ch. xxiv. 22
 h ch. xxiv. 27.
 i ch. xvi. 25.
 27. xxiii. 18.
 k = ch. viii. 40.
 xviii. 21 al. fr.
 l ch. xxiv. 1.
 See ch. xxiii.
 15 ref.
 m ch. xii. 20.
 n here only.
 Aelian, Var.
 His. v. 18.
 Herodian,
 vii. 4.
 o See ver. 11.
 q absol., ch.
 xiv. 2 ref.
 r Luke ii. 31.
 ch. iii. 13.
 ref.
 s ch. xxiii. 30.
 t = Rom. xv.
 23. Heb. xii. 17.
 x here only.
 αναβολήν τοῦ δεινοῦ ἐποιήσατο, Thucyd. ii. 42.
 Luke vii. 11. ix. 37. (Luke only.)
 z ver. 6.
 u ch. xxii. 1. 2 Tim. iv. 16.
 v ch. xxiii. 29 only t.
 w = ch. i. 6 al. fr.
 y ch. xxi. 1. xxvii. 18 only. See

ABC
EGH

σόμενοι τὸν Φῆστον. ¹⁴ ὥς δὲ πλείους ἡμέρας ^e διέτριβον
 ἐκεῖ ὁ Φῆστος τῷ βασιλεῖ ^f ἀνέθετο ^g τὰ κατὰ τὸν Παῦλον,
 λέγων Ἀνὴρ τις ἐστὶ ^h καταλελειμμένος ὑπὸ Φήλικος
ⁱ δέσμιος, ¹⁵ περὶ οὗ γενομένου μου ^k εἰς Ἱεροσόλυμα
 ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰου-
 δαίων, ^m αἰτούμενοι κατ' αὐτοῦ ⁿ καταδίκην. ¹⁶ πρὸς οὓς
 ἀπεκρίθη ὅτι οὐκ ἐστὶν ἔθος Ῥωμαίοις ^o χαρίζεσθαι τινα
 ἄνθρωπον πρὶν ἢ ὁ ^q κατηγορούμενος ^r κατὰ ^r πρόσωπον
 ἔχει τοὺς ^s κατηγοροῦς, ^t τόπον τε ^u ἀπολογίας λάβοι
 περὶ τοῦ ^v ἐγκλήματος. ¹⁷ ^w συνελθόντων οὖν αὐτῶν ἐν-
 θάδε ^x ἀναβολὴν μηδεμίαν ποιησάμενος, ^y τῇ ἐξῆς ^z καθίσας
 ἐπὶ τοῦ ^z βήματος ἐκέλευσα ^z ἀχθῆναι τὸν ἄνδρα. ¹⁸ περὶ

al Chr Thl² Oec.—14. διέτριβεν (contri) H 42. 57. 78. 80. 97-8 all ar-pol æth Thl¹ Oec
 (ed).—15. ενεφ. μοι E arm: on -νησαν (40. 105 Thl² Oec), see ver 2: ανεφανισαν 13
 Chr., —των ιουδ. om 13.—κατ αυτου om 13. 66¹.—rec δικην (see note), with EGH most
 mss Chr Thl Oec: txt ABC 13. 25-7-9. 40. 66². 73. 105 al Bas: damnationem v al: χαριν
 ar-pol.—16. ρωμαιους 10. 31. 126: χαρισασθαι 133.—τινι C 27. 9. 105 al Bas (om
 Thdrt Tisch).—rec ανθρ. εις απωλιαν (gloss), with GH &c Syr syr* (æth) Chr
 Thl Oec: txt ABCE 13. 25-7-9. 40. 66² al v (damnare: donare am) copt sah arm
 Ath Thdrt Bas Act-chalced.—εχει 57. 68. 80. 99. 100-33 7-62-3-80 all Thl: εχη
 104: σχοιη Thdrt: ιδοι slav-mss.—for τε, δε BE-gr.—λαβη 33. 80. 100-4 al Bas.—17.
 αυτων om B 13. 40-2. 57. 81. 95¹-7 al: ins AC (aft ενθαδε, αυτων δε 137) EGH &c Chr
 Thl Oec.—καθησας 142.—εκελευσεν 13. 137.—σταθηναι 96. 142.—18. rec επεφερον

and the appointment of the H. Priest. Some years after the same emperor added to his jurisdiction the former tetrarchy of Philip, and Batanæa, Trachonitis, and Abilene (Antt. xx. 7. 1), with the title of King (B. J. ii. 12. 8). Nero afterwards annexed Tiberias, Tarichea, Julias, and fourteen neighbouring villages to his kingdom (Antt. xx. 8. 4). He built a large palace at Jerusalem (ib. 8. 11); but offended the Jews by constructing it so as to overlook the temple (ib.), and by his capricious changes in the High Priesthood,—and was not much esteemed by them (B. J. ii. 17. 1). When the last war broke out, he attached himself throughout to the Romans. He died in the third year of Trajan, and fifty-first of his reign, aged about seventy (Winer, RWB.).

Βερνίκη] The Macedonian form (Βερνίκη or Βιρονίκη) for Φερεινίκη. She was the eldest daughter of Herod Agrippa I., and first married to her uncle Herod, prince of Chalcis (Antt. xix. 5. 1). After his death she lived with Agrippa her brother, but not without suspicion (φήμης ἐπισχυούσης, ὅτι τῷ ἀδελφῷ συνήγει, Antt. xx. 7. 3; see also Juv. Sat. vi. 156 ff.); in consequence of which (οὕτως γὰρ ἐλέγξειν ἤρτο ψευδεῖς τὰς διαβολάς, Antt. ib.) she married Polemo, king of Cilicia. The mar-

riage was, however, soon dissolved (ib.), and she returned to her brother. She was afterwards the mistress of Vespasian (Tac. Hist. ii. 81), and of Titus (Suet. Tit. 7; Winer, RWB.).

ἀπασσόμενοι] on his accession to the procuratorship, to gain his favour. 14. ἀνέθετο] 'laid before,' so ref. He did this, not only because Agrippa was a Jew, but because he was (see above) *governor of the temple*.

15.] It seems more probable that the unusual word καταδίκη should have been changed to δίκη, especially as κατά precedes, than the converse. Luke never uses δίκη, except as *personified* ch. xxviii. 4; and in the only two places besides where it occurs in the N. T. (2 Thess. i. 9; Jude 7), it has the sense of *condemnation* or *punishment*; and in neither place is there any various reading. 16. χαρίζεσθαι] The words inserted in the rec., εἰς ἀπώλειαν, are a correct supplement of the sense: 'to give up,' i. e. to his enemies, and for destruction. De W. remarks, that the constr. of πρὶν with an opt. without ἂν, is only found here in the N. T. Hermann, on Viger, p. 442, restricts the opt. with πρὶν ἢ to cases where 'res narratur ut cogitatio alicujus:' so Paus., μὴ πρότερον φάναι ζητοῦντι μὴνύσειν πρὶν ἢ οἱ καὶ ἐν

οὗ ^a σταθέντες οἱ ^b κατήγοροι οὐδεμίαν ^c αἰτίαν ^d ἔφερον ^a ch. xi. 13 reff. (Luke only.)
 ὧν ^e ὑπενόουν ἐγὼ, ^{19 f} ζητήματα δὲ τινα περὶ τῆς ἰδίας ^c = Matt. xxvii. 57 al. Gen. iv. 23. d = John xviii. 29. See e ch. xxiii. 25. f ch. xv. 2 reff. g here only f. = Jos. Antf. xix. 5, 3. h = ch. xxiv. ver. 7. i ch. xxiv. 9 reff. k Luke xxiv. 1. 2 Cor. iv. 8. Gal. iv. 20. John xiii. 22 only. Gen. xxvii. 6. w. eis, here only. See Matthiae, only f.

20 ^k ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτων ^l ζήτησιν, ^m ἔλεγον ^m εἰ βού-
 λοιτο πορεύεσθαι εἰς Ἱεροσόλυμα κακεῖ ⁿ κρίνεσθαι περὶ
 τούτων. ²¹ τοῦ δὲ Παύλου ^o ἐπικαλεσαμένου ^p τηρηθῆναι
 αὐτὸν εἰς τὴν τοῦ σεβαστοῦ ^q διάγνωσιν, ἐκέλευσα ^p τηρεῖ-
 σθαι αὐτὸν ἕως οὗ ^r ἀναπέμψω αὐτὸν πρὸς Καίσαρα.
 22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον ^s Ἐβουλόμην καὶ αὐτὸς
 τοῦ ἀνθρώπου ἀκούσαι. ^t Αὐρίον φησὶν ἀκούσῃ αὐτοῦ.

§ 578. Rom. iv. 20. l = 1 Tim. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 (John iii. 25. ch. xv. 2 1 Tim. i. 4) only f.
 m constr., here only. n ver. 9. o ver. 11. p ch. xii. 5. xxiv. 23. w. eis. 2 Pet. ii. 4. q here
 only f. = Wisd. iii. 18. r = Luke xxiii. 7, 15 (Luke xxiii. 11. Philom. 11) only f. Polyb. i. 7. 12.
 s imperf. = Rom. ix. 2 (ch. xxii. 22) al. See Winer, § 42. 2. t absol., Matt. vi. 30. ch. xxiii. 20. Isa. xxii. 13 al.

with H &c Chr Thl (add κατ αὐτον 68 Thl²) Oec: υπεφ. 80 lect 5: txt ABCEG 13. 18. 27-9. 36. 40. 68. 73. 105-37-80 al.—εγω υπειρουν ABC 13. 180 (al?) v al Thl² (corrⁿ of order): txt EGH most mss Chr Thl¹ Oec.—add πονηραν ABC¹ 13? (Scholz, but see below) 15. 36. 40. 68. 73. 105-6-37 v syrr ar-erp copt aeth Thl²: πονηρων BE 13. 73. 100 lect 40: πονηριας arm: πονηρα C²: malum v (all additions, as αποπον ver 5): txt GH most mss ar-pol slav Chr Thl¹ Oec.—19. περι της ιδιαις δεις. om 26: for ιδ., εαντων 25.—for αυτον, αυτους A.—ελεγεν 137.—20. εις (1st) om AH 1. 26. 42. 57. 95¹-7-8. 142-77 al Thl¹ Oec: περι την του. 4. 38. 66². 93. 100 Chr₂: εις την του. 31. 137: εις την om 113 (Scholz).—rec τουτου (corrⁿ to suit πανλος, or ιησου?), with H &c: txt ABCEG 13. 25. 36-8. 40. 68-9. 73. 93-5-6. 105-13-42-80 aeth ar-erp al Syr copt Chr₁ Thl².—rec ιερουσαλημ, with G &c: txt ABCEH 17. 137-80 (al?) Thl².—κριθηναι G.—21. τηρεισθαι (1st) C al: αυτ. τηρεισθ. 13 and (2nd) 137.—rec επιμψω (neglect of force of compound), with GH &c Chr al: txt ABCE 13. 15. 36. 40. 68. 73. 97. 105-37-80 al Thl².—22. rec aft φηστ. ins εφη (see below), with CEGH &c: om AB am.—rec bef αυρ. ins ο δε, with CEGH &c: om AB v copt. (The account of both these insertt I take to have been, that as the words stood, αgridππας appeared to be the subj of φησιν,

Ἀκροκορίνθω γένοιτο ὕδωρ.—On the practice of the Romans, here nobly and truly alleged, see citations in Grot. and Wetst. in loc.

τόπον] This use of τόπος as the Lat. 'locus,' is not found in good Greek. 18. περὶ οὗ σταθ.] See ver. 7: E. V., 'against whom,' supposing περὶ οὗ to refer to [ἐπὶ]ἔφερον, is wrong. The word πονηράν or πονηρῶν, added in the best MSS at the end of this ver., is evidently a gloss to explain ὧν or αἰτίαν, and is betrayed by the variations in its form and place. 'Hinc iterum conjicere licet, imo aperte cognoscere, adeo fuit fuisse calumnias ut in judicii rationem venire non debuerint, perinde ac si quis convicium temere jactet.' Calv. 19.] δεισιδαίμ.

is used by Festus in a middle sense, certainly not as 'superstition,' E. V., speaking as he was to Agrippa, a Jew.

20.] See the real reason why he proposed this, ver. 9. This he now conceals, and alleges his modesty in referring such matters to the judgment of the Jews themselves. This would be pleasing to his guest

Agrippa. ἀπορ. εἰς] so σὺ δ' εἰς τὰ μητρός μὴ φόβον νυμφεῖματα, Soph. Ed. Tyr. 980; and ἀμφινοῶ εἰς τέρας, Antig. 372.

ἔλεγον] There is a mixed construction between 'I said, wilt thou . . . ?' as in ver. 9, and 'I asked him whether he would'

21.] τηρηθῆναι is not for εἰς τὸ τηρ. (as Grot. and De W.), but follows directly on ἐπικαλεσαμένου. The constr. is again a mixed one between 'appealing so as to be kept,' and 'demanding to be kept.'

σεβαστοῦ] This title, = Augustus, was first conferred by the senate on Octavianus (αὐτὸς γινόμενος ἀρχὴ σεβαστοῦ καὶ τοῖς ἔπειτα, Philo de Legat. ad Caium, p. 1012), and borne by all succeeding emperors. Dio Cassius (liii. 16) says: Αὐγούστος, ὡς καὶ πλείον τῆς ἡ κατὰ ἀνθρώπους ὤν, ἐπεκλήθη. πάντα γάρ τὰ ἐντιμώτατα καὶ τὰ ἱερώτατα αὐγούστα προσαγορεύεται. ἔξ οὗπερ καὶ σεβαστὸν αὐτὸν καὶ ἄλληνίζοντές πως, ὡς περὶ τινὰ σεπτὸν, ἀπὸ τοῦ σεβάζεσθαι, προσέειπον. On ἀναπέμψω, Bornemann cites Lucian, Tox. § 17: ὁ δὲ βασιλεῖ τῷ μεγάλῳ ἀνα-

u John i. 29 reff.
v = ch. v. 26.
xxvii. 10 al.
fr. 1 Macc.
ix. 37.

w here only.
Zech. x. 1.
= Polyb. i.
57. 5 al.

x here only t.
y here only t.
Job xxxix.
28.

z ver. 6.
a here only.
Prov. vii. 27.
Wisd. ix. 10.

b Rom. viii. 27.
34. xi. 2.
Heb. vii. 25.
2 Macc. iv.
36 t.

c here only t.
θεοὺς ἐπι-
βούμενοι.
Thucyd. iii.
64. Polyb.
xviii. 8. 1.

23 ^u Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης ^v μετὰ πολλῆς ^w φαντασίας καὶ εἰσελθόντων εἰς τὸ ^x ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ^y ἑξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου ^z ἡχθῆναι ὁ Παῦλος. ²⁴ καὶ φησιν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ ^a συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ^b ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε ^c ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. ²⁵ ἐγὼ δὲ ^d καταλαβόμενος μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι, καὶ ^e αὐτοῦ δὲ ^f τούτου ^g ἐπικαλεσαμένου τὸν σεβαστὸν, ^h ἔκρινά πεμπεῖν. ²⁶ περὶ

ABC
EGH

d ch. iv. 13. x. 34. See John i. 5. e ch. xxiv. 15, 20 al. f ver. 11. g = ch. xx. 16 reff.

—and *eph* and *o* *de* were inserted to *distinguish* the speakers).—23. *επαυρ. ουν* 38.—*εισελθοντος* E (Bornemann): *ελθοντων εις* 142: *εισελθοντες* 180.—*βερωνικης* C (latt mss).—*ακροτηριον* H.—*rec τοις χιλ.* (the usage of *omg* art aft a preposition not being recognized), with GH & c Chr al: txt ABCE 3. 13. 40-2. 65-8. 95¹. 105-37 al.—*rec aft κατ εξ.* (καθ υπεροχην 3. 95¹ schol in 40) add *ουσι* (supplementary interpoln), with EGH & c: txt ABC (καθ C) 13. 27. 40. 66². 105 al Chr (comm).—24. *συν. ημ. παροντες* 95.—*τουτο* 180.—*for ου, τουτο* 137.—*rec παν,* with H & c: txt ABCEG 25. 36. 40. 68. 105-37-80 Thl²: *om* 4¹. 16. 23. 73. 100.—*ενετυχεν* B 25. 40.—*syr-marg* (and therefore perhaps D, had it been preserved) has: *ut traderem eum iis ad tormentum sine defensione. Non potui autem tradere eum propter mandata quae habemus ab Augusto. Si autem quis eum accusaturus esset, dicebam ut sequeretur me in Caesarem, ubi custodiebatur. Qui quum venissent, clamaverunt ut tolleretur e vita. Quum autem hanc et alteram partem audivissem, comperi quod in nullo reus esset mortis. Quum autem dicerem: Vis iudicari cum iis Hierosolymae? Caesarem appellavit. De quo nihil certum scribere domino meo habeo:* and simly (see Scholz) the bohem version.—κ. *εθαδ.* *om* v e.—*βωωντες* AB.—*αυτον ζην* (transposn for euphony?) ABCE 13. 31. 40. 69 al v *Syr arm* Chr² (comm) Thl²: txt GH most mss Chr Thl Oec.—25. *κατελαβουην* (emendn of *constr*) ABCE 3. 17. 40. 68. 73. 105 v: txt GH most mss *syr eth* al Chr Thl Oec.—*rec θαν. αυτ.* (transp of characteristic order), with GH al Chr al: txt ABCE 40 am (latt mss): *αυτον αξιον* 68 *arm* Thl²: *πεπραχεναι αυτον* 105-37: *om αυτ.* 73.—*πεπραχ. τι* 73.—*om και* (corrtn to *suit κατελαβουην above*) ABCE 13. 17. 40. 68. 73. 100 v al Thl²: txt GH most mss *syr* al Thl¹ Oec.—*rec πεμπ. αυτον,* with EGH & c

πέμπει αὐτόν.

22.] ἐβουλόμην does not (as Calv.) imply any former wish of Agrippa to hear Paul. It is, as Meyer explains it, a modest way of expressing a wish, formed in this case while the procurator was speaking, but spoken of by Agr. as if now past by, and therefore not pressed. We say somewhat similarly, 'I was wishing.' See ref. and note there. Cf. Aristoph. Av. 1027: ἐκκλησιάσαι δ' οὖν ἐδίδουην οἴκοι μίνων; and see other exx. in Bernhardy, Syntax, p. 373 ff. Agrippa, as a Jew, is anxious to hear Paul's defence, as a matter of national interest. The procurator's ready consent is explained, ver. 26.

23.] φαντασία is of frequent use in this sense in Polybius and later Greek writers. Herodotus uses the verb φαντάζεσθαι for 'superbire,' vii. 201: ὁρᾷς ὥς τὰ ὑπερέχοντα ζωᾷ κεραινοὶ ὁ θεός, οὐδ' ἔφ' φαντάζεσθαι. See Wetst., who finely remarks on the words, 'In eadem urbe, in

qua pater ipsorum a vermibus corrosus ob superbiam perierat.'

ἀκροατήριον] after the Latin 'auditorium:' perhaps no fixed hall of audience, but the chamber or saloon set apart for this occasion.

χιλιάρχοις] Jos. (B. J. iii. 4. 2), speaking of Titus's army, says, *προσγεγόνοντο δὲ καὶ ἀπὸ Καισαρείας πέντε* (σπεῖραι). These, then, were the tribunes of the cohorts stationed at Caesarea. Stier remarks (Red. der Apostel. ii. 397), "Yet more and more complete must the giving of the testimony in these parts be, before the witness departs for Rome. In Jerusalem, the long-suffering of the Lord towards the rejectors of the Gospel was now exhausted. In Antioch, the residence of the Præses of Syria, the new mother church of Jewish and Gentile Christians was flourishing; here, in Caesarea, the residence of the procurator, the testimony which had begun in the house of Cornelius the centurion, had now risen

οὗ ἡ ἀσφαλές τι γράψαι τῷ ἰ κυρίῳ οὐκ ἔχω, διό ἡ κ προ-
 ἡγαγον αὐτὸν ἰ ἐφ' ἡμῶν καὶ μάλιστα ἰ ἐπὶ σοῦ, βασιλεῦ
 Ἀγρίππα, ὅπως τῆς ἡ ἀνακρίσεως γενομένης σχῶ τί
 γράψω. 27 ἡ ἄλογον γάρ μοι δοκεῖ πέμποντα ὁ δέσμιον
 μὴ καὶ τὰς κατ' αὐτοῦ ἡ αἰτίας ἡ σημᾶναι.

XXVI. 1 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη
 ῥ Ἐπιτρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος
 ῥ ἀπελογεῖτο ἔκτείνας τὴν χεῖρα 2 Περὶ πάντων ὧν
 ῥ ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ῥ ἡγημαι
 ἔμαντὸν μακάριον ῥ ἐπὶ σοῦ μέλλων σήμερον ῥ ἀπολο-

1 Tim. ii. 12. Job xxxii. 14. Xen. Cyr. viii. 4. 29.
 t Matt. viii. 3 al. ἀνέτεινεν τὴν δεξιὰν ὡς δημηγορήσων, Polygen. iv. p. 317. (Wahl.)
 v 2 Cor. ix. 5. Phil. ii. 3 al. fr. Paul. Job xlii. 6.

s Luke xxi. 14. Rom. ii. 15. Jer. xli. 1.
 u ch. xix. 38 ref.
 w ch. xliii. 30 ref.

vss Chr Thl Oec: txt ABC 3. 13. 15. 25. 36. 40. 65. 73. 180 al v arm Thl².—26. ἀσφαλὼς
 C: ἀσφ. τι om e Syr: περι . . . ἔχω om ar-erp.—aft τῷ κυρ. add μου 15. 18. 25-7-9.
 38. 68. 98-marg 105-80 copt arm syr* Thl²: ἡμων syr-marg.—προσῆγαγ. E-gr. 16.
 17: ἐπηγαγ. A.—κρίσεως E.—γινομ. 180.—for σχῶ, ἔχω AE 137 Thl².—rec γραψαι,
 with EGH al: txt AB(—φω in Benti appears to be an error, as also is 'γραψω B' in
 Scholz al at the first γραψαι above.) Tischend) C 13. 105 (al?) syr vss (‘‘many of wh
 have -ψω before also.’’ Tisch).—27. μοι δοκ. om Syr ar-erp: δοκ. μοι 137: add ειναι 31.
 40 Chr-comm.—πεμποντι G 37. 43. 133.—E v al have μη aft αιτίας.

CHAP. XXVI. 1. ἐπιτερεπται G: -απται 5. 137 al Thl².—rec υπερ σ., with B(e sil)
 G & Chr al: txt ACEH 13. 27-9. 36. 73. 80. 105-80: λαλειν περι σ. 137.—aft παυλ.
 add πεποθως, και εν πνευματι αγιω παρακληθεις syr*.—εκτ. την χ. απελ. (corrū of
 order) ABCE 13. 40. 66-8. 73. 99. 133-80 lectt I3. 14 v Syr copt arm Thl²: txt GH
 most mss syr Chr Thl¹ Oec: τας χειρας 137.—2. for περι παντων . . . ζητηματων,—
 137 has περι παντων των κατα ιουδαιους εθνη τε και ζητηματων επισταμενος.—rec
 μελλ. απολ. επι σου σημ. (simplifc of order), with some mss Oec: txt (απολ. σημ. EGH
 all v syr al Chr Thl¹ Bed) ABCEGH all vss Chr Thl: απολογησασθαι 1. 38. 80. 95.

upward, till it comes before this brilliant assembly of all the local authorities, in the presence of the last king of the Jews.”

24. ἅπαν τὸ πλ.] At Jerusalem (ver. 1) literally, by the popular voice (probably) of some tumultuous outcry:—here, by their deputation. 25. καὶ . . . δέ]

‘and moreover.’ These reasons did really coexist as influencing his determination. Mr. Lewin cites, on ver. 12, Dig. xlix. 1. 16: ‘Constitutiones quæ de recipiendis, necnon, appellationibus loquuntur, ut nihil novi fiat, locum non habent in eorum persona quos damnatos statim puniri publici interest, ut sunt insignes latrones, vel seditionum concitatores, vel duces factionum.’

26. ἀσφαλές] ‘fixed, definite.’ The whole matter had been hitherto obscured by the exaggerations and fictions of the Jews.

τῷ κυρίῳ] viz. Nero. Augustus and Tiberius refused this title; Caligula and (apparently) all following bore it. “Thus Tertullian, Apol. xxiv.: ‘Augustus imperii formator ne dominum quidem dici se volebat;’ and Suet. Aug. 53: ‘Dominum se appellari ne a liberis quidem aut nepotibus vel serio vel joco passus est;’ and Tib. 27: ‘Dominus appellatus a quodam

denuntiavit ne se amplius contumelie causa nominaret.’ Caligula accepted the title, according to Victor, ap. Eckhel, viii. 364. Herod Agrippa had applied it to Claudius (Philo ap. Spanheim. Numism. ii. 482); but it was not a recognized title of any emperor before Domitian. Suet. Dom. 13: ‘Martialis,—Edictum Domini Deique nostri.’ Mr. Humphry.

26.] γράψω has apparently been altered to γράψαι to suit the τί γράψαι above.—Olsh, remarks, that now first was our Lord’s prophecy Matt. x. 18. Mark xiii. 9 fulfilled. But Meyer answers well, that we do not know enough of the history of the other App. to be able to say this with any certainty. James the greater, and Peter, had in all probability stood before Agrippa I. See ch. xii. 2, 3.

XXVI. 1.] The stretching out of the hand by a speaker was not, as Hammond supposes, the same as the κατασιειν τῇ χειρὶ of ch. xii. 17; xiii. 16. The latter was to ensure silence; but this, a formal attitude usual with orators. Apuleius, Met. ii. p. 54 (Meyer), describes it very precisely: ‘Porrigit dextram et ad instar oratorum conformat articulum, duobusque infimis conclusis digitis ceteros emi-

h = ch. xxi.
 34 ref.
 i → 1 Cor. viii.
 5 al.
 k = ch. xii. 6
 ref.
 l ch. xliii. 30
 ref.
 m here only t.
 5 Macc. vii.
 8. Polyb.
 viii. 10. 8.
 n = here only.
 (2 Pet. ii. 12.
 Jude 10) only.
 Exod. vi. 12.
 o ch. xvi. 25,
 27 ref.
 p ver. 15.
 q ch. xi. 28 ref.
 r and constr.,
 ch. xxviii.
 16. 1 Cor.
 xiv. 34.

x here only 1.

1 Kings

xxviii. 3.

—Sus. 42.

y constr., see

Eph. iv. 2.

iii. 17. Col.

iii. 16 al.

Paul chiefly.

See Winer,

§ 64. 2.

z ch. vi. 11 reff.

a ch. xv. 2 reff.

b here only t.

c Matt. xix. 20 ¶.

d Matt. xix.

Jer. xxii. 21.

4. 8. Luke

1. 2 al. Isa.

Isai. 19.

e = here only.

2 Pet. iii. 17.

(1 Pet. i. 20.

iii. 28.

I constr., here only.

ch. xxiii. 6. xxiv. 21.)

γαῖσθαι, ³ μάλιστα ^x γνώστην ^y ὄντα σε πάντων τῶν κατὰ ^{ABC} ^{EGH}
 'Ιουδαίους ^z ἐθῶν τε καὶ ^a ζητημάτων. διὸ δέομαι ^b μακρο-
 θύμως ἀκοῦσαί μου. ⁴ τὴν μὲν οὖν ^b βίωσίν μου τὴν
^c ἐκ νεότητος, τὴν ^d ἀπ' ἀρχῆς γενομένην ἐν τῷ ἐθνεῖ μου
 ἐν τε 'Ιεροσολύμοις, ἴσασι πάντες 'Ιουδαῖοι ⁵ ^e προγινώ-
 σκοντές με ^f ἄνωθεν, ἐὰν θέλωσι ^g μαρτυρεῖν, ὅτι κατὰ
 τὴν ^h ἀκριβεστάτην ⁱ αἴρεσιν τῆς ἡμετέρας ^k θρησκείας
^l ἐζήσα ^l Φαρισαῖος. ⁶ καὶ νῦν ^m ἐπ' ἐλπίδι τῆς εἰς τοὺς
 πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔστηκα

Rom. viii. 29. xi. 2 only t.)

h = here only.

i ch. v. 17 reff.

m ἐπί, here only.

f = Luke i. 3. Wisd. xix. 6.

g = ch. xxii. 5. John

k James i. 26, 27. Col. ii. 18 only. Wisd. xiv. 27.

l ἐκκλησίαν ἐπὶ φαρμακείᾳ, Diod. Sic. iv. 55. (περί,

113-26-77 lect 12: σημ. om 25 lect 5 Ambr: τη σημ. 83.—3. σε οντα C 73: σε om 180.—παντων om A 17. 25 copt aeth: add ων μελλω σημ. απολογησασθαι 68.—κατα ιουδαιων AE 68 lect 12.—ηθων GH 36. 42. 57. 101-26-33 Thl²: εθνων A 15. 27. 105.—aft ζητημ. add επισταμενος AC 13. 38. 80. 105 slav-ms Oec: aft μαλιστα above 15. 18. 36 Syr ar-erp: πισταμενον 73. 180: aft σε 7, and ειδως 6. 29 slav-mod: aft παντων 31.—rec aft δεομαι ins σου (supplementary addn), with CGH al Syr al Chr al: om ABE 13. 25. 36. 40. 68. 105 lect 12 v aeth syr arm.—4. την (2nd) om BC¹H 3. 31. 56. 95¹: ins AC²EG al Chr al.—την (3rd) om 180.—rec εν ιερ. (misapprehension), with CGH al: txt ABE-gr 13. 40 al lect 12 Syr ar-erp.—rec οι ιουδ. (more usual exprn), with AC²GH al: txt BC¹E 13. 57. 95. 133-42 Chr. (comm).—ισασιν CE: txt AB.—5. με om 137.—ακριβεστεραν 97. 133.—θελωσιν CE: txt A.—θρησκιας CE al: txt AB (e sil)GH al: της το θρησκ. om Syr ar-erp Thl¹ comm.—φαρισαιων Syr ar-erp.—6. rec προς τ. πατ. (corr, see note), with CGH al Chr al: txt ABE 13. 25. 40. 65. 133 al.—rec aft πατ. om ημων, with GH al Thl¹ Oec: but ins ABCE 14. 15. 25-7-9. 36. 40. 65-6²-7-8. 73-6. 103-5-33-7-42-80 al v syrr arr copt aeth arm slav-edd Chr

nentes porrigit.' The hand was *chained*—
 τούτων τ. δεσμ., ver. 29. 2.] There

is no force in Meyer's observation, that by the omission of the art. before 'Ιουδαίων, Paul wishes to express that the charges were made by *some*, not by *all* of the Jews. That omission is the one so often overlooked by the German critics (e.g. Stier also here), *after a preposition*. See Middl. ch. vi. § 1, and compare κατὰ 'Ιουδαίους in the next verse, of which the above need be said.

μέλλων contains the ground of ἡγήμαι, 'in that I am to defend myself.'

3. γν. ὄντα σε] For the constr., see reff.; and cf. Viger (ed. Hermann), p. 337, where many examples are given—e.g. Herod. vi. 109: ἐν σοὶ νῦν ἐστίν ἡ καταδουλώσαι 'Αθήνας, ἣ ἐλευθέρας ποιήσαντα μνημόσυνον λιπέσθαι κ.τ.λ.

4.] The μὲν οὖν takes up ἀπολογεῖσθαι: q. d. 'well, then, to begin my apology.'

5. ἀκριβεστάτην] See ch. xxii. 3: κατὰ ἀκριβείαν τοῦ πατρῷου νόμου. Jos. (B. J. i. 5. 2) calls the Pharisees σύνταγμα τι 'Ιουδαίων δοκοῦν εὐσεβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφηγεῖσθαι. θρησκεία.] ἡ λατρεία ὅθεν καὶ ἐτερόθρησκος, ἐτερόδοξος. Suidas.

—We have an instance here of αἵρεσις used

in an indifferent sense.

6.] The rec. text has apparently been corrected after ch. xiii. 32; for there we have *πρός*, and no *ἡμῶν*. The *εἰς* has its propriety here, combining the ideas of *address towards*, and of *ethical relation to*, its object: so *εἰς δ' ὑμᾶς ἱρῶ μῦθον*, Æsch. Pers. 159: *ψόγος ἐς Ἑλληνας μέγας*, Eur. Bacch. 778 (735): *δημοκρατίας κατίστα εἰς τὰς πόλεις*, Herod. vi. 43. See Bernhardt, Syntax, p. 217, where many more exx. are given.—The promise spoken of is not that of the resurrection merely, but that of a Messiah and His kingdom, *involving* (ver. 8) *the resurrection*. This is evident from the way in which he brings in the mention of Jesus of Nazareth, and connects His exaltation (ver. 18) with the universal preaching of repentance and remission of sins. But he *hints* merely at this hope, and does not explain it fully; for Agrippa knew well what was intended, and *the mention of any king but Cæsar* would have misled and prejudiced the Roman procurator. There is great skill in binding on his former Pharisaic life of orthodoxy (in externals), to his now real and living defence of the hope of Israel. But though he thus far identifies them, he makes no concealment of the dif-

^u κρινόμενος, ⁷ εἰς ἣν τὸ ^o δωδεκάφυλον ἡμῶν ἐν ^p ἔκτενεία
^{pp} νύκτα καὶ ἡμέραν ^q λατρεῦον ἐλπίζει ^r καταντῆσαι, περὶ
^s ἧς ἐλπίδος ^s ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ. ^u τί
^t ἄπιστον ^u κρίνεται ^v παρ' ὑμῶν ^v εἰ ὁ θεὸς νεκροὺς
^w ἐγείρει; ⁹ ἐγὼ μὲν οὖν ^x ἔδοξα ἑμαυτῷ ^y πρὸς τὸ ὄνομα
^z Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ^z ἐναντία πράξαι,
¹⁰ ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τε τῶν
^a ἁγίων ἐγὼ ἐν φυλακαῖς ^b κατέκλεισα, τὴν παρὰ τῶν
^c ἀρχιερέων ^c ἐξουσίαν ^d λαβὼν, ^e ἀναιρουμένων τε αὐτῶν
 iv. 13. Phil. iii. 11. s. ch. xix. 38 refl. See above (m). t = here only. Demosth., p. 15, ult.
 καὶ μὴ Δι' οὐδὲν ἄπιστον ἴσως. u = ch. xiii. 46 refl. v = Matt. vi. 1. See Eph. vi. 9 refl.
 vv See ch. iv. 9. Rom. viii. 13, 17. w = Matt. x. 8 al. x w dat., here only. δοκῶ μοι, Xen. Hier. i. 6.
 See 1 Cor. iii. 18 refl. Herod. ii. 93, and exx. in Wetst. y = ch. xviv. 19 refl. z = t Thess. ii. 15.
 (ch. ixviii. 17.) Tit. ii. 8. a = ch. ix. 13 refl. b Luke iii. 20 only. Jer. xxxix. 3.
 c ch. ix. 14. d ch. ii. 33 refl. e Luke iii. 23 refl.

Thl².—γεν. επαγγ. 137.—υπο θεου G 142.—εκτενεία 38. 177-80.—7. λατρεῦον H 73.—
 ἐλπίζει E-gr: -ην lect 12.—καταντῆσειν B.—rec aft ἐγκαλ. ins βασιλεὺς αγραππα, with
 GH al vss Chr al (3. 31. 40. 95. 105-33 lect 12 Syr æth place it at end), om altogether A 16.
 36: txt BCE (not A as Tisch by misprint appy) all vss Chron Thl². (*The text appears
 to have been the origl, then αγραππα was added to βασ., and transposns took place.*)—
 rec των ιουδ. against MSS, most mss Chr Chron Thl.—8. τι; απιστον E (appy) and edd:
 not ACGH &c.—ἡμιν 36. 99. 100 al: υμων 78.—9. μεν om B.—ουν om 95.—εμαυτον lect
 12.—δεῖν om 78¹.—10. for ο, διο B.—rec om τε (1st), with B(e sil)GH al: ins ACE 13
 (68 Thl² omg και).—δε 36. 180.—rec om εν (as unnecessary), with H al Chr al: ins ABCEG
 13. 15. 18. 25-7-9. 31-6. 40. 65-6². 73-6. 95. 105-33-37-80 v al.—for τε (2nd), δε H 137

ference between them, ver. 9 ff. 7. τὸ δωδεκάφυλ.] The Jews in Judæa and those of the dispersion also. See James i. 1. There was a difference between Paul and the Jews, which lies beneath the surface of this verse, but is yet not brought out: *he* had already arrived at the accomplishment of this hope, to which *they*, with all their sacrifices and zeal, were as yet only earnestly *tending*, having it yet in the future only (so Rom. x. 2: ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν). It was *concerning this hope* (in what sense appears not yet) that he was accused by the Jews.—The adverb ἐκτενῶς and subst. ἐκτενεία are disapproved by the philologists, as belonging to later Greek. See Lobeck on Phrynichus, p. 311. We have the adj., Æsch. Suppl. 990: ἐκτενὴς ὀϊλος. 8.] Having impressed on his hearers the injustice of this charge from the Jews, with reference to his holding that hope which they themselves held, he now leaves much to be filled up, not giving a confession of his own faith, but proceeding as if it were well understood. 'You assume rightly, that I mean by *this hope*, in my own case, my believing it accomplished in the crucified and risen Jesus of Nazareth.' Then, this being acknowledged, he goes on to shew how his own view became so changed with regard to Jesus; drawing, by the μὲν οὖν (ver. 9), a contrast in some respects between *himself*, who was supernaturally brought to the faith, and *them*,

who yet could not refuse to believe that God could and might raise the dead. All this he mainly addresses to Agrippa (ver. 26), as being the best acquainted with the circumstances, and, from his position, best qualified to judge of them. It may be, as Stier suggests, that if not open, *yet practical* Sadduceism had tainted the Herodian family. Paul knew, at all events, how generally the highly cultivated, and those in power and wealth, despised and thought ἄπιστον the doctrine of the resurrection.

εἰ . . . ἐγείρει] not, as commonly rendered, '*that God should raise the dead*' (E. V.): but the question is far stronger than this, if the conjunction be taken in its literal meaning: '*why is it judged by you a thing past belief, if God raises the dead?*' i. e. '*if God, in His exercise of power, sees fit to raise the dead* (the word implying that such a fact has veritably taken place) *is it for you to refuse to believe it?*' Compare the declaration of our Lord, Luke xvi. 31: οὐδ' ἰάν τις ἐκ νεκρῶν ἀναστῇ, πισθῆσονται. We have many instances of this use of εἰ:—Xen. Mem. i. 1. 13, ἰθαύμαζε δὲ, εἰ μὴ φανερὸν αὐτοῖς ἔστιν; ib. 18, ὅσα δὲ πάντες ᾔδειαν, θανμαστὸν εἰ μὴ τούτων ἐνεθυμήσαν: ib. i. 2. 13, ἐγὼ δ', εἰ μὲν τι κακὸν ἐκείνῳ τὴν πόλιν ἐποιήσῃ, οὐκ ἀπολογήσοι: on which exx. Hermann remarks, ad Viger. p. 504, "in his locis omnibus rem non dubiam et incertam indicat εἰ, sed plane certam et perspicuam." 9.] Hence-

f = ch. xxv. 7^f κατήνεγκα^g ψῆφον, ¹¹ καὶ^h κατὰ πάσας τὰς συναγωγὰς^{ABC}
 (xx. 9 bis) only. EGH
 g = here only. πολλάκιςⁱ τιμωρῶν αὐτοὺς^k ἡνάγκαζον¹ βλασφημεῖν,
 (Rev. ii. 17 only.)
 h = ch. ii. 46. v. 42 al.
 i ch. xxii. 5 only (Paul).
 k = ch. xxviii. 19. Gal. ii. 3, 14.
 l = Luke xxii. 65. 4 Kings xix. 4, 6, 22.
 m Matt. xxvii. 23. Mark xv. 14. x. 26 only.
 n = Luke x. 12 (alex.)
 n here only. φωνὴν λαλοῦσαν⁺ πρὸς⁺ με καὶ λέγουσαν⁺ τῇ⁺ Ἑβραΐδι⁺
 (Wisd. xiv. 23.)
 o = Matt. xxiii. 34. 1 Macc. v. 22.
 r ch. xxiv. 18. s = Luke xxi. 27. Dan. vii. 13. Isa. xxxiii. 17. t here only.
 u here only. See Matt. xxv. 6. v ch. viii. 36 al. w ch. xiv. 17 only.
 y here only. Dan. xii. 3. z Luke ii. 9 only. a ch. xxviii. 6 only. Ps. cxiv. 14. x = 2 Cor. i. 8 al.
 Acts only. Esth. ix. 26. c = ch. vii. 52 reff. d = here only. See John vi. 60 reff. b ch. i. 19 al.

copt syr Thl².—αὐτων om E.—11. πολλάκις om Syr ar-erp, and ins aft βλασφ., το ον. ιησου: *nomen ejus* demid.—τε om B: δε E-gr copt.—περισσοτερω 25.—12. και om (as unnecessary) ABCE 13. 15. 17. 18. 36. 40. 68. 80. 105-33-80 lect 12 v copt arm eth slav Thl²: txt GH most mss Syr al Chr Thl.—την om 38. 137-77.—την om E al.—της παρα om (as unnecessary) AE 40. 68 lect 17 v syrr arr; παρα om B 17. 73. 137-80: της om al Thl²: txt CGH most mss Chr Thl¹ Oec.—13. ιδον AC (so Tisch asserts expressly in his 2nd Leipzig edn: but in his edn of C, it stands ΙΔΟΥ: and this he confirms, N. T. Prolegg, p. lxi) H.—περιασπραφαν 4: περιανασαν 18.—14. rec δε (altern of characteristic τε), with GH al: txt ABCE 13. 18. 25. 36. 40. 68. 105-37 lectt 12. 40 v syrr arr Thl².—ημων om B: ins ACEGH al.—for λαουσαν προς με κ. λεγουσαν, λεγουσαν προς με ABCE (-ης λεγουσης) 15. 18. 25. 36. 40. 68. 73. 98. 99. 105-33-80 lectt 17 syrr ar-erp arm: λαουσαν (μοι 80) προς με H 27-9. 33-5. 66². 76. 80: om 13: λεγουσης προς με κ. λεγουσης 69: *vocem loquentem ad me or mihi* v e: txt G most mss appy eth ar-pol al Chr Thl¹ Oec. (The shorter reading λεγ. πρ. με seems to have been adopted from ch ix. 4, xxii. 7, or, as also λαλ. πρ. με, to avoid what seemed, but is

forward he passes to *his own* history,—how he once refused, like them, to believe in Jesus: and shews them both the process of his conversion, and the ministry with which he was entrusted to others.

μὲν οὖν, 'well then,' resuming the character described vv. 4, 5. 10.] We are surprised here by the unexpected word *ἀγίων*, which it might have been thought he would have rather in this presence avoided. But, as Stier remarks, it belongs to the more confident tone of this speech, which he delivers, not as a *prisoner defending himself*, but as one being heard before those who were his *audience*, not his *judges*.

10, 11.] This is the μέγας διωγμός of ch. viii. 1.

10.] κατήνεγκα ψῆφον can hardly be taken *figuratively*, as many comm., trying to escape from the inference that the *navias* Saul was a member of the Sanhedrim; but must be understood as testifying to *this very fact*, however strange it may seem. He can hardly have been *less than thirty* when sent on his errand of persecution to Damascus.—The genitive is supposed by Elsner and Kypke to be dependent on κατήνεγκα; but this is harsh, and

it is better to take (as most comm., and Meyer, and De W.) it as absolute, and κατήνεγκα as *local*, '*detuli sententiam*:' 'when their deaths were being compassed, I gave in my vote' (scil. *against* them, as in ref.). On the fact, cf. *συνενδοκῶν τῇ ἀναρέσει αὐτοῦ*, ch. viii. 1.

11. τιμωρῶν viz. *by scourging*; comp. Matt. x. 17. ἡνάγκαζον does not imply that any *did* blaspheme (Christ: so Pliny, Ep. n. 97, speaks of ordering the Bithynian Christians '*maledicere Christo*,' and adds, '*quorum nihil cogi posse dicuntur qui sunt revera Christiani*'): the imperf. only relates the *attempt*. The persecuting the Christians even to foreign cities, forms the transition to the narrative following. 12. ἐν οἷς

'In which things (being engaged).'
 13.] See notes on ch. ix. 3—8, where I have treated of the discrepancies, real or only apparent, between the three accounts of Saul's conversion. See also ch. xxii. 6—10.

14. τῇ Ἑβρ. διαλ.] These words are expressed here only. In ch. ix. (see note) we have the *fact* remarkably preserved by the Hebrew form *Σαούλ*; in ch. xxii. he was speaking in Hebrew (Syro-

πρὸς ^e κέντρα ^f λακτίζειν. ¹⁵ Ἐγὼ δὲ εἶπα Τίς εἶ, κύριε; ^e 1 Cor. xv. 55.
 ὁ δὲ εἶπεν Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ ^o διώκεις. ¹⁶ ἀλλὰ ⁵⁶ (from Hos.
 ἀνάστηθι καὶ ^h στήθῃ ^h ἐπὶ τοὺς πόδας σου· ⁱ εἰς τοῦτο ^{Rev. ix. 10}
 γὰρ ^k ὥφθην σοι, ^l προχειρίσασθαί σε ^m ὑπηρετήν καὶ ^{only.}
ⁿ μάρτυρα ὧν τε εἶδες ^o ὧν τε ὠφθήσομαί σοι, ¹⁷ ἔξαι- ^{here only +}
 ρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς ἐγὼ σε ^{(D. ut. xxxii.}
^k ch. ii. 3 reff. ^l ch. iii. 20. xxii. 14 only. ^E exod. iv. 13. ^m ch. xiii. 5. ⁿ ch. x. 21.
^o constr., Soph. Œd. Tyr. 788, ὧν μὲν ἰκόμεν ἄτιμον ἐξέπεμψεν. ^p ch. vii. 10 reff.

not, a tautology.—(15. rec ειπον, with (H Tisch, but qu? as he cites it for *εἶπα* also) al Chr al: txt ABCE (H?) all Thl².—bef ειπεν, ins κυριος (see ch ix. 5; it is most improb that the expr ο κυριος shd have been used here by Paul) ABCE 15. 18. 25. 36. 40-3. 65. 73. 81. 105-37-80 al lect 12 v syrr ar-erp copt arm Thl²: txt H &c æth ar-pol Chr Thl¹ Oec.—ιησ. ο ναζωραιος 137.—ειπεν προς με E vss.—16. for ωφθῃ, οφθησομαι 64.—aft ειδες (ιδες ACH) add με B (and appy C¹) 137 lect 12 arm syr Ambr Aug: ενταμεων 25.—17. aft λαον, add των ιουδαιων 5. 8. 44. 99 lectt 12. 17 Syr ar-erp Thl².—κ. εκ τ. εθν. ABE-gr 13. 25. 40 Thl² (addn for particularity): txt CGH most mss v al Chr Thl¹ Oec: και om al.—rec for εγω, νυν (marginal gloss, which has overborne the εγω), with a few mss Oec: txt ABCEGH most mss vss Chr Thl¹ Aug (νυν εγω v al Thl²).—αποστελλω σε (corrν of order) ABC (εξαπ. C 13. 18. 68. 73. 105 lectt 5. 12) E 33. 137 v syr æth Thl¹ (ελω) Thl²

Chald.), and the notice was not required.

σκληρ. σοι πρ. κ. λ.] This is found here only; in ch. ix. the words are spurious, having been inserted from this place. The metaphor is derived from oxen at plough or drawing a burden, who, on being pricked with the goad, kick against it, and so cause it to pierce deeper. (See Schol. on Pind. l. c. below.) It is a Greek, and not (apparently) a Hebrew proverb; but this is no reason why it should not be used in Hebrew, just as it is in Latin. Instances of its use are Pind. Pyth. ii. 173: *χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν . . . φέρειν δ' ἐλαφρῶς ἐπανχένιον λαβόντα ζυγὸν ἀρήγει, ποτὶ κέντρον δὲ τοι λακτίζμεν τελέθει ὀλισθηρὸς οἶμος.* Æschyl. Agam. 1633: *πρὸς κέντρα μὴ λάκτιζε, μὴ πησας μογῆς.* Eurip. Bacch. 791: *θυμούμενος πρὸς κέντρα λακτίζοιμι, θνητὸς ὧν θεῶ.* See also Æsch. Prom. 323, and other exx. in Wetst.; Plautus (Truc. iv. 2. 59); and Terence, Phorm. i. 2. 27: *'Nam quæ inciscitia est, adversum stimulum calces?'*

16—19.] There can be no question that Paul here condenses into one, various sayings of our Lord to him at different times, in visions, see ch. xxii. 18—21; and by Ananias, ch. ix. 15. Nor can this, on the strictest view, be considered any deviation from truth. It is what all must more or less do who are abridging a narrative, or giving the general sense of things said at various times. There were reasons for his being minute and particular in the details of his conversion; that once related, the commission which he thereupon received is not followed into its details, but summed up as committed to him by the Lord himself. It would be not only irrelevant, but false, to imagine that he put his own

thoughts into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually spoken to him at some time by the Lord. The message delivered by Ananias certainly furnished some of them; and the unmistakable utterings of God's Spirit (τὸ πνεῦμα Ἰησοῦ, ch. xvi. 7) which supernaturally led him, may have furnished more, all within the limits of truth. [As an illustration of the necessity of the caution given at the end of the Prolegg. with respect to the ninth edition of Bloomfield's Gr. Test., I may mention that he here, characterising my view as *latitudinarian* (?), describes himself as affirming, "with Stier, the necessity of maintaining that all these words were actually spoken to Paul at the same time by the Lord." Here, as always when Dr. B. pretends to quote German writers, he has not consulted them himself, but taken their words from me: and here, as I am sorry to say so often, in thus taking them, he has perverted what he found in my note. Aug. 1856.]

16.] εἰς τοῦτο refers to what follows, προχειρ. &c.—γάρ gives the reason for ἀνάστηθι, &c. (Meyer.) προχειρ.] See reff. μάρτυρα ὧν τε εἶδες] Stier remarks, that Paul was the witness of the glory of Christ: whereas Peter, the first of the former twelve, describes himself (1 Pet. v. 1) as 'a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed.' So true it was that this ἐκτρωμα among the Apostles, became, by divine grace, more than they all (1 Cor. xv. 8—10).—The expression ὑπηρετήν ὧν εἶδες may be compared with ὑπηρεταί τοῦ λόγου, which Luke calls the αὐτόπται, Luke i. 2. ὧν τε ὠφθήσομαί σοι]

q Luke xxii. 6. ἁποστέλλω ¹⁸ ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, ¹⁹ τοῦ ²⁰ ἐπιστρέψαι ABC
 r ch. xiv. 15. ἀπὸ σκότους εἰς φῶς καὶ τῆς ²¹ ἐξουσίας τοῦ σατανᾶ ²² ἐπὶ EGH
 ref. (intr., see ver. 20.) τὸν θεόν, ²³ τοῦ λαβεῖν αὐτοὺς ²⁴ ἄφεσιν ἁμαρτιῶν καὶ
 s = Luke xx. κληρὸν ἐν τοῖς ²⁵ ἡγιασμένοις ²⁶ πίστει τῇ ²⁷ εἰς ἐμέ.
 20. xxii. 53. u v
 ss constr., 1 Cor. x. 13 ref. 19 x ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ²⁸ ἀπειθὴς τῇ ... ἀπ-
 t ch. x. 43 ref. 20 οὐρανίῳ ²⁹ ὀπτασίᾳ, ³⁰ ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν τε εἰθης
 u ch. i. 17 ref. 21 ἔξαι τῆς ³¹ μετάνοιᾳς ἔργα πρᾶσσοντας. τη C.
 w ch. xx. 21. Eph. i. 18. 22 h ἐπικουρίας οὖν ³² τυχῶν ABE
 w ch. xx. 21. x xiv. 24. 23 οὐκ ἐγενόμην ³³ ἀπειθὴς τῇ GH
 x = Matt. xiv. 7. Heb. ii. 17. 24 οὐρανίῳ ³⁴ ὀπτασίᾳ, ³⁵ ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν τε
 y Luke i. 17. Rom. i. 13. 25 οὐκ ἐγενόμην ³⁶ ἀπειθὴς τῇ
 z Luke ii. 13. (Matt. vi. 14, 26, 32. x. 19. Judith vii. 20.) 26 οὐκ ἐγενόμην ³⁷ ἀπειθὴς τῇ
 a Luke i. 22. xxiv. 23. 27 εἰς ἐμέ. 28 ἀπειθὴς τῇ
 2 Cor. xii. 1 only. L. P. Dan. ix. 23. b = (here only). See Luke viii. 34. c absol., ch. xvii. 30 al. d ver. 18. e Matt. iii. 8.
 ἄς. = Luke xxiii. 41. f = ch. i. 16 xii. 3 al. g ch. v. 30 only t. h here only t. Wscl.
 xiii. 18. i = ch. xxiv. 2. Luke xx. 35. 1 Mac. xi. 42. k = here only. l ch. x. 26 ref. 1
 m ch. xviii. 1. Heb. viii. 11 al. n = 1 Cor. xv. 27. Judg. viii. 26. o constr., ver. 17. p ch. xiii. 31.

(ἐξαποστελῶ): txt GH (-ελω H vss) most mss vss copt Syr al Chr Oec.—18. for αὐτῶν, τυφλῶν E mss latt Aug.—αποστρ. AH 65. 97. 100-6-42 al lectt 5. 12 al Chr Thl¹ Aug: υποστρ. 27. 78 Chr (ms).—εκ σκ. 96. 142.—του σκ. 180.—απο της (om 80) εξ. CEG 137-80 lect 12 (v al) Thl²: txt AB(e sil)H most mss Chr Thl¹ Oec.—ηγιασ. (ηγαρημένοις 105) πασιν E (see ch xx. 32).—τη πιστει τη 180.—20. rec om τε (1st), with EG(τε 2nd also om G)H al: ins AB al.—ins εν bef ιερ. AE (-ουσαλημ) 36. 40 al Syr arr Thl: τοις εν 137 lect 12: om GH most mss Chr Oec.—εις om AB (on acct of -οις preceding?) (latt mss).—Mill (not rec) απαγγελων, with GH 4. 78. 80 al Oec: απαγγελω 14. 38. 65-62. 76. 95-7-9. 104-13-33-77 al Chr: απηγγελα al: καταγγελλον 662: παρηγγελον 96: txt ABE al v all.—προς τ. θ. 95. 177.—bef θ. ins ζωντα 15. 18. 25. 36. 40. 133-80 arm.—αζια τε E.—21. συλλαβ. με A 73. 137 vss: οι ιουδ. με EG al Chr Thl²: με om 180.—οι om BG 13 Chron Thl².—οντα εν τω E 13. 18. 36. 40. 68. 73. 105-37-80 v al Chron.—22. rec παρα τ. θ. (more usual exprn), with GH al Chr al: txt ABE 13. 15. 17. 25. 36. 40. 65-8. 73. 105-80 al Chron Thl².—rec μαρτυρουμενος (see notes), with E al Thl² Oec: txt ABGH 1. 15. 18. 40 and most mss v al (testificans) Chr Chron Thl¹: διαμαρτομενος 73.—τε om 96.—ελαλησαν

(1) ὁφθ. must be *passive*, not (as Bornemann, Winer, Wahl, al.) causative ('videre faciam'),—but as E. V., 'I will appear unto thee.' (2) the gen. is exactly paralleled (Meyer) by Soph. (Ed. Tyr. 783, ὦν μὲν ἰκόμην = τούτων (rather ἐκείνων) δι' ἃ ἰκόμην. So here ὦν = τούτων (ἐκείνων) δι' ἃ ὁφθ. 'the things in (or on account of) which I will appear to thee.' That such visions did take place, we know, from ch. xviii. 9; xxii. 18; xxiii. 11. 2 Cor. xii. 1. Gal. i. 12. 17. τοῦ λαοῦ] as elsewhere, 'the Jewish people.'—'Hic armatur contra omnes metus qui eum manebant, et simul praepratur ad crucis tolerantium.' Calvin. εἰς οὓς] to both, the people, and the Gentiles; not the Gentiles only. 18. τοῦ ἐπιστ.] not, as Beza, and E. V., 'to turn them:' but, 'that they may turn;' see ἐπιστρέφειν, ver. 20.—The general reference of οὓς becomes tacitly modified (not ex-

pressly, speaking as he was to the Jew Agrippa) by the expression σκότος and ἐξουσία τοῦ σατανᾶ, both, in the common language of the Jews, applicable only to the Gentiles. But in reality, and in Paul's mind, they had their sense as applied to Jews,—who were in spiritual darkness and under Satan's power, however little they thought it. See Col. i. 13. τοῦ λαβ.] A third step: first the opening of the eyes—next, the turning to God—next, the receiving remission of sins and a place among the sanctified; see ch. xi. 32.—This last reference determines πιστει τῇ εἰς ἐμέ to belong not to ἡγιασμένοις but to λαβεῖν.—Thus the great object of Paul's preaching was to awaken and shew the necessity and efficacy of πίστις ἢ εἰς ἐμέ. And fully, long ere this, had he recognized and acted on this his great mission. The epistles to the Galatians and Romans are two noble monuments of the APOSTLE OF

γίνεσθαι καὶ Μωυσῆς, ²³ ἡ εἰ ἡ παθητὸς ὁ χριστὸς, ἡ εἰ ^q = ver. 8.
 πρῶτος ^s ἐξ ἑ ἀναστάσεως ^t νεκρῶν φῶς ^p μέλλει ^u καταγ- 3 Kings i. 51
 γέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. ²⁴ ταῦτα δὲ αὐτοῦ ^r here only t.
^v ἀπολογουμένου ὁ Φῆστος ^w μεγάλη τῇ φωνῇ φησιν s = Col. i. 13.
^x Μαίνῃ, Παῦλε· τὰ πολλά σε ^y γράμματα εἰς ^z μανίαν t ch. xiv. 32.
 w ch. xiv. 10 only. x ch. xii. 15 reff. y = here only. Eur. Hippol. 951.
 z here only. Hos. ix. 7, 8.

om 95: προελαλῆσαν 137.—γενεσθαι 177.—23. μέλλειν καταγγ. ('not μέλλειν in ver 22, as Scholz,' Tisch) H.—rec om τε (as unnecessary), with G al Chron Thl¹ Oec: in ABE-gr H 13. 38. 40. 65-8. 95-8-9. 105-13-33 al Chr Thl².—24. λαλουντος αυτ. κ. απολ. E v.—rec εφη (corrⁿ to historical tense), with GH al v al (dixit) Chr (text) Oec: εφωνησε 35 al: ειπε 64. 137 al: txt ABE 13. 15. 18. 40. 68. 180 al Chr (comm) Thl.—

FAITH. 19. ἀπειθής] See Isa. i. 5 in LXX.

20. τοῖς ἐν Δαμ. πρ.] See ch. ix. 20.—εἰς belongs to ἀπῆγγελ. (De W.), not to τοῖς (ἐν Δαμ.), as Meyer; see Luke viii. 34; and on this sense of εἰς, note on ver. 6 above.

22.] The οὖν refers to the whole course of deliverances which he had had from God, not merely to the last. It serves to close the narrative, by shewing how it was that he was there that day,—after such repeated persecutions, crowned by this last attempt to destroy him.

μαρτυρόμενος] The mere love of paradox and difficulty, as it seems to me, has led De Wette and Meyer to prefer the ordinary reading -ροῦμενος, although very weakly supported by MSS., and yielding hardly any appropriate sense. μαρτυροῦμενος must be passive, and signify (see reff. below) 'testified to,' 'borne witness of': the datives μικρῷ καὶ μεγάλῳ must be the agents, 'by small and great' (to which there is no objection grammatically, but every objection analogically, see ch. x. 22; xvi. 2; xxii. 12, in all which μαρτύρουμαι is followed by ὑπό), and λέγων must be predicative, 'as saying:' i.e., 'that I say.' But this would be contrary to the fact: Paul was not thus borne witness of by all, but on the contrary accused of being a despoiler of the law by a great majority of his own countrymen. There can, I think, be no question either critically or exegetically of the correctness of the other reading μαρτυρόμενος, 'bearing witness,' as directly appropriate to the office to which Paul was appointed,—that of a witness (ver. 16); and then μικρῷ τε καὶ μεγάλῳ, 'to small and great,' so flat and meaningless on the other interpretation, admirably suits the occasion,—standing as he was before an assembly of the greatest of the land.

23. εἰ] not for ὅτι—but just as in ver. 8,—'if,'—'if at least:' meaning, that the things following were patent facts to those who knew the prophets. See Heb. vii. 15, where εἰ has the same sense.

παθητός] not, as Beza, 'Christum fuisse passurum' (so E. V.,

'should suffer'); but as Vulg., 'si passibilis Christus.' Paul does not refer to the prophetic announcement, or the historical reality, of the fact of Christ's suffering, but to the idea of the Messiah as *passible* and suffering being in accordance with the testimony of the prophets. That the fact of His having suffered on the cross was in the Apostle's mind, can hardly be doubted: but that the words do not assert it, is evident from the change of constr. in the next clause, where the fact of the bringing life and immortality to light by the resurrection is spoken of,—εἰ παθητός ὁ χρ.,—εἰ . . . μέλλει καταγγέλλειν. Grot. cites from Justin Martyr, Tryph. παθητὸν τὸν χριστὸν, ὅτι αἱ γραφαὶ κηρύσσουνσι, φανερόν ἐστι. These words are put into the mouth of Trypho the Jew.

πρῶτος ἐξ ἀναστάσεως = πρῶτος ἀναστάς, or πρωτότοκος ἐκ νεκρῶν, Col. i. 18, but implying that this light, to be preached to the Jews (ὁ λαός) and Gentiles, must arise from the resurrection of the dead, and that Christ, the first ἐξ ἀναστάσεως, was to announce it. See Isa. xlii. 6; xlix. 6; lx. 1, 2, 3. Luke ii. 32. ch. xiii. 47.

24.] The words ταῦτα ἀπολογουμένου must refer, on account of the present part., to the last words spoken by Paul: but it is not necessary to suppose that *these only* produced the effect described on Festus. Mr. Humphry remarks, 'Festus was probably not so well acquainted as his predecessor (ch. xxiv. 10) with the character of the nation over which he had recently been called to preside. Hence he avails himself of Agrippa's assistance (xxv. 26). Hence also he is unable to comprehend the earnestness of St. Paul, so unlike the indifference with which religious and moral subjects were regarded by the upper classes at Rome. His self-love suggests to him, that one who presents such a contrast to his own apathy, must be mad: the convenient hypothesis that much learning had produced this result, may have occurred to him on hearing Paul quote prophecies in proof of his assertions.' μαίνῃ] 'Thou art

a here only †.
τὸ θεῖον—
εἰς ὁμολίαν
πρωτοπρέπειν,
Jos. Antt. ii.
14. 1.
b Luke i. 3.
ch. xiii. 26.
xxiv. 3.
c 1 Tim. ii. 9.
15 only †.
2 Mac. iv. 37.
d ch. ii. 4, 11.
1 Chron. xxv.
1.
e ch. ix. 27 refl.
f constr., 2 Pet.
iii. 6, 8.
g = Luke xx. 6.
h Matt. xxi. 42 and J. Rev. vii. 1. xx. 8 only.
i Eph. iii. 3 only. See 1 Pet. v. 12.
ABE
GH
ABE
GH
...γενε
σθαι F.
ABGH

^a περιτρέπει. ²⁵ ὁ δὲ Οὐ ^x μαίνομαί φησιν, ^b κράτιστε Φῆστε, ^{ABE}
^{GH} ἀλλὰ ἀληθείας καὶ ^c σωφροσύνης ῥήματα ^d ἀποφθέγγομαι.
²⁶ ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ
^e παρρησιαζόμενος λαλῶ. ^f λανθάνειν γὰρ αὐτόν τι τού-
των οὐ ^g πείθομαι οὐδέν· οὐ γὰρ ἐστὶν ἐν ^b γωνία πεπρα-
γμένον τοῦτο. ²⁷ πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς
προφήταις; οἶδα ὅτι πιστεύεις. ²⁸ ὁ δὲ Ἀγρίππας πρὸς
τὸν Παῦλον ⁱ Ἐν ὀλίγῳ με πείθεις ^k χριστιανὸν γενέσθαι. ...γενε
σθαι F.
ABGH

25. aft o δε ins παυλος ABE 13. 15. 18. 25. 36. 40. 65-8. 73. 105-80 lect 40 v all
Thl²: om GH most mss syr al Thl¹ Oec.—rec αλλ, with H al: txt A(B?)EG 33. 95-6.
177 Chr Thl Oec.—26. και om B.—for λαλω, λεγω 13.—τι om B 137-80: τι αυτον
73.—rec ουδεν, with GH al Chr al: om AE (but see below) 13. 32. 40-2. 57². 68. 73:
txt B: om ου 29. 66²-9. 80. 106: and (ουδ. πειθ.) 3. 31. 105-80.—for ου, ουδε E²
(ουδεν E¹ c) 15. 18. 36. 40-2. 105-80.—εστιν om H 25-6. 38. 95-6. 101-42-77: aft
γωνια 31. 40: aft τουτο 42. 57. 69.—28. rec προς τον π. εφη, with EGH al (ειπεν 40):
txt AB 13. 17. 40. 68. 73. 105-37 v.—for γενεσθαι, ποιησαι AB 13. 17. 40 copt
(facere me) syr-marg (apply from a confus of two readgs, one of wh was με χρ.

mad,' not merely, 'thou ravest,' nor 'thou
art an enthusiast:' nor are the words
spoken in jest (Olsh.),—but in earnest
(θυμοῦ ἢ κ. ὁργῆς ἢ φωνῆ, Chrys.). Fe-
stus finds himself by this speech of Paul yet
more bewildered than before (De W.).

τὰ πολλὰ γράμμ.] Meyer under-
stands F. to allude to the many rolls which
Paul had with him in his imprisonment (we
might compare τὰ βιβλία, μάλιστα τὰς
μεμβράνας of 2 Tim. iv. 13) and studied
(so also Heinrichs and Kuinoel),—but the
ordinary interp. 'thy much learning,'
seems more natural, and so De W.

εἰς μ. περιτρέπει.] 'Is turning thy brain.'

25.] ἀλήθεια may be spoke warmly
and enthusiastically, but cannot be predi-
cated of a madman's words: σωφροσύνη
is directly opposed to μανία. So Xen.
Mem. i. 16, recounting the subjects of
Socrates' discourses, τί δίκαιον, τί ἀδίκον·
τί σωφροσύνη, τί μανία· τί ἀνδρία, τί
δειλία. The expressions ἀληθείας καὶ
ῥήματα, though of course in sense =
ῥήματα ἀληθῆ, &c., yet have a distinctive
force of their own, and are never to be con-
founded with, or supposed to be put by a
Hebraism for the other. They occur in
classic as well as Hellenistic writers, and
indeed in all languages: the idea expressed
by them being, *the derivation of the quality
predicated, from its source*:—so here,
'words (not merely true and sober, but)
of truth and soberness,'—springing from
and indicative of, subjective truth and
soberness.

26.] Agrippa is doubly his
witness, (1) as cognizant of the facts re-
specting Jesus, (2) as believing the pro-
phets. This latter he does not only assert,
but appeals to the faith of the king as a Jew
for its establishment.

ἐν γωνίᾳ . . .

τοῦτο] This, the act done to Jesus by the
Jews, and its sequel, was not done in an
obscure corner of Judæa, but in the metro-
polis, at a time of more than common pub-
licity.

28. ἐν ὀλίγῳ] These words of
Agrippa have been very variously explained.
(1) The rendering 'propemodum,' 'parum
abest, quin,' ('almost,' E. V.), adopted by
Chrys., Beza, Grot., Valla, Luther, Pis-
cator, Calov., &c., is inadmissible, for want
of any example of ἐν ὀλίγῳ having this
meaning, which would require ὀλίγου
(ὀλίγου μ' ἀπωλέσας, Aristoph. Vesp. 829,
and al.), or ὀλίγου δεῖ, or παρ' ὀλίγον.
(2) Calvin, Kuinoel, Schöttg., Olsh., Nean-
der, take it for ἐν ὀλίγῳ χρόνῳ, which cer-
tainly is allowable, but does not correspond
to μεγάλῳ below, nor, as I believe, does it
come up to the general sense of the expres-
sion. (3) The phrase ἐν ὀλίγῳ occurs in
Greek writers with various nouns under-
stood according to the nature of the case,—
and sometimes it will bear any of several
supplements with equal propriety. Thus
in Demosth. p. 33. 18, ῥάδιον εἰς ταῦτό
πάνθ' ὅσα βούλεται τις ἀθροίσαντα ἐν
ὀλίγῳ, where Schaefer in his Index Græci-
tatis says, scil. χρόνῳ, αὐτὸν χρόνῳ, αὐτὸν λόγῳ,
αὐτὸν πόνῳ. So also here we may understand
λόγῳ or πόνῳ (or χρόνῳ;)—or still better
as it seems to me, *leave the ellipsis unsup-
plied* (see Eph. iii. 3). We have a word
in English which exactly expresses it,—
one which has fallen into disuse, but has
no equivalent; 'lightly' i. e. with little
pains, few words, small hesitation.—Next,
as to the sense of Agrippa's saying. In
determining this, enough attention has
not been paid to two points: (1) the present
tense, πείθεις, 'thou art persuading,' i. e.
'attempting to persuade:' and (2) the use,

29 ὁ δὲ Παῦλος ¹Εὐζαίμην ^m ἂν τῷ θεῷ καὶ ⁱ ἐν ὀλίγῳ καὶ ⁱ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ^{mm} ὅποῖος ^l καὶ γὰρ εἰμὶ ⁿ παρεκτὸς τῶν ^o δεσμῶν τούτων. 30 αἴεστη τε ὁ βασιλεὺς καὶ ὁ ^p ἡγεμὼν ἢ τε Βερνίκη καὶ οἱ ^q συγκαθήμενοι αὐτοῖς, 31 καὶ ^r ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι οὐδὲν ^s θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. 32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη ^t Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ^u ἐπέκεκλητο Κάισαρα.

XXVII. 1 Ὡς δὲ ^v ἐκρίθη ^w τοῦ ^x ἀποπλεῖν ἡμᾶς εἰς ^t

u ch. xxv. 11.

x ch. xiii. 4. xiv. 26. xx. 15 only †.

v = ch. xx. 16 refl.

w constr. ch. iii. 12 refl.

ποιήσεις): txt EGH mss (nrly) vss Chr Thl Oec.—29. rec o δε π. ειπεν (supply addn), with GH al (εφη 15. 18. 33-6. 76. 177-80): txt AB 13. 17. 40. 68. 73. 105-37 v syr.—rec for μεγαλω, πολλω (see notes), with GH al æth Chr Thl Oec: κ. εν πολ. κ. εν ολ. 31: txt AB (al?) 5. 13. 40. 105 v syrr copt arm.—30. rec και ταυτα ειποντος αυτου, ανεστη (addn for perspicuity), with GH syr* al Thl Oec: και ταυτα ειποντος, ανεστη 137 Syr ar-erp æth arm: ανεστ. δε 13. 14. 17. 40. 105 syr (but rec in marg) copt Chr: και ανεστη 81: txt AB 13. 36. 68. 73. 103-42-80 v.—31. οτι om 31-3.—αξιον θαν. A copt al.—η δεσμ. αβ. B 13. 31. 40 v.—τι πρσσει A 13 v: πρσσειν 137.—32. ηδυνατο B 57. 95. 137-80 Thl²: txt AGH most mss Chr Thl¹ Oec.—επικεκλ. AG (κλειτο) 1. 4. 40. 64-8. 97-8 marg 103-5-6-80 al Thl: txt BH al Chr Oec: εκεκλητο 133.

CHAP. XXVII. 1. ins και ουτως εκρινεν ο ηγεμων, αναπεμψαι καισαρα 64: και

in the mouth of a Jew, and that Jew a king, of the Gentile and offensive appellation *χριστιανός*. To my mind, the first of these considerations decide that Agrippa is characterizing no effect on himself, but what Paul was doing or attempting to do: the second, that he speaks of something not that he is likely to be persuaded to become, but that contrasts strangely with his present worldly position and intentions. I would therefore render the words thus: 'Lightly (with small trouble) art thou persuading me to be a Christian:' and understand them, in connexion with Paul's having attempted to make Agrippa a witness on his side,—'I am not so easily to be made a Christian of, as thou supposest.' Most of the ancient commentators take the words as implying some effect on Agrippa's mind, and as spoken in earnest: but this I think is hardly possible, philologically or exegetically.—I may add that the emphatic position of both ἐν ὀλίγῳ and *χριστιανόν*, before their respective verbs, strongly confirms the view taken above.

29.] 'I could wish to God, that whether with ease or with difficulty (persuaded), not only thou, but all who hear me to day, might become such as I am, except only these bonds.' He understands ἐν ὀλίγῳ just as Agrippa had used it, 'easily,' 'with little trouble,' 'with small persuasion:' and contrasts with ἐν μεγάλῳ

(πολλῷ has been an alteration to suit the imagined supplement *χρόνῳ*), with difficulty, 'with great trouble,' 'with much persuasion.' Those interpreters who understand *χρόνῳ* above, render this 'seu tempore exiguo opus fuerit, suo multo' (Schott.).—Those who take ἐν ὀλ. for 'almost,' 'non propemodum tantum, sed plane' (Grot.): 'not only almost, but altogether,' E. V. In εὐχεσθαι θεῷ the dative implies the direction of the wish or request to God: so Æsch. Agam. 852. θεοῖσι πρῶτα δεξιῶσμαι; Il. iii. 318, θεοῖσι δὲ χεῖρας ἀνίσχον, and freq. See exx. in Bernhardy, Syntax, p. 86. δεσμῶν] He shews the chain, which being in 'custodia militaris,' he bore on his arm, to connect him with the soldier who had charge of him.

31. πρᾶσσει] generally, of his life and habits. No definite act was alleged against him: and his apologetic speech was in fact a sample of the acts of which he was accused.

32.] Agrippa in these words delivers his judgment as a Jew: 'For aught I see, as regards our belief and practices, he might have been set at liberty.'—But now he could not: 'nam appellatio potestas judicis, a quo appellatum est, cessare incipit ad absolvendum non minus quam ad condemnandum. Crimina enim integra servanda sunt cognitioni superioris.' Grot.

CHAP. XXVII. 1—XXVIII. 31.] PAUL'S VOYAGE TO ROME AND SOJOURN

γ = ch. xxviii. 16. τὴν Ἰταλίαν, ^γ παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἀβγθι
 z ver. 42 only. ἑτέροους ^z δεσμώτας ἑκατοντάρχην ὀνόματι Ἰουλίῳ ^a σπείρης
 Gen. xxxix. ^b σεβαστῆς. ^{2c} ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ μέλ-
 a ch. x. 1 reff. ^b see ch. xxv. 21, 22. c ch. xxi. 2, 6. dat., here only.

οὕτως ἐκρινεν αὐτὸν ο ἡγ. ἀναπεμψαί καίσαρι 97: ὡς οὖν ἐκρινεν ο ἡγ. τοῦ πεμπέσθαι αὐτὸν πρὸς καίσαρα, τῇ ἐπιουσῇ καλέσας τὸν ἑκατοντάρχον ὀνοματὶ ἰουλιανὸν σπείρης σεβαστῆς, παρεδίδου αὐτῷ τὸν παῦλον συν ἑτεροῖς δεσμωταῖς syr-marg: καὶ ἐκρινε περὶ αὐτοῦ ο φηστός πεμπέσθαι αὐτὸν πρὸς καίσαρα εἰς τὴν ἰταλ. κτλ Syr ar-erp.—δε om lect 12.—for ἡμας, τοὺς περὶ τ. παῦλον 6. 31-3 lectt 12. 25. 32 all ar-pol (*an ecclesiastical portion beginning at* ως).—τὴν om 57.—παρεδίδου A 6. 8. 40. 69 al demid copt syr ar-erp Thl¹.—ἑτεροὺς om 137.—ἑκατοντάρχῳ 133-37.—στειρας 37 all vss ff.—2. ὡς δὲ ἐγένετο πορευεσθαι ἡμας, ἐπιβάντες Syr ar-erp.—ἐπιβ. ἐν 137.—ἀδραμυττηνῷ A, -μυττινῷ 13: ἀδραμυττινῷ G 38: ἀτραμυττηνῷ 95. 113-23.—rec μελλόντες (*corrn to suit ἐπιβάντες*), with GH al v ar-pol Chr al: txt AB 13. 14¹.

THERE. (I take this opportunity, before commencing my commentary on this section, to express my great obligations to a Treatise on the Voyage and Shipwreck of St. Paul, by James Smith, Esq., F.R.S., kindly put into my hands by the author: and to his subsequent correspondence and conversation, acquainting me with his discoveries to the present time. Aug. 1856.)

1.] τοῦ (see reff.) contains the purpose of ἐκρίθη. The matter of the decision implied in ἐκρίθη is expressed in this form as if governed by the substantive κρίσις, as in ch. xx. 3, ἐγένετο γνώμη τοῦ ὑποστρέφειν. Meyer remarks that the expressions κελεύειν ἴνα, εἰπεῖν ἴνα, θέλειν ἴνα, &c. are analogous. ἡμᾶς] Here we have again the *first person*, the narrator having, in all probability, remained in Palestine, and in the neighbourhood of Paul, during the interval since ch. xxi. 18.

παρεδίδουν] *Who?* perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12: but more likely the plural is used indefinitely, the subject being 'they,' = 'on' (Fr.) or 'man' (Germ.).

ἑτέροους δ.] This expression, says Meyer, is purposely chosen, to intimate, that they were prisoners of *another sort* (not also Christians under arrest). But De W. shews this to be a mistake, by ἕτεροι πολλαί, Luke viii. 3, = ἄλλαι πολλαί, Mark xv. 41, in both places meaning '*many others of the same sort.*' Here also they are of the *same class*, as far as δεσμῶται is concerned: further, nothing is implied in the narrative, one way or the other.

σπείρης σεβαστῆς] There is some difficulty in determining what this cohort was. We must not fall into the mistake of several of the commentators, that of confounding this σπ. σεβαστῇ with an ἴλη ἱππέων καλουμένη Σεβαστηνῶν, mentioned by Josephus, B. J. ii. 12. 5, and Antt. xx. 6. 1, this latter implying '*natives of Samaria*' (Σεβαστή),—whereas our word is the same adjective as that name itself, and cannot by any analogy have reference to it. More

than one of the *legions* at different times bore the honorary title 'Augusta.' Wetst. quotes from Claudian de Bell. Gild. 'Dictaque ab Augusto legio:' from inscriptions in Mauritania, Legio III. Aug., II. Aug., VIII. Aug.: from Ptolemy, ii. 3, λεγεὼν δευτέρα σεβαστή (in Britain); iv. 3, λεγεὼν γ. σεβαστή; but of a '*cohors Augusta*,' or 'Augustana,' we never hear. De Wette and Meyer suggest (but we have no historical proof of the supposition) that it was one among the five cohorts stationed at Caesarea (see note, ch. xxv. 23) thus distinguished as the body-guard of the emperor (?), and therefore chosen for any services immediately concerning him, as in this case. Meyer thinks it may be the same (but then would the appellations be different?) with the σπείρα Ἰταλική of ch. x. 1. It is remarkable that almost all the commentators have assumed, without any reason, that this σπ. σεβαστῇ must have been *stationed at Caesarea*, whereas it may well have been a cohort, or body of men so called, at Rome. Wieseler is the only one that I have seen who has not fallen into this error. He controverts the other interpretations (Chron. d. Apost.-g. note, p. 391), and infers that Julius belonged to the *Augustani*, mentioned Tacitus xiv. 15, and Suet. Nero, 20 and 25 (see also Dio Cass. lxi. 20: ἦν μὲν γὰρ τι καὶ ἴδιον αὐτῷ σύστημα ἐς πεντακισχιλίους στρατιώτας παρισκευασμένον. Αὐτοῦστίοι τε ὀνομάζοντο: καὶ ἐξήρχον τῶν ἱππαιῶν, and lxiii. 8), who appear to have been identical with the *evocati* (veterans specially summoned to service by the emperors), and to have formed Nero's body-guard on his journey to Greece. The first levying of this band by Augustus, Dio relates, xlv. 12. To this Julius seems to have belonged,—to have been sent on some service into Asia, and now to have been returning to Rome.—We read of a Julius Priscus, Prefect of the Praetorian guards under Vitellius, who killed himself '*pudore magis quam necessitate,*' after the military murder by Mu-

λοντι ^d πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ^e ἀνήχθημεν, ^{d constr., here only.} πλεῖν
 ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλονικέως, ^{τ. π. ἐν ἡμῖν, Polyb. iii. 1. 10.}
³ τῇ τε ^f ἐτέρα ^g κατήχθημεν εἰς Σιδῶνα, ^h φιλανθρώπως ^{ref.}
 τε ὁ Ἰούλιος τῷ Παύλῳ ⁱ χρησάμενος ^k ἐπέτρεψεν πρὸς ^{ref.}
 τοὺς φίλους πορευθέντα ^l ἐπιμελείας ^m τυχεῖν. ⁴ κάκειθεν ^{ref.}
^e ἀναχθέντες ⁿ ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ^{ref.}

... τυχ-
 εν H.
 aft which
 it is writ-
 ten in un-
 cial let-
 ters by a
 later
 hand.

h here only f. φιλ. διακείσθαι πρὸς . . . Polyb. i. 68. 13. i = 2 Cor. xiii. 10 only. Xen. Mem. iv. 6. 5 (often). k inf. aor. Matt. viii. 21. See ch. xxvi. 1 ref. l here on y. Prov. iii. 8. m = ch. xxiv. 2. Luke xx. 35. 1 Macc. xi. 42. n ver. vii. only f.

15. 18. 36. 40. 66²-8-9. 73-6. 133-37-80 all am (latt) syr copt æth arm al: -τα 25. 96-9. 105 lect 14: -τος 64 lect 13.—πλεῖν (*a late usage, see Lobeck, Phryn., p. 221*) 137. —εις τοὺς κ. AB 13. 25. 40. 68-9. 73. 105 al Thl²: ἐπὶ τ. 15. 36. 137-80 lect 12: circa v al: txt GH all (*various corrns supplementary of the constr, which was not understood*) Chr Thl¹ Oec.—for ὄντος συν, συνόντος 13.—aft θεσσαλον., add δε ἀρισταρχου και σεκουνδου syr: -νικων δε ἀρισταρχ. κ. σεκ. 137 (see ch. xx. 4).—3. δε G al vss Chr.—την σιδ. lect 12.—ιουλιανος A syr-marg: τω δε π. ο ιουλιος 95.—ἐπιτρεψαι 137: ἐκελευσε 105.—Mill (not rec) om τοὺς bef φιλ.: but ins ABGH al Chr Thl Oec.—πορευθεντι AB 13. 15. 36. 68. 105 Thl² (*gramml corr'n*): πορευεσθαι 106: txt GH most

cianus of Calpurnius Galerianus. This was ten years after the date of our narrative: but their identity must be only conjectural.

2. Ἀδραμυττηνῶ] Adramyttium (Ἀδραμύτιον, -ειον, or Ἀδραμύτιον, and in Plin. v. 32, Adramyttos), was a seaport with a harbour in Mysia, an Athenian colony. It is now a village called Endramit. Grotius, Drusius, and others erroneously suppose *Adrumetum* to be meant, on the north coast of Africa (Winer, RWB.).

πλεῖν τοὺς . . .] The accusative is indicative of the direction. We have ἦλθε Πολυνείκης χθόνα, Eur. Phœniss. 110. See Winer, § 32. 1, on the accus. after neuter verbs, and Bernhardt, Syntax, p. 114. 20.

Ἀριστάρχ.] See ch. xix. 29; xx. 4. Col. iv. 10. Philem. 24. In Col. iv. 10, Paul calls him his συναϊχμάλωτος, but perhaps only figuratively: the same term is applied to Epaphras, Philem. 23, where follows Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ σύνεργοί μου.

Σιδῶνα] This celebrated city is generally joined in the N. T. with Tyre, from which it was distant 200 stadia (Strabo, xvi. 756 ff.), and of which it was probably the mother city. It was within the lot of the tribe of Asher (Josh. xix. 28), but never conquered by the Israelites (Judg. i. 31; iii. 3). From the earliest times the Sidonians were renowned for their manufactures of glass ('Sidon artifex vitri,' Plin. v. 19), linen (πέπλοι παμποίκιλοι ἔργα γυναικῶν Σιδονίων, Il. vi. 290), silversmith's work (Il. xxiii. 743, and Od. xv. 115, &c.), and for the hewing of timber (1 Kings v. 6; Ezr. iii. 7). In ancient times, Sidon seems to have been under Tyre, and to have furnished her with mariners (see Ezek. xxvii. 3). It went over to Shalmaneser, k. of Assyria (Jos. Antt. ix. 14. 2); but seems under him, and afterwards under the Chaldeans and Persians, to have had tributary

kings of its own (Jer. xxv. 22; xxvii. 3; Herod. viii. 67). The Sidonians furnished the best ships in Xerxes's navy, Herod. vii. 96. 99. Under Artaxerxes Ochus Sidon freed itself, but was by him, after a severe siege, taken and destroyed (Diod. Sic. xvi. 43 ff.). It was rebuilt, and soon after went over to Alexander, keeping its own vassal kings. After his death it was alternately under Syrian and Egyptian rule, till it fell under the Romans. The present Saida is west of ancient Sidon, and is a port of some commerce, but insecure, from the sanding up of the harbour (Winer, RWB. See also Robinson, vol. iii. pp. 415 ff., who gives an account of the history of Sidon during the middle ages).

3. πορευθέντα] acc. with inf. aft. a dat. preceding, as ch. xxvi. 20; xxii. 17. πορευθέντι (see var. read.) is a grammatical correction. The φίλοι here mentioned were probably Christian brethren (see ch. xi. 19, where the Gospel is said to have been preached in Phœnicia; and ch. xxi. 3, where we find brethren at Tyre); but it is usual in that case for ἀδελφοί or μαθηταί to be specified: cf. ch. xxi. 4. 7. The ἐπιμελείας τυχεῖν was perhaps to obtain from them that outfit for the voyage which, on account of the official precision of his custody at Cæsarea, he could not then be provided with.

4. ὑπεπλεύσαμεν] 'sailed under,' i. e. 'in the lee of,' Cyprus. "Ubi navis vento contrario cogitur a recto cursu decedere, ita ut tunc insula sit interposita inter ventum et navem, dicitur ferri *infra* insulam." Wetst., who also says, "Si ventus favisset, alto se commisissent, et Cyprum ad dexteram partem reliquissent, ut Act. xxi. 3, nunc autem coguntur legere littus Ciliciæ, inter Cyprum et Asiam." With this explanation Mr. Smith agrees; and there can hardly be a doubt that it is the right one.

ο = Mark vi. 48.
 p Matt. xviii. 2 Macc. xviii. 6 only t.
 q = xv. 2, 7 al. r here only t.
 Xen. Anab. vii. 8. 1.
 s ch. viii. 5 refl. t here only.
 Prov. iv. 7.
 u = ch. ix. 23, 43 refl. Luke only.
 v here only t.
 w ch. xiv. 18 refl.
 x = ch. xx. 16 al.
 y = Luke x. 32. Matt. xxiv. 7.
 z here only t.
 a ver. 13 only t. Dioc. Sic. xiii. 3.

mss Chr Thl¹.—5. την om 137.—for κιλ., λυκιαν 38.—πλευσαντες H: add δι ημερων διακαπεντε 137 syr¹.—κατηλθαμεν A: κατηχθημεν 14. 38. 57. 66. 76. 93-7-8-marg 113 lect 5 al Oec: ηλθομεν 25 v Syr ar-erp Jer.—for μυρα (μυρα 93), λυστρα A v copt al Cassiod Bed: μοιρων H: σμυρναν 31 Bed-gr: σμυρα arm: txt B(-φραν)G most mss syrr Chr Thl Oec Jer.—6. κακειθεν A 24 al: κακεισε 15. 25. 31-6. 40. 180: και 37. 56.—rec -ρχος, with GH al Chr Thl¹ Oec: txt AB 180 lect 12 Thl².—αλεξανδρη-ν B 69. 93-5-8-marg 105 all Thl¹: -δρον 42. 96. 180.—την om H 93. 180.—ανεβισα. 4. 13. 36. 68. 96. 133-80 all lect 14 al Chr Thl² (ανεβισασαμεν Thl¹): txt AB(e sil)GH al Oec.—εις αυτο ημας 137.—8. και ουκ εωυτος 27-9: ουκ εωυτος 105: μη εωυτος 66: μη προσωυτος 2. 99: μη προσιοντος Thl².—aft ανεμ. ins ut recto itinere navigaremus Syr ar-erp.—κατα σαλμ. om (similarity of endings) 137: σαλαμνα copt.—καταλεγόμενοι 68: παραλεγόμενοι 40 al.—τινα om A 133 Syr ar-erp

The κατά την Ἀσίαν τόποι of ver. 2 being to the west of Pamphylia (which was not in Asia, ch. ii. 10), the direct course thither would have been S. of Cyprus; but having the wind contrary, i. e. from the W. or N. W. ("the very wind which might have been expected in this part of the Mediterranean at this season (summer). Admiral de Saumarez writes, Aug. 19, 1798, 'We have just gained sight of Cyprus, so invariably do the westerly winds prevail at this season.'" Smith, p. 27), they kept under shelter of Cyprus, i. e. between Cyprus and Cilicia; and so διαπλεύσαντες, 'having sailed the whole length of' the sea off Cilicia and Pamphylia, they came to Myra. See the account of the reverse voyage, ch. xxi. 3, where, the wind being nearly in the same quarter (see ver. 1, ἐνθυδρομήσαντες εἰς τ. Κῶ), the direct course was taken, and they left Cyprus at a distance (for so ἀναφ. seems to imply) on their left, in going to Tyre. On the διαπλεύσαντες, &c., it may be well to quote (from Smith) the testimony of M. de Pagés, a French navigator, who, on his voyage from Syria to Marseilles, informs us that after making Cyprus, "the winds from the west, and consequently contrary, which prevail in these places during the summer, forced us to run to the north. We made for the coast of Caramania (Cilicia), in order to meet the northerly winds, and which we found accordingly."

5. Μύρα] εἶτα Μύρα ἐν ἑκοσι σταδίοις ὑπὲρ τῆς θαλάττης ἐπὶ μετώρου λόφου, Strab. xiv. 3.—Λέντλος ἐπιτιμωθεὶς Ἀνδριάκῳ Μυρών ἐπινειώ, τὴν τε ἄλυσιν ἐρῆξε τοῦ λιμένος, καὶ εἰς

Μύρα ἀνῆλθε. The neighbourhood is full of magnificent ruins; see Sir C. Fellows's Lycia, ch. ix. The name still remains. The various readings merely shew that the copyists were unacquainted with the place.

6.] The Alexandrian ship may have been laden with corn for Rome; but this cannot be inferred from ver. 38, for the ship had been lightened before, ver. 18.—On her size, see below, on ver. 37.—Most probably this ship had been prevented taking the direct course to Italy, which was by the south of Crete, by the prevailing westerly winds. Under such circumstances, says Mr. Smith (p. 32), "ships, particularly those of the ancients, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the N. till they made the land of Asia Minor, which is peculiarly favourable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance; it abounds in harbours, while the sinuosities of its shores and the westerly current would enable them, if the wind was at all off the land, to work to windward, at least as far as Cnidus, where these advantages ceased. Myra lies due N. from Alexandria, and its bay is well calculated to shelter a wind-bound ship. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce."

πλέον, the present, should be rendered 'on her voyage.' 7. βραδυπλ.] It is evident that the ship was encountering an adverse wind. The distance from Myra to Cnidus

αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς ^{b ch. viii. 11}
 Διμένας, ὃ ἐγγὺς ἦν πόλις Λασαία. ^{c ch. xxv. 13.} ^{9 b} ἱκανοῦ δὲ ^{Mark xvi. 1}
^b χρόνου ^c διαγενομένου καὶ ὄντος ἤδη ^d ἐπισφαλοῦς τοῦ ^{only t.}
^e πλοῦς διὰ τὸ καὶ τὴν ^f νηστείαν ἣδη ^g παρεληλυθέναι, ^{here only t.}
 only t. f = here only (2 Kings xii. 16). g = Matt. xiv. 15. 1 Pet. iv. 3. Dan. ii. 9.

slav mss.—λεγομενον 133.—πολις ην A 13.—for λασαία, αλασσα A 40. 96. 109 syr-
 marg (Alasa): Thalassa v æth and some mēntd by Jer Thessala latt: txt (with some
 varr, λασαία B 21 copt: λασαία al: λισαία lect 12: λασία 180) BGH most mss syrr
 al Chr Thl Oec.—9. του πλ. επισφ. 137 lect 12.—και om 95¹.—την om 113.—

is only 130 geogr. miles, which, with a fair wind, would not take more than one day. Mr. Smith shews that the wind was N.W., or within a few points of it. "We learn from the sailing directions for the Mediterranean, that, throughout the whole of that sea, but mostly in the eastern half, including the Adriatic and Archipelago, N.W. winds prevail in the summer months; . . . the summer Etesiae come from the N.W. (p. 197); which agrees with Aristotle's account of these winds,—οἱ ἐτησῖαι λεγόμενοι μῖζιν ἔχοντες τῶν τε ἀπὸ τῆς ἀρκτου φερομένων κ. ζεφύρου, de Mundo, ch. iv. According to Pliny (ii. 47), they begin in August, and blow for forty days."

μόλις] 'with difficulty;' not as E. V., 'scarce,' which being also an adv. of time, gives the erroneous idea to the English reader that the ship had scarcely reached Cnidus when the wind became unfavourable.

γεν. κατά] 'having come over against,' as E. V. Κνίδον] Cnidus is a peninsula at the entrance of the Ægean Sea, between the islands of Cos and Rhodes, having a lofty promontory and two harbours, Strabo, xiv. 2. "With N.W. winds the ship could work up from Myra to Cnidus; because, until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water, and, as formerly mentioned, a westerly current; but it would be slowly and with difficulty. At Cnidus that advantage ceased." Smith, p. 37.

μὴ προσεῶντ.] The common idea has been that the prep. in composition implies that the wind would not suffer them to put in at Cnidus. But this would hardly be reconcilable with the fact; for when off Cnidus they would be in shelter under the high land, and there would be no difficulty in putting in. I should be rather inclined to regard this clause as explaining the μόλις above, and the πρὸς in composition as implying contribution, or direction: 'with difficulty, the wind not permitting us by favouring our course.'

ὑπεπλ. τ. Κρ. κ. Σαλμώνην] "Unless she had put into that harbour (Cnidus), and waited for a fair wind, her only course was to run under the lee of Crete, in the direction of Salmone,

which is the eastern extremity of that island."—Salmone (Capo Salomon) is described by Strabo (x. 4) as οὐδὲ ἀκρωτήριον τὸ Σαμώνιον, ἐπὶ τὴν Αἴγυπτον νεῦον, καὶ τὰς Ῥοδίων νήσους. Pliny (iv. 12) calls it Sammonium.

8. μόλις παρ.] "After passing this point (Salmone), the difficulty they experienced in navigating to the westward along the coasts of Asia, would recur; but as the south side of Crete is also a weather shore with N.W. winds, they would be able to work up as far as Cape Matala. Here the land trends suddenly to the N., and the advantages of a weather shore cease, and their only resource was to make for a harbour. Now Fair Havens is the harbour nearest to Cape Matala, the farthest point to which an ancient ship could have attained with N.W.-ly winds." Smith, ib.

παρaley. does not, as Servius on Æn. iii. 127 supposes, imply that the ship was towed ("funem legendo, i. e. colligendo, aspera loca prætereunt"), but, as Meyer explains it, that, the places on the coast being touched (or perhaps, rather, appearing) one after another, are, as it were, gathered up by the navigators.—Mr. Smith (p. 42) exposes the mistake of Eustathius (adopted by Valpy, from Dr. Falconer), by which the ship taking the S. coast of Crete is attempted to be explained: viz. οὐκ εὐλιμένος ἡ Κρήτη πρὸς τὴν βόρραν: whereas there are, in fact, excellent harbours on the N. side of Crete,—Souda and Spina Longa.

Καλοὺς Διμένας] The situation of this anchorage was ascertained by Pococke, from the fact of the name still remaining. "In searching after Lebena farther to the west, I found out a place which I thought to be of greater consequence, because mentioned in Holy Scripture, and also honoured by the presence of St. Paul, that is, "the Fair Havens, near unto the city of Lasea;" for there is another small bay about two leagues to the E. of Matala, which is now called by the Greeks good or fair havens (λιμένες καλοὺς." Travels in the East, ii. p. 250: cited by Mr. Smith, who adds: "The most conclusive evidence that this is the F. H. of Scripture, is, that its position is precisely that where a ship circumstanced as St. Paul's was, must have put in.

h ver. 22 only †. 10^h παρήνει ὁ Παῦλος λέγων αὐτοῖς Ἀνδρες, ⁱ θεωρῶ ABGH
 2 Macc. vii. 25, 26. ὅτι ^k μετὰ ^l ὕβρεως καὶ πολλῆς ^m ζημίας οὐ μόνον τοῦ
 i ch. xix. 26 reff. φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ^o ψυχῶν ἡμῶν
 k = ch. v. 26. n μέλλειν ἔσθαι τὸν πλοῦν. ^l ὁ δὲ ἑκατοντάρχης τῷ
 xxxv. 23 al. fr. 1 Macc. ix. 37. q κυβερνήτῃ καὶ τῷ ^r ναυκλήρῳ ^s ἐπέιθετο μάλλον ἢ τοῖς
 1 = ver. 21 only. q τὴν ἀπὸ τῶν ἑμπεσόντων
 ὕβριν. Jos. Antt. iii. 6. 4. end. m ver. 21. Phil. iii. 7, 8 only. Ezz. vii. 26. n Matt. xi. 30
 xxiii. 4 al. = here only. Sir. xxi. 16. o = ch. xv. 26 reff. p ch. xi. 28. xxiv. 15 (Eccles.)
 i. 9, Symm.). q Rev. xviii. 17 only. Ezek. xxvii. 8, 27, 28. r here only †. s = ch. v.
 36 &c. reff.

10. ζη. πολλ. 95. 177.—rec φορτου, with some mss Thl¹ Oec: txt ABGH 13. 15. 18. 40. 57.
 73. 80. 103. 37-42-77 all Chr Thl¹.—υμῶν G² lect 12.—11. rec -αρχος, with some mss Oec:
 txt ABGH 42. 57. 65-8. 97-8. 105-26 33-42-77 al lect 12 Chr Thl.—μαλλ. επιθ. AB

I have already shewn that the wind must have been about N.W.;—but with such a wind she could not pass Cape Matala: we must therefore look *near, but to the E. of* this promontory, for an anchorage well calculated to shelter a vessel in N.W. winds, but not *from all winds*, otherwise it would not have been, in the opinion of seamen (ver. 12), an unsafe winter harbour. Now here we have a harbour which not only fulfils every one of the conditions, but still retains the name given to it by St. Luke." Smith, p. 45. He also gives an engraving of the place from a sketch by Signr. Schranz, the artist who accompanied Mr. Pashley in his travels.—There is no ground for identifying this anchorage with *καλὴ ἀκτὴ* mentioned as a *city* in Crete by Steph. Byzant. For *this* is clearly *not* the name of a city, by the subjoined notice, ὃ ἐγγὺς ἦν ἡ πόλις Λασαία.—Nor is there any reason to suppose, with Meyer, that the name *καλοὶ λιμ.* was euphemistically given,—because the harbour was not one to winter in: this (see above) it may not have been, and yet may have been an excellent refuge at particular times, as now, from prevailing westerly winds.

Λασαία] This place was, until recently, altogether unknown; and from the variety of readings, the very name was uncertain. Pliny (iv. 12) mentions *Lasos* among the cities of Crete, but does not indicate its situation. It is singular, and tends to support the identity of Lasos with our Lasea, that as here *Álassa*, so there *Alos*, is a various reading. The reading *Thalassa* appears to have been an error of a transcriber from -*αλασσα* forming so considerable a part of a word of such common occurrence.—There is a *Lisia* named in Crete in the Peutinger Table, which may be the same. [On the very interesting discovery of *Lasæa* by the Rev. G. Brown in the beginning of this year (1856), see the excursus at the end of Prolegg. to Acts. The ruins are on the beach, about two hours eastward of Fair Havens.] 9. ἱκανοῦ χρ.] Not since the beginning of our voyage, as Meyer:—the time was spent at the anchorage. τοῦ πλοός] Not 'sailing,' but

'the voyage,' viz. to Rome,—which henceforth was given up as hopeless for this autumn and winter. That this is the meaning of ὁ πλοῦς, see ch. xxi. 7. And by observing this, we avoid a difficulty which has been supposed to attend the words. *Sailing* was not unsafe so early as this (see below); but to undertake so long a voyage, was.

τὴν νηστείαν] 'The fast,' κατ' ἐσχάτην, is the solemn fast of the day of expiation, the 10th of Tisri, the seventh month of the Jewish ecclesiastical year, and the first of the civil year. See Levit. xvi. 29 ff.; xxiii. 26 ff. This would be about the time of the autumnal equinox. The *sailing season* did not close so early: 'Ex die igitur tertio iduum Novembris, usque in diem sextum iduum Martiarum, maria clauduntur.' Vegetius (Smith, p. 45, note) de Re Milit. iv. 39.

10.] From the use of θεωρῶ here, and from the saying itself, it seems clear to me that Paul was not uttering at present any prophetic intimation, but simply his own sound judgment on the difficult question at issue. It is otherwise at vv. 22—24. As Smith remarks, "The event justified St. Paul's advice. At the same time it may be observed, that a bay, open to nearly one half the compass, could not have been a good winter harbour." (p. 47.)

μετὰ ὕβρεως is interpreted by Meyer as subjective—'accompanied with presumption on our part:' but not to mention that this would be a very unusual sense, ver. 21, κερδῆσαι τὴν ὕβριν ταύτ. κ. τ. ζημίαν, is decisive (De W.) against it. ὅτι . . .

μέλλειν] A mixing of two constructions, see Winer, § 45. 9. anm. 2. This is most flagrant in later writers, as Pausanias and Arian,—see Bernhardt, Syntax, p. 369; but is also found earlier, e.g. Plat. Charm., p. 165: οὐκ ἂν αἰσχυρθεῖην ὅτι μὴ οὐχὶ ὁρθῶς φάναι εἰρηκέναι. Isæus: περὶ τοῦ φιλοκτ. κληρ. p. 57, ἐπειδὴ δὲ προσέδιαμε- μαρτύρηκεν ὡς υἱὸν εἶναι γνήσιον Εὐκτῆ- μονος τούτου . . .

11. τ. ναυκλήρῳ] 'the owner of the ship.' Wetst. cites from Plutarch, ναύτας μὲν ἐκλέγεται κυβερνήτης, καὶ κυβερνήτην ναύκληρος.

ὑπὸ τοῦ Παύλου λεγομένοις. ¹² ἄνευθέτου δὲ τοῦ λι-
 μένος ^u ὑπάρχοντος πρὸς ^v παραχειμασίαν ^{vv} οἱ πλείονες
^w ἔθεντο ^w βουλὴν ^x ἀναχθῆναι ^y κάκειθεν, ^y εἰπὼς δύναντο
^z κατατηγάντες εἰς Φοῖνικα ^a παραχειμάσαι λιμένα τῆς
 Κρήτης ^b βλέποντα ^c κατὰ ^d λίβα καὶ ^e κατὰ ^e χῶρον.
¹³ ^e ὑποπνεύσαντος δὲ ^f νότου δόξαντες τῆς ^g πρὸ-

Rom. i. 10. xi. 14. Phil. iii. 11.

b = here only. Ezek. xi. 1 al.

1 ch. xxviii. 13.

z ch. xvi. 1 reff.

c = see note. (ch. viii. 26, 36.

Luke xii. 55. Eccl. i. 6.

a ch. xxviii. 11.

Phil. iii. 14.)

g = Eph. i. 11 reff.

1 Cor. xvi. 6.

d here only.

Gen. xiii. 14 al.

^t here only †.

See Luke

ix. 62.

u ch. ii. 30 reff.

v here only †.

Dial. Sic.

xix. 68.

vv 1 Cor. ix. 19

reff.

w here only.

β. = ch. v.

38 reff.

x ch. xiii. 13 reff.

y w. opt., here

only. See

13. 31 al v al Thl²: txt GH most mss syr æth al Chr Thl¹ Oec.—του om AB: ins GH
 mss (appy) Chr Thl Oec.—12. rec πλειονες, with GH al Chr al: txt AB 17. 40. 73 (al²).
 —εκειθεν ABG 13. 36-8. 40. 73-6. 93-5². 100-4-5-13-80 all lect 5. 12 v Syr ar-erp arm
 Chr (corrū, the force of the kai not being perceived): txt H all syr Thl Oec.—for ειπως,
 ειπερ 96. 142.—kai κατ. χωρον om Syr ar-erp.—13. δοξαντες 13.—της προβ. om 30.—

So Hesych.: ναύκληρος, ὁ δεσπότης τ.
 πλοίου,—and Xen. (Econ. viii. 12: φορ-
 τίων, ὅσα ναυκλήροις κέρδους ἕνεκα ἄγε-
 ται. (Kuin.) 12.] See above on ver.

8. The anchorage was sheltered from the
 N.W., but not from nearly half the com-
 pass. Grotius and Heinsius's rendering of
 πρὸς παραχειμ., 'ad vitandam tempesta-
 tem,' is contrary to usage, besides being sin-
 gularly inconsistent with the fact in more
 ways than one. For this purpose the anchor-
 age was εὔθετος, and in it they had (see next
 ver.) actually ridden out the storm, before
 they left it. κάκειθεν] 'thence also,'
 as from their former stopping places.

Φοῖνικα] Ptolemy (iii. 17) calls the haven
 Φοινικῶς, and the city (lying some way
 inland) Φοῖνιξ. Strabo (x. 4) says, τὸ δὲ
 ἐνθεν ἰσθμὸς ἐστὶν ὡς ἑκατὸν σταδίων,
 ἔχων κατοικίαν πρὸς μὲν τῇ βορείῳ θα-
 λάτῃ Ἀμφιμάλλαν, πρὸς δὲ τῇ νοτίῳ
 Φοινικῇ τῶν Λαμπέων. This description,
 and the other data belonging to Phœnice,
 Smith (p. 48) has shewn to fit the modern
 Lutro, which, though not known now as an
 anchorage, probably from the silting up of
 the harbour, is so marked in the French
 admiralty chart of 1738, and "if then able
 to shelter the smallest craft, must have
 been capable of receiving the largest ships
 seventeen centuries before." [See an in-
 scription making it highly probable that
 Alexandrian ships did winter at Lutro, in the
 excursus at the end of Prolegg. to Acts.]

βλέποντα κατὰ λίβα κ. κατὰ χῶρον]
 'looking (literally) down the S.W. and N.W.
 winds'; i. e. in the direction of these winds,
 viz. N.E. and S.E. For λίψ, and χῶρος are
 not quarters of the compass, but winds;
 and κατὰ, used with a wind, denotes the
 direction of its blowing,—'down the wind.'
 This interpretation, which I was long ago
 persuaded was the right one, I find now
 confirmed by the opinion of Mr. Smith,
 who cites Herod. iv. 110, ἐφίροντο κατὰ
 κῦμα καὶ ἄνεμον, and Arrian, Periplus

Euxini, p. 3, ἄφω νεφελῇ ἐπαναστάσα
 ἐξ ἱέρραγ κατ' εἶθρον. So also κατὰ ῥόον,
 Herod. ii. 96. And in Jos. Antt. xv. 9. 6,
 the coasts near Cæsarea are said to be
 δύσσορμα διὰ τὰς κατὰ λίβα προσβολὰς.
 See also Thucyd. vi. 104. In the reff.,
 the substantive is not one of motion like
 λίψ, χῶρος, or ῥόος, but of fixed loca-
 tion, as μεσημβρία σκόπος. The direc-
 tion then is towards the spot indicated,
 just as in the present case it is in that
 of the motion indicated. The harbour
 of Lutro satisfies these conditions; and
 is even more decisively pointed out as
 being the spot by a notice in the Syne-
 cdemus of Hierocles, Φοινικῇ ἵτοι Ἀρά-
 δена νῆσος Κλαῦδος. Now Mr. Pashley
 found a village called Aradhena a short
 distance above Lutro, and another close
 by called Anopolis, of which Steph. Byz.
 says, Ἀράδην πόλις Κρήτης: ἡ δὲ Ἀνω-
 πόλις λέγεται, διὰ τὸ εἶναι ἄνω. From
 these data it is almost demonstrated that
 the port of Phœnice is the present port
 of Lutro. Ptolemy's longitude for port
 Phœnice also agrees. See Smith, pp. 51 ff.
 Mr. Smith has kindly sent me the following
 extract from a letter containing additional
 confirmation of the view: 'Loutro is an ex-
 cellent harbour; you open it unexpectedly,
 the rocks stand apart and the town appears
 within. During the Greek war, when cruiz-
 ing with Lord Cochrane, . . . chased a
 pirate schooner, as they thought, right upon
 the rocks; suddenly he disappeared, and
 when rounding in after him,—like a change
 of scenery, the little basin, its shipping, and
 the town of Loutro, revealed themselves.'
 See Prof. Hackett's note, impugning the
 above view and interpretation; which how-
 ever does not alter my opinion. [Since
 the publication of my edn. 1, Mr. How-
 son has given his opinion thus: "The
 difficulty is to be explained simply by
 remembering that sailors speak of every
 thing from their own point of view, and

h = (Heb. vi. 18). κρ. τῆς προθ., Dioc. Sic. xvi. 20. i = here only. S. Thucyd. ii. 23 al. k comparat., = ch. xxv. 10 refl. l ver. 8. m = here only. See note: n here only †.

Θέσεως^h κεκρατηκέναι, ⁱ ἄραντες ^k ἄσσον ^l παρελέγοντο ABGH
τὴν Κρήτην. ¹⁴ μετ' οὐ πολὺ δὲ ^m ἔβαλεν κατ'
αὐτῆς ἄνεμος ⁿ τυφωνικὸς ὁ καλούμενος ⁿ εὐροκλύδων.

for ἄσσον, ἄσσον G al: *Asson* v copt aeth (also Chr Thl Occ, but they do not notice it in comm): om syrr ar erp.—14. *ευρακυλων* AB¹ sah (*ευρακηλων*) copt: (*ευτρακηλων*) v Cassiod (*Euroaquilo*): *ευρακυλων* arm: *aquilo maris* (omg τυφ. ο καλ.) aeth (see notes): txt GII (but they have εὐρ. not εὐρ.) most mss Syr (*Euroclydon*) syr (*Euraelydon*,

that the harbour (see chart in C. and II. ii. 302) does look—from the water towards the land which encloses it—in the direction of S.W. and N.W.” But I cannot believe, till experience can be shewn to confirm the idea, that even sailors could speak of a harbour as ‘looking’ in the direction in which they would look when entering it.] 13. ὑποπνεύσαντος] as E. V., ‘softly blowing,’ comp. ἵππομειδύω. The S. wind was favourable for them in sailing from F. H. to Phœnice.

δόξ. τ. προθ. κεκρατ.] ‘imagining that they had (as good as) accomplished their purpose,’ i. e. that it would now be a very easy matter to reach Phœnice.

ἄραντες ‘may be translated either ‘weighed,’ or ‘set sail,’ for ancient authors supply sometimes τὰς ἀγκύρας, and sometimes τὰ ἱστία . . . Julius Pollux, however, like St. Luke, supplies neither, which is certainly the most nautical way of expressing it: he says, αἰρουντες ἀπὸ τῆς γῆς, lib. i. 103.” Smith, p. 55.

ἄσσον παρ.] They crept close along the land till they passed Cape Matala. “A ship which could not lie nearer to the wind than seven points, would just weather that point which bears W. by S. from the entrance of Fair Havens. We see therefore the propriety of the expression ἄσσον παρ., ‘they sailed close by Crete,’ which the author uses to describe the first part of their passage.” Smith, p. 56.—The Vulg. has: ‘quum sustulissent de Asson,’ connecting ἄραντες with Ἀσσον, and understanding the latter as the name of a Cretan town. There is an Asus mentioned by Pliny (iv. 12), but it is ‘in Mediterraneo,’ not on the coast,—and the constr. would be inadmissible. Erasmus, Luther, &c., have taken Ἀσσον as the accusative of direction, ‘when they had weighed for Assus.’ But besides the local objection, this constr. also would be most harsh, as ἄραντες does not indicate the progress of their voyage, but only the setting out. Heinsius took ἄραντες = ἀναφανέντες, ch. xxi. 3,—‘postquam Asos attollere se visa est’ (Meyer). But there can be little doubt that all of these are mistakes, and that ἄσσον is the adverb. 14. ἔβαλεν κατ’ αὐτῆς] These difficult words have been taken in three ways: (1) (The common in-

terpretation) referring αὐτῆς to τὴν Κρήτην just mentioned. Thus they might mean, (α) ‘drove (us) against Crete,’ or (β) ‘struck (blew) against Crete,’ i. e. in the direction of Crete. Now of these, (α) is contrary to the expressed fact:—they were not driven against Crete. And (β) is as inconsistent with the implied fact. Had the wind blown in the direction of Crete at all, they, who gave themselves up to it, and were driven before it (ἐπιδόντες ἐφερόμεθα, ver. 15), must have been stranded on the Cretan coast, which they were not. (2) referring αὐτῆς to the ship, understood. This is adopted by Dr. Bloomfield and Mr. Smith. (The latter, I find by a letter received since this note was written, now understands it as I have explained it below.) But not to mention the harshness occasioned by having to supply a subject for αὐτῆς which has never yet been mentioned,—a decisive objection against this rendering is, that the ship throughout the narrative is τὸ πλοῖον, not ἡ ναῦς, in every place except ver. 41,—and τὸ πλ. occurs in the very next clause, which, had this been meant of the ship, would certainly have been expressed συναρπασθείσης δὲ, or συναρπασθείσης δὲ αὐτῆς. (3) referring αὐτῆς to προθείσως. In that case ἔβαλεν κατ’ αὐτῆς must either (α) = κατέβαλεν ἡμᾶς ἀπ’ αὐτῆς, as Plato, Euthyph. 15, e, ἀπ’ ἐλπίδος με καταβαλὼν μεγάλην ἀπέρχει, which is harsh, and hardly allowable; or (β) be understood, taking the neuter sense of βάλλω (ποταμὸς εἰς ἄλλα βάλλων, II. xi. 722), as meaning ‘blew against it,’ so as to thwart their design. And so Luther: ‘erhob sich wider ihr Vornehmen.’ But this mixture of literal and figurative is also harsh, and hardly allowable. (4) A method has occurred to me of rendering the words, which seems to remove all harshness, whether of reference in αὐτῆς, or of construction. There can be no question that the obvious reference of αὐτῆς is to Crete. What then is ἔβαλεν κατ’ αὐτῆς? ἔβαλεν applied to wind may be understood as above, neuter, or reflective, ‘blew,’ ‘rushed.’ Assuming this, and that there is no object to be supplied between ἔβαλεν and the preposition, κατ’ αὐτῆς may surely be rendered, as in βῆ δὲ κατ’ Οὐλύμπιοι καρήνων,—κατ’ Ἰδαίῳ ὄρεϊν,—κατὰ πέτρης,

15 ^ο συναρπασθέντος ἐξ τοῦ πλοίου καὶ μὴ δυναμένου ^ρ ἀντ- ο ch. vi. 12 reff.
 οφθαλμῶν τῷ ἀνέμῳ ^q ἐπιδόντες ^τ ἐφερόμεθα. 16 ^ς νησίον p here only t.
 q = here only.
 r = (naut.) Diad. Sic. xx. 16.
 s here only t.

and in marg *ευρακλύδων*) Chr Thl Oec: *ευρυκλύδων* B². 40. 133.—15. *ἐπιδιδόντες* 32. 42. 57: add *τῷ πλεοντι κ. συσπειλαντες τα ιστια* 137: *τῇ πνεύσει κ. συναγοντες το σκευος, ως εφερεν, εφερομεθα* syr*: for *εφερομ., ως εφερεν* ar-erp.—16. *νησιδίων* 177

&c., viz. ‘down (from) Crete,’ ‘down the high lands forming the coast.’ It is a common expression in lake and coasting navigation, that ‘a gust came down the valleys.’ And this would be exactly the direction of the wind in question. When they had doubled, or perhaps were now doubling, Cape Matala, the wind suddenly changed, and the typhoon came down upon them from the high lands;—at first, as long as they were sheltered, only by fits down the gullies, but as soon as they were in the open bay past the cape, with its full violence. This, the hurricane rushing down the high lands when first observed, and afterwards *συναρπάζων τὸ πλοῖον*, seems to me exactly to describe their changed circumstances in passing the cape. A confirmation of this interp. may be found by Luke himself using *κατέβη* to express the descending of a squall from the hills on the lake of Gennesareth, ch. viii. 23, where Matt. and Mark have only *ἔγινετο* and *γίνεται*. Mr. Smith also suggests *κατὰ τοῦ κρη-μοῦ*, Luke viii. 33, as confirmatory. [The above is also Mr. Howson’s view. See, in the excursus appended to the Prolegg. to Acts, the confirmation of this view in what actually happened to the Rev. G. Brown’s party. Aug. 1856.] *τυφονικός* “The sudden change from a south wind to a violent northerly wind, is a common occurrence in these seas. (Captain J. Stewart, R.N., in his remarks on the Archipelago, observes, “It is always safe to anchor under the lee of an island with a northerly wind, as it dies gradually away; but it would be extremely dangerous with southerly winds, as they almost invariably shift to a violent northerly wind.”) The term ‘typhonic’ indicates that it was accompanied by some of the phenomena which might be expected in such a case, viz. the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air when the change took place, and probably also of the sea, raising it in columns of spray. Pliny (ii. 48), speaking of ‘repentini flatus,’ says, ‘vorticem faciunt qui Typhon vocatur.’ Aul. Gell. xix. 1, ‘Turbinis etiam crebriores . . . et figuræ quædam nubium tremendæ quas *τυφῶνας* vocabant.’” Smith, p. 60. *εὐροκλύδων*] I have here retained the rec. reading, being determined, in the great uncertainty of MSS., by internal probability. *εὐροκλύδων* is an

anomalous word, having no assignable derivation: if formed from *εὐρύς* and *κλύδων*, it should be, as corrected in B², *εὐρυκλύδων*: if from *εὐρος* and *κλύδων*, it would be, as Meyer observes, the appellation, not of the wind, but of the wave raised by it, ‘fluctus Euro excitatus.’ I have little doubt that the name of the wind was *εὐρακύλων*, as we now read in AB; but this, as is frequently the case, had been corrupted, as the last part of it was not Greek, but Latin, by the Greek sailors, into *εὐρακλύδων* or *εὐροκλύδων*, the *α* and *ο* in this position having a very similar sound: and in that form I conceive Luke to have written it. Mr. Smith, in his appendix, ‘On the Wind Euroclydon,’ has satisfactorily answered the objections of Bryant to the compound *εὐρακύλων*,—by shewing that *εὐρος* properly, was not the S.E., but the E. wind; and that compounds of Greek and Latin in the names of winds are not unknown, e.g. Euro-Auster.—The direction of the wind is established by Mr. S., from what follows, to have been about half a degree N. of E.N.E.; and the subsequent narrative shews that the wind continued to blow from this point till they reached Malta. 15. *συναρπ.* ‘being hurried away,’ ‘borne along,’ by it: see reff.

ἀντοφθαλμῶν] It is hardly likely that this term, which is used so naturally and constantly of men facing an enemy (Polyb. i. 17. 3, and eight times more), and also metaphorically of resisting temptation (*μὴ δύνασθαι τοῖς χυήμασι ἀντοφθαλμῶν*, Polyb. xxviii. 17. 18), should have been originally a naval term, derived from the practice of painting eyes on either side of the beaks of ships. More probably the expression was transferred to a ship from its usage in common life. *ἐπιδόντες*] So Plutarch de Fortun. Rom. p. 319, D (Wetst.), *ἐπιδίδον τῇ τύχῃ τὰ ιστία, καὶ δεχον τὸ πνῆμα, τῷ πνέοντι πιστεύον*. Either ‘the ship,’ or ‘ourselves,’ may be supplied: or better perhaps, neither, but the word taken generally—‘giving up.’ *ἐφερόμεθα*] passive: ‘we were driven along.’ 16. *ὑποδραμόντες*] ‘running under the lee of.’ “St. Luke exhibits here as on every other occasion, the most perfect command of nautical terms, and gives the utmost precision to his language by selecting the most appropriate:—they ran before the wind to

t = Matt. viii.

28 al. Isa.

l. 2.

u ch. xiv. 18

ref.

v here only t.

w Heb. iv. 16

only. Ps.

vii. 10 al.

Sir. xl. 24.

του ὑψανου, οἶον τὰ ὑποζώματα τ.

y here only t.

δέ τι ὁ ὑποδραμόντες καλούμενον Κλαύδην, ἰσχύσαμεν

μόλις περικρατεῖς γενέσθαι τῆς σκάφης, ἦν ἄραντες

βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον, φοβούμενοι τε μὴ εἰς τὴν σύρτιν ἐκπέσωσιν χαλάσαντες τὸ

x here only t. Polyb. xxvii. 3. 3. Plat. Rep. x. 610. 3, εἶναι γὰρ τοῦτο τὸ φῶς σύνδεσμον οὗτο ὑψανου, οἶον τὰ ὑποζώματα τ. τριηρών, οὗτω πᾶσαν ἐνέχον τὴν περιφορὰν. See Thucyd. i. 29.

z = ver. 28 only. Diod. Sic. ii. 60, ἐκτεσεῖν εἰς ἄμους, and al. a ch. ix. 25 reff.

Scholz (117 Bornem).—*υποδραμοντες* 93-5.—*καλουμένην* om 26. 33-6. 180 lect 12. —*κανδα* B v aeth Syr (*Kyra* or *Keuda*) Jer (*Cauden*) Cassiod (*Gaudem*) (*κανδῶ* Suidas (al *γαυδος*) *Gaudos* Mela and Plin): txt A (the letters *υδην* are gone at the end of a line) GH most mss (with some varr): *κλανδιν* 29 lect 2: *κλανδαν* 25 lect 12: *κλανδα* 13. 40. 66-marg 105-37 syr and syr-marg-gr copt Chr Thl Oec (*κλαῦδος* Hierocl and Ptolem) (see notes).—rec μολ. ισχ. (*corrū of order?*), with GH al vss ff: txt AB 13. 40 (μοις) v.—17. *βοηθίας* H 96 lect 12 ('not C,' so Tisch. He has printed it so in his Codex Ephr, but corrected it. N T Prolegg, p. lxix).—*υποζωννυντες* 43. 95-6: *υποστρωννυντες* 43.—*μηπως* 25. 137 al Oec.—*συρτην* GH 25-7-9. 36. 42. 57. 68-9. 177-80 lect 12 syr-marg-gr Thl: *συρταν* 105.—for *το σκευος, τα ιστια* 32-marg 37. 56. 66-

leeward of *Clauda*, hence it is *υποδραμόντες*: they sailed with a side wind to *leeward* of *Cyprus* and *Crete*: hence it is *υπεπλεύσαμεν*" (Smith, p. 61, note). *Κλαύδην*] Here again, there can be little doubt that the name of the island was *Καῦδα*, or *Γαῦδα*, as we have in some MSS., or, as in Pliny and Mela, *Gaudos*: but Ptol. (iii. 7) has *Κλαῦδος*, and the corruption was very obvious. Of alterations, *Κλαυδ*-into *Κανδ*-is much the more probable, seeing the latter was the name most commonly occurring.—The island is the modern *Gozzo*.

ισχύσαμ. μολ. κ.τ.λ.] "Upon reaching *Clauda*, they availed themselves of the smooth water under its lee, to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. This had not been done at first, because the weather was moderate, and the distance they had to go, short. Under such circumstances, it is not usual to hoist boats on board, but it had now become necessary. In running down upon *Clauda*, it could not be done, on account of the ship's way through the water. To enable them to do it, the ship must have been rounded to, with her head to the wind, and her sails, if she had any set at the time, trimmed, so that she had no head-way, or progressive movement. In this position she would drift, broadside to leeward. I conclude they passed round the *east* end of the island: not only because it was nearest, but because 'an extensive reef with numerous rocks extends from *Gozzo* to the N.W., which renders the passage between the two isles very dangerous' (Sailing Directions, p. 207). In this case the ship would be brought to on the starboard tack, i. e. with the right side to windward." "St. Luke tells us they had much difficulty in securing the boat. He does not say *why*: but independently of the gale which was raging at the time, the boat had been towed

between twenty and thirty miles after the gale had sprung up, and could scarcely fail to be filled with water." Smith, pp. 64, 65.

17.] ἄραντες, 'having taken on board.' *βοηθείαις*] 'measures to strengthen the ship,' strained and weakened by labouring in the gale. Pliny (ii. 48) calls the typhoon 'præcipua navigantium pestis, non antennas modo, verum ipsa navigia contorta frangens.' Grot., Hein-sius, &c. are clearly wrong in interpreting *βοηθεί.*, 'the help of the passengers.'

υποζωννύντες τ. πλ.] 'undergirding,' or *frapping* the ship. "To frap a ship (*ceintrer un vaisseau*) is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea: this expedient, however, is rarely put in practice." Falconer's Marine Dict.:—Smith, p. 60, who brings several instances of the practice, in our own times. [See additional ones in C. and H. ii. 337.] Hor. seems to allude to it, Od. i. 14. 3, 'ac sine funibus Vix durare carinæ Possint imperiosius Æquor.' See reff.

τὴν σύρτιν] 'The *Syrtis*,' on the African coast; there were two, the greater and the lesser (al *φοβεραὶ καὶ τοῖς ἀκούουσι Σύρτις*, Jos. B. J. ii. 16. 4), of which the former was the nearer to them. *ἐκπέσωσιν*] See reff. and add *φερόμενοι τῷ πνεύματι* *ἐξέπιπτον πρὸς τὰς πέτρας*, Herod. viii. 13.

χαλ. τ. σκεῦος] "It is not easy to imagine a more erroneous translation than that of our authorized version: 'Fearing lest they should fall into the quicksands, they strake sail, and so were driven.' It is in fact, equivalent to saying that, fearing a certain danger, they deprived themselves of the only possible means of avoiding it." Smith, p. 67. He goes on to explain, that *if they had struck sail*, they must have been

C-φης
ην αρ-
αντες..
ABC
GH

^b σκευὸς οὕτως ^r ἐφέροντο. ¹⁸ ^c σφοδρῶς δὲ ^d χειμαζομένων ^b = here only. Xuv. Qlv. viii. 12. (Jonah i. 5.)
^h ἡμῶν ^e τῇ ^f ἐξῆς ^f ἐκβολὴν ἐποιοῦντο, ¹⁹ καὶ τῇ ^g τρίτῃ ^c here only. Gen. vii. 19, alex. Sir. xiii. 13. d here only. Prov. xxvi. 10.
^h αὐτόχειρες τὴν ⁱ σκευὴν τοῦ πλοίου ^k ἔρριψαν. ²⁰ μήτε ^e ch. xxi. 1. xxv. 17 only. f here only. Jonah i. 5. Luke xlii. 32. John
δὲ ἡλίου μήτε ἄστρων ^l ἐπιφανόντων ^m ἐπὶ πλείονας ἡμέ-
ρας, ⁿ χειμῶνός τε ^o οὐκ ὀλίγου ^p ἐπικειμένου, ^q λοιπὸν
^r περιηροῦ ἐλπίς πάσα ^s τοῦ σώζεσθαι ἡμᾶς. ²¹ πολλῆς
τε ^t αἰτίας ^u ὑπαρχούσης, τότε ^v σταθεὶς ὁ Παῦλος ἐν

i. 29. h here only f. i here only. σκευὴν ἐκατόν τριήρεσι, Diod. Sic. xiv. 79, plur., Jonah i. 5.
k = ver. 29. Luke xvii. 2 al. Gen. xxi. 15. l = Luke i. 79. Tit. ii. 11 reff. m ch. xiii. 31 reff.
n = Matt. xvi. 2. Job xxxvii. 6. o ch. xii. 18 al6. Acts only. Isa. x. 1. p = here only. (Luke
v. 1. 1 Cor. ix. 16. Heb. ix. 10.) Job xix. 3. q = 2 Tim. iv. 8. r = Heb. x. 11. Zech. x. 11.
s constr., Luke xxii. 6. 1 Cor. ix. 10. t here only f. (1 Macc. iii. 17.) u ch. ii. 30 reff.
v ch. xi. 13 reff. Luke only.

marg Chr: το ιστιον 98-marg Syr al: antennas Bed.—εφερομεθα 15. 18. 20. 36 Syr ar-
erp copt al.—18. τε Α 25 k al: txt B(e sil)CGH most mss (appy) v copt Syr al Chr
Thl Oec.—19. aft τριτη add ημερα lect 12.—αυτοχειρος 13.—rec ερριψαμεν (corrū to
first person to suit αυτοχειρες: so Meyer, which is much more probable than that, as
De W., -αμεν should have been altered to -αν, to suit εποιοουντο: see note), with GH
most mss syr copt æth al Chr Thl Oec: txt AB²(ερεψαν B¹)C 5. 8. 13. 15. 18. 27. 36.
40. 66²-8. 73. 96. 105-80 lect 12 k v: add εις την θαλασσαν syr* tol demid latt.—
πλειονας 96. 109-77.—χιμ. δε 15. 180.—20. ουχ ολιγ. Α: πολλων 35.—λοιπον om B.
—rec πασ. ελπ., with CG(πασ. η ελπ. G 96)H al vss ff: txt AB 13. 31 al k v copt.—
21. rec δε (altern of characteristic τε), with GH al copt syr Chr al: txt ABC 36. 40.
81. 105-37 al k v Syr æth al Thl²—ασιτιας GH al.—τοτε om A 21.—εμμεσω A.—for

driven directly towards the Syrtis. They therefore set what sail the violence of the gale would permit them to carry, turning the ship's head off shore, she having already been brought to on the starboard tack (right side to the wind). The adoption of this course would enable them to run before the gale, and yet keep wide of the African coast, which we know they did. But what is χαλ. τ. σκευός? It is interpreted by Meyer, De W., and most comm., of *striking sail* (as E. V.): but this (see above) could not be: "In a storm with a contrary wind or on a lee-shore, a ship is obliged to lie-to under a very low sail: some sail is absolutely necessary to keep the ship steady, otherwise she would pitch about like a cork, and roll so deep as to strain and work herself to pieces." Encycl. Brit. art. 'Seamanship': Smith, p. 72, who interprets the words, 'lowering the gear,' i. e. sending down upon deck the gear connected with the fair-weather sails, such as the *suppara*, or topsails. A modern ship sends down top-gallant masts and yards, a cutter strikes her topmast, when preparing for a gale. In this case it was perhaps the heavy yard which the ancient ships carried, with the sail attached to it, [and the heavy ropes, which would by their top-weight produce uneasiness of motion as well as resistance to the wind. See a letter addressed to Mr. Smith by Capt. Spratt, R.N., quoted in C. and I., ii. p. 338 note.] οὕτως] i. e.

"not only with the ship undergirded, and made snug, but with storm-sails set, and

on the starboard tack, which was the only course by which she could avoid falling into the Syrtis." Smith, ib.

18. ἐκβολ. ἐποι.] "The technical terms for taking cargo out of a ship, given by Julius Pollux, are, ἐκθῆσθαι, ἀποφορτίσασθαι, κομφίσαι τὴν ναῦν, ἐπιλάφρυναι, ἐκβολὴν ποιῆσασθαι τῶν φορτίων. So that both here, and afterwards in ver. 38 (ἐκοφίζον τ. πλοῖον), St. Luke uses appropriate technical phrases." Smith, ib.—Of what the freight consisted, we have no intimation. Perhaps not of wheat, on account of the separate statement of ver. 38. See ref.

19. τ. σκευὴν τ. πλ. ἔρρ.] ἡ σκευὴ is the furniture of the ship—beds, moveables of all kinds, cooking utensils, and the spare rigging.

αὐτόχειρες is used with ἔρριψαν as shewing the urgency of the danger—when the seamen would with their own hands, cast away what otherwise was needful to the ship and themselves. This not being seen, αὐτόχ. has been supposed to imply the first person, and ἔρριψαμεν has crept in: see var. readd.

20.] The sun and stars were the only guides of the ancients when out of sight of land. The expression, 'all hope was taken away,' seems, as Mr. Smith has noticed, to betoken that a greater evil than the mere force of the storm (which perhaps had some little abated:—χ. οὐκ ὀλίγου seems to imply that it still indeed raged, but not as before) was afflicting them, viz., the leaky state of the ship, which increased upon them, as is shewn by their successive lightnings of

v ch. v. 29, 32. ¹ μίσθ' αὐτῶν εἶπεν Ἦδει μὲν, ὧ ἄνδρες, ² πειθαρχήσαντάς ³ μοι μὴ ⁴ ἀνάγκασθαι ἀπὸ τῆς Κρήτης, ⁵ κερδήσαι τε τὴν ⁶ ὕβριν ταύτην καὶ τὴν ⁷ ζημίαν. ⁸ 22 καὶ ⁹ τανῦν ¹⁰ παραινῶ ¹¹ ὑμᾶς ¹² εὐθυμεῖν. ¹³ ἀποβολὴ γὰρ ¹⁴ ψυχῆς οὐδεμία ¹⁵ ἔσται ἐξ ¹⁶ ὑμῶν πλὴν τοῦ πλοίου. ¹⁷ 23 παρέστη γὰρ μοι ταύτῃ τῇ ¹⁸ νυκτὶ τοῦ θεοῦ οὗ εἰμὶ ¹⁹ ὡ καὶ ²⁰ λατρεύω ἄγγελος, ²¹ 24 λέγων, Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ ²² παρα- ²³ στῆναι, καὶ ἰδοὺ ²⁴ κεχάρισται σοι ὁ θεὸς πάντας τοὺς ²⁵ πλόντας μετὰ σοῦ. ²⁶ διὸ ²⁷ εὐθυμεῖτε, ἄνδρες· πιστεύω ²⁸ γὰρ τῷ θεῷ ὅτι οὕτως ²⁹ ἔσται ³⁰ καθ' ὃν τρόπον λελάληται ³¹ μοι. ³² 26 εἰς νῆσον δέ τινα δεῖ ὑμᾶς ³³ ἐκπεσεῖν. ³⁴ 27 Ὡς δὲ ³⁵ τεσσαρεσκαίδεκάτῃ νυξὶ ἐγένετο ³⁶ διαφερομένων ἡμῶν ἐν

αὐτῶν, ἡμῶν 137.—*αναγκασθαι* H.—*της* om H.—for *κερδήσαι τε, κερδήσαντες* 73.—*22. εὐθυμεῖν* 13: *εὐθυδορμεῖν* 43.—*οὐδεμίας* (or *οὐδε μίας*) 15. 18. 27-9. 36. 66². 105 al k v Syr.—23. for *παρ.*, *ῳφθη* Syr ar-erp arm.—*rec τη ν. ταν.*, with some mss syr Oec: txt ABCGH 1. 13. 40. 69. 80. 113-33-7-77-80 al v arm Chr Thl¹ (Thl² om *ταυτ.*).—*εἰμ.* *εγω* AC² 31. 40 lect 12 v copt æth arm (transp al): txt BC¹GH most mss (και om 18. 180: *ou kai* om 24: *εγω* only 36) syrr k al Chr Thl Oec: *λατρ. εγω* 73.—*rec αγγ. τ. θ.* (*corr'n of order*), with GH al: txt ABC 31. 40. 68. 105-37-80.—24. *δει σε* 13.—25. *τω θεω* om 40: add *meo* demid.—26. *ημας* *δει* B: *υμας* lect 12.—27. *επιγενετο* A 68 v (*superuenit*): txt B(e sil)CGH al.—*ημων* om 13: *υμων* lect 12.—*ανδρια* 180 and

her. 21. ἀσιτίας] “What caused the abstinence? A ship with nearly 300 people on board, on a voyage of some length, must have had more than a fortnight's provisions (and see ver. 38): and it is not enough to say with Kuinoel, ‘Continui labores et metus a periculis effecerant ut de cibo cupiendo non cogitarent,’ ‘Much abstinence’ is one of the most frequent concomitants of heavy gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce it.” Smith, p. 75: who quotes instances, But doubtless anxiety and mental distress had a considerable share in it. τότε brings vividly before us the consequence of the ἀσιτία—when they were in that condition, languid and exhausted with fasting and fears.

κερδήσαι] ‘*lucrificasse*,’ ‘to have gained,’ not = *to have incurred*,—but ‘to have turned to your own account,’ i. e., ‘to have spared or avoided.’ So Jos. in ref. Aristotle, Eth. Magn. ii. 8, ὥ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τοιοῦτον κερδάναντα εὐτυχὴ φάμεν (‘if heescape it’). Plin. vii. 40, ‘quam quidem injuriam lucrificet ille.’ Cicero, Verr. i. 12, ‘lucetur indicia veteris infamiae’ (‘may have them wiped out,’ and so make gain of them by getting rid of them). ὕβριν] See on ver. 10. [“The ὕβριν was to their persons, the ζημίαν to their property.” C. and H.] 22.] The neglect of precision in ἀποβολὴ ψυχῆς οὐδεμία . . . πλὴν τοῦ πλοίου is common

enough. So Rev. xxi. 27, οὐ μὴ εἰέλθῃ . . . πᾶν κοινὸν κ. πᾶν βδελύγμα . . . εἰ μὴ οἱ γεγραμμένοι ἐν τῷ β. τ. ζωῆς. See Winer, § 65. 7.

23.] Paul characterizes himself as dedicated to and the servant of God, to give solemnity to and bespeak credit for his announcement. At such a time, the servants of God are highly esteemed.

24. κεχάρισται] “Etiam centurio, subseruiens providentiæ divinæ, Paulo condonavit captivos, ver. 43. . . . Non erat tam periculoso alioqui tempore periculum, ne videretur Paulus, quæ necessario dicebat, gloriose dicere.” Bengel. μετὰ σοῦ] “Paulus, in conspectu Dei, princeps navis, et consiliis gubernator.” ib.

26. δεῖ] Spoken prophetically, as also ver. 31: not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future at this crisis, and announcing the Divine counsel.—Mr. Humphry compares and contrasts the speech of Cæsar to the pilot under similar circumstances: τόλμα κ. δέδιθι μηθὲν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἰστία καὶ δέχου τὸ πνεῦμα, τῷ πνεύοντι πιστεύων, ὅτι Καίσαρα φέρις καὶ τὴν Καίσαρος τύχην, Plut. de Fortun. Rom. p. 518.

27. διαφερ.] ‘driven about,’ or ‘up and down,’ as E. V. [not ‘drifting through,’ as Dr. Bloomfield, though this may have been the fact; see exx. below.] Plutarch speaking of the tumult during which Galba was murdered, τοῦ φορείου καθάπερ

τῷ Ἀδρία, ^πκατὰ μέσον τῆς νυκτὸς ^οὑπενόουν οἱ ^{οο}ναῦται ⁿ n = ch. xvi. 25.
^pπροσάγειν τινὰ αὐτοῖς χώραν, ²⁸καὶ ^qβολίσαντες ^rεὔρον ^o o ch. xiii. 25.
^sὄργυιᾶς εἴκοσι, ⁱβραχὺ δὲ ^uδιαστήσαντες καὶ πάλιν ^{oo} Rev. xxi. 17. v. r. 30.
^qβολίσαντες ^rεὔρον ^sὄργυιᾶς δεκαπέντε, ²⁹φοβούμενοί ^o only t.
^τε μὴ που ^lκατὰ τραχεῖς τόπους ^kἐκπέσωμεν, ^εκ ^wπρύμνης ¹ Kings vii.
^λρίψαντες ^yἀγκύρας τέσσαρας ἡύχοντο ^zἡμέραν ^zγενέσθαι. ^r = ch. xix. 19.
^t = Luke xxii. 58. ch. v. 31. (2 Kings xvi. 1.) ^u Luke xxii. 59. xxi. 51 only. tr., lxx, lxx. 2.
^v ver. 7. reff. ^w ver. 41. Mark iv. 38 only t. ^x ver. 19. ^y v. 30, 40. Heb. vi. 19 only t.
^z ch. xii. 18 reff.

complut.—το μεσον 95¹.—for υπεν., ελεγον sah.—for προσαγειν, προσανεχειν B: προσ-
 εγγιζειν 137: προσαγαγειν 40: apparere sibi aliq. reg. v: txt ACGH al (quod appropin-
 quarent ad terram syrr copt sah al) Chr Thl¹ Oec.—αυτοις τινα 73: αυτ. om sah.—
 28. βωλίσαντες 95.—οργυας (twice) B 13 (once H).—διαστησ. om sah: διασταντες
 140: διατειναντες 106.—κ. παλ. βολ. om 24. 67: παλιν μιναντες εβολισαν sah.—
 ευρομεν (2nd time) C¹.—29. for τε, δε C 13 lect 12 v copt syr Thl¹ (om al).—rec μηπως
 (corrū to simpler word), with GH al copt Chr al: μηπω A: μη 3. 95¹: txt BC 13. 25.
 40. 68. 105 latt (μηποτε sah) Thl¹.—rec εις τρ. τοπ. (corrū for simplicity), with GH
 al Chr al: txt ABC 13. 25. 40. 68. 105 Thl¹.—βραχεις 68.—rec εκπεσωσιν, with some
 mss sah al: txt ABCGH 13. 73. 137-77 most mss v syrr ar-erp copt al Chr.—τεσσαρ.
 om 4. 36. 66² al.—ευχοντο B¹CH al Chr: ευζαντο 40: ηυχομεθα slav: txt AB²G al,—

ἐν κλιδῶνι δεῦρο κάκει διαφερομένου (pro-
 bably from Tacitus, 'Agebatur huc illuc
 Galba, vario turbæ fluctuantis impulsu,'
 Hist. i. 40); Philo, de Migr. Abr. p. 454,
 ἐπαμφοτερισται πρὸς ἐκάτερον τοῖχον, ὡς-
 περ σκάφος ὑπ' ἐναντίων πνευμάτων δια-
 φερόμενον, ἀποκλίνοντες.—The reckoning
 of days counts from their leaving Fair
 Havens: see vv. 18, 19.

ἐν τῷ Ἀδρία] Adria, in the wider sense, em-
 braces not only the Venetian Gulf, but the
 sea to the south of Greece:—so Ptolemy
 (iii. 16), ἡ δὲ Πελοπόννησος ὀρίζεται . . .
 ἀπὸ δυσμῶν καὶ μεσημβρίας τῇ Ἀδρια-
 τικῇ πελάγει. So also (iii. 4) ἡ δὲ Σικελία
 ὀρίζεται . . . ἀπὸ δὲ ἀνατολῶν ὑπὸ τοῦ
 Ἀδρίου πελάγους. In fact, he bounds
 Italy on the S., Sicily on the E., Greece
 on the S. and W., and Crete on the W. by
 this sea, which notices sufficiently indicate
 its dimensions. So also Pausanias (v. 25),
 speaking of the straits of Messina, says that
 the sea there is θαλάσσης χειμεριωτάτη
 πάσης. οἱ τε γὰρ ἄνεμοι ταρασσουσιν
 αὐτὴν ἀμφοτέρωθεν τὸ κύμα ἐπάγοντες,
 ἐκ τοῦ Ἀδρίου, καὶ ἐξ ἐτέρου πελάγους ὃ
 καλεῖται Τυρσηνόν. ὑπενόουν] What

gave rise to this suspicion? Probably the
 sound (or even the apparent sight) of
 breakers. "If we assume that St. Paul's
 Bay, in Malta, is the actual scene of the
 shipwreck, we can have no difficulty in
 explaining what these indications must have
 been. No ship can enter it from the east
 without passing within a quarter of a mile
 of the point of Koura: but before reaching
 it, the land is too low and too far from the
 track of a ship driven from the eastward, to
 be seen in a dark night. When she does
 come within this distance, it is impossible
 to avoid observing the breakers: for with

north-easterly gales, the sea breaks upon it
 with such violence, that Capt. Smyth, in his
 view of the headland, has made the breakers
 its distinctive character." Smith, p. 79.—I
 recommend the reader to study the reason-
 ings and calculations by which Mr. Smith
 (pp. 79—86) has established, I think satis-
 factorily, that this χώραν could be no other
 than the point of Koura, east of St. Paul's
 Bay, in Malta.

προσάγειν] 'was
 approaching them.' The opposite is ἀνα-
 χωρεῖν, 'recedere.' 'Lucas optice loquitur,
 nautarum more.' Kuin.

28. βολί-
 σαντες] βολίζειν, ἡγουν βάθος θαλάσσης
 μετρεῖν μολυβδίνῃ καθέτω, ἡ τοιούτω τινί.
 Eustath. on Il. ε. p. 427 (Wetst.).

ὄργυιᾶς] ὄργυιᾶ σημαίνει τὴν ἑκτασιν
 τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους
 (Etymol. Magn.) = therefore very nearly
 one fathom.—Every particular here corre-
 sponds with the actual state of things. At
 twenty-five fathoms depth (as given in
 evidence at the court-martial on the officers
 of the Lively, wrecked on this point in
 1810), the curl of the sea was seen on the
 rocks in the night, but no land. The
 twenty fathoms would occur somewhat past
 this: the fifteen fathoms, in a direction W.
 by N. from the former, after a time suffi-
 cient to prepare for the unusual measure of
 anchoring by the stern. And just so are
 the soundings (see Capt. Smyth's chart,
 Smith, p. 88), and the shore is here full of
 τραχεῖς τόποι, mural precipices, upon
 which the sea must have been breaking with
 great violence.

29. ἐκ πρύμνης] The
 usual way of anchoring in ancient, as well
 as in modern navigation, was by the bow:
 'anchora de prora jacitur.' But under cer-
 tain circumstances, they anchored by the
 stern; and Mr. Smith has shewn from the

a = Luke vi. 19. Exod. ii. 15.
 b ch. ix. 25 reff. ver. 17.
 c ver. 16.
 d John xv. 22. Ps. xli. 4.
 e ver. 41 only t.
 f = here only.
 g John xviii. 10, 26. Gal. v. 12 only.
 h Dent. xxi. 1.
 i John ii. 15 only. 2 Kings vii. 2.
 j = ch. xii. 7 reff.
 k ch. vii. 18 reff.
 l = ch. xxi. 27 reff.
 m ch. xii. 18 reff.
 n = andromstr., ch. xxiv. 4.
 o ch. ii. 46. 2 Tim. ii. 6 t. Wisd. xviii. 9. p ver. 27. Gen. xiv. 5. q absol, Matt. xxiv. 50. ch. xviii. 6. r here only t. s here only. t = ver. 36 only.

30 τῶν δὲ ^{οο} ναυτῶν ^α ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ ^{ABC} ^{GH} ^α χαλασάντων τὴν ^ε σκάφην εἰς τὴν θάλασσαν, ^δ προφάσει ὡς ἐκ ^ε πύργου ^γ ἀγκύρας μελλόντων ^ι ἐκτείνειν, ³¹ εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. ³² τότε ^ς ἀπέκοψαν οἱ στρατιῶται τὰ ^h σχοινία τῆς ^ε σκάφης, καὶ εἶσαν αὐτὴν ^ι ἐκπεσεῖν. ³³ ^k ἄρχει δὲ οὗ ἡμέρα ^l ἐμελλεν ^m γίνεσθαι, ⁿ παρεκάλει ὁ Παῦλος ἅπαντας ^ο μεταλαβεῖν τροφῆς, λέγων ^p Τεσσαρεςκαιδεκάτην σήμερον ἡμέραν ^q προσδοκῶντες, ^r ἄσπιτοι ^s διατελεῖτε μηθὲν ^t προσλαβόμενοι. ³⁴ διὸ ⁿ παρακαλῶ ὑμᾶς ^ο μεταλαβεῖν τροφῆς· τοῦτο γὰρ

ἡμερα 180: το πρωι sah.—30. εκφυγειν A 96. 137. 142: add εις το καταλειπειν (το πλοιον) sah.—προφασει om 137: ως om 36.—πύργου A.—rec μελλοντ. αγκυρ. (corrū of order for euryphony), with GH most mss Chr Thl Oec: txt ABC 13 lect 12 (al?).—31. εἰπων ειπεν Syr ar-erp: εν πνευματι αυτου ειδως ειπ. æth.—εκατονταρχω 133-77¹.—εν τω πλοιω μεινωσιν 38. 113-37 lect 12.—32. rec οι στρ. απ. (corrū of order for perspicuity), with GH al copt sah al Chr al: txt ABC 13. 137 lect 12 v syrr æth al Thl¹.—33. ημελλ. BCG 13. 40. 126-33-80 Thl¹: txt AH al Chr al.—rec μελλ. ημ. γεν. (corrū of order), with GH most mss syrr æth al Chr Thl Oec: txt ABC 13. 40. 180 v al.—μεταλαβειν απαντας 30: αυτους απ. μετ. sah.—τροφ. τινος 5. 8 Thl.—λεγων, ιδου sah.—ημεραν σημερον 38.—επιτελετε προσδοκωντες κ. ασπιτοι διαμενετε 15. 36. 180 al: προσδοκ. om sah.—rec μηδεν, with CGH al: txt AB 40 lect 12.—προσλαμβανομενοι A 40 lect 12 (corrū to suit προσδοκωντες): txt BCGH al Chr Thl Oec.—34. διο om sah.—rec προσλαβειν (corrū to suit προσλ. above), with GH al Thl¹ Oec: txt ABC 3. 13. 18.

figure of a ship which he has copied from the "Antichità de Ercolano," that their ships had hawse-holes aft, to fit them for anchoring by the stern. On the advantages of this measure, see below, ver. 40. ["That a vessel *can* anchor by the stern is sufficiently proved (if proof were needed) by the history of some of our own naval engagements. So it was at the battle of the Nile. And when ships are about to attack batteries, it is customary for them to go into action prepared to anchor in this way. This was the case at Algiers. There is still greater interest in quoting the instance of the battle of Copenhagen, not only from the accounts we have of the precision with which each ship let go her anchors astern as she arrived nearly opposite her appointed station, but because it is said that Nelson stated after the battle that he had that morning been reading Acts xxvii." C. and H. ii. p. 345.]—On the *four* anchors, comp. Cæsar, Bell. Civ. i. 25, 'Naves quaternis ancoris destinabat, ne fluctibus moverentur.' "The anchorage in St. Paul's Bay is thus described in the Sailing Directions: 'The harbour of St. Paul is open to E. and N.E. winds. It is, notwithstanding, safe for small ships; the ground, generally, being very good: and while the cables hold, there is no danger, as the anchors will never start.'" Smith, p. 92. ἤρχοντο] Uncertain, whether

their ship might not go down at her anchors: and, even supposing her to ride out the night safely, uncertain whether the coast to leeward might not be iron bound, affording no beach where they might land in safety. Hence also the ungenerous but natural attempt of the seamen to save their lives by taking to the boat. See Smith, p. 97. 30.] "We hear of anchors being laid out from both ends of a ship (ἐκατέρωθεν), Appian, Bell. Civ. p. 723." ib. ἐκτείνειν] because in this case they would carry out the anchors to the extent of the cable which was loosened.

31. εἰδὼν μὴ, κ.τ.λ.] "Mirum est quod reliquos vectores salvos posse fieri negat, nisi retentis nautis: quasi vero Dei promissionem exinanire penes ipsos fuerit. Respondeo, Paulum hic de potentia Dei præcise non disputare, ut eam a voluntate et mediis sejungat: et certe non ideo fidelibus virtutem suam Deus commendat, ut contemptis mediis torpori et socordie indulgeant, vel temere se projiciant, ubi certa est cavendi ratio. . . . Neque tamen propterea sequitur, mediis vel adminiculis alligatam esse Dei manum, sed quum Deus hunc vel illum agendi modum ordinat, hominum sensus continet, ne præscriptas sibi metas transiliant." Calvin. 33.] This precaution on the part of Paul was another means taken of providing for their safety.

z = ch. xix. 11
refl.
a Tit. iii. 4
only t.
2 Macc vi.
22.
b Luke viii. 16.
xi. 33 al.
Judith xiii.
13.
c here only t.
Judith vii. 5.
d — Rom. xiv.
1, 3, xv. 7.
Philem. 17.
Ps. xxvi. 10.
Isxiii. 24.
e ch. xiv. 17 refl.
xi. 27 only. Gen. viii. 22.
Is. xl. 24.
7 al. 2 Chron. v. 6.
f = here only. ὁ ἐφεστὼς ζόφος, Polyb. xviii. 3, 7.
h here only. Judg. xi. 3. xii. 4.
k = Luke ii. 13. John xxi. 6.
n here only. Job vi. 17.
o here only t. trans., Polyb. viii. 8, 3, τὰς πύρας
p Matt. xviii. 6. 1 Macc. i. 61.
g John xviii. 18. 2 Cor.
i here only. = Job xxx. 7.
m = Matt. xiii. 44. xviii.
o here only t. trans., Polyb. viii. 8, 3, τὰς πύρας
p Matt. xviii. 6. 1 Macc. i. 61.

rec αναψαντες (corrⁿ to more precise word), with GH most mss Chr³ Thl¹ Oec: txt ABC 13. 40. 68. 105.—for γαρ, δε lect 12.—προσελαμβάνον 137: *reciebant* (*recipiebant*?) v.—παντας om A copt æth Chr (ms): aft ημας 13, lect 12 vss: ημ. om 40: add θερμανισθαι Syr ar-erp.—υφεστωτα G 13.—δια om 95-6 (so Bornem. corrects Scholz).—3. rec aft φρνυ. om τι (as unnecessary), with GH al syr al Chr al: ins ABC 13. 25. 40. 81 v (not am) Thl².—rec εκ της θερμ. (see note), with mss Chr Thl¹ Oec: txt ABCGH 13. 15. 18. 25-9. 36. 40. 66-8. 73. 103-5-37-80 all lect 12 (a calore v) Thl².—rec εξελαθουσα (corrⁿ, the compound διεξ. not being elsw found in N T, and its force not being seen, v. note), with B(e sil)C &c Chr-comm Thl¹ Oec: txt AGH 1. 4. 27-9. 42. 57. 69. 80. 95-6-8. 105-42-77 all Chr-text Thl¹.—καθηψατο C 14. 15. 18. 36-8. 40. 66¹. 76. 93. 100-13-37-77-80 all lect 5 al Chr Phot Niceph: καθεικε 96. 142: txt ABGH &c.—4. ιδον AC: ειδαν B.—κρεμωμενον 40.—το θηρ. om Syr ar-erp: ins Orig (expr): and bef κρεμ. 64. 95-6 Chr Thl¹: *viperam* tol.—rec ελεγ. πρ. αλληλ.

supporters are obliged to place Fair Havenson the north side of Crete,—and to suppose the wind to have been the hot *Scirocco* (comp. v. 2).—Further notices of this question, and of the state of Malta at the time, will be found in the notes on the following verses. [Observe, their previous *state* of ignorance of the island is expressed by the imperf. ἐπεγίνωσκον;—the *act* of recognition by the aor. ἐπέγνωμεν.] 2. βάρβαροι] A term implying very much what our word ‘natives’ does, when speaking of any little-known or new place. They were not Greek colonists, therefore they were barbarians (Rom. i. 14). If it be necessary strictly to vindicate the term, the two following citations will do so: ἔστι δὲ ἡ νῆσος αὕτη (Malta) φοινίκως, ἀποικος, Did. Sic. v. 12.—ἐν δὲ Σικελία ἔθνη βάρβαρα τὰδε ἔστιν, Ἑδυνοί, Σικανοί, Σικελοί, Φοίνικες, Τρωες, Scylax, Periplus, p. 4. προσελάβ[.] ‘received us,’ not *to their fire* (Meyer), but as in refl. ὑετόν.] ‘Post ingentes ventos solent imbres sequi.’ Grot. τὸν ἐφεστ[.] not, ‘which came on suddenly’ (Meyer), but ‘which was on us!’—another instance of overlooking the present sense of ἔστηκα. ψῦχος] This is decisive against the *Scirocco*, which is a hot and sultry wind even so late as the month of November, and moreover (Smith, p. 109) seldom lasts more than three days.

3. συστρέψαντος] “*vinceti officium faciebat submisce, aliis quoque inserviens.*” Bengel. φρνυγάνων] From the circumstance of the concealed viper, these were

probably heaps of neglected wood gathered in the forest.

ἐπιθέντος, κ.τ.λ.] The difficulty here is, that there are *now* no venomous serpents in Malta. But as Mr. Smith observes, “no person who has studied the changes which the operations of man have produced on the animals of any country, will be surprised that a particular species of reptiles should have disappeared from Malta. My friend the Rev. Mr. Landsborough, in his interesting excursions in Arran, has repeatedly noticed the gradual disappearance of the viper from the island since it has become more frequented. Perhaps there is no where a surface of equal extent in so artificial a state as that of Malta is at the present day,—and no where has the aboriginal forest been more completely cleared. We need not therefore be surprised that, with the disappearance of the woods, the noxious reptiles which infested them should also have disappeared.” pp. 111, 112.—The reading ἐκ τ. θερμ. has been an explanation of ἀπό, which here signifies ‘from,’ locally, not ‘on account of.’ [To suppose the converse (“the ἀπό was adopted by those who thought the sense was ‘on account of the fire,’” Dr. Bloomf.),—is simply absurd; for 1) no man ever could suppose the sense of ἐκ in such a connexion to be this; and 2) even if any one did, he would not have substituted another ambiguous preposition, ἀπό.] Paul had placed the faggot on the fire, and was settling or arranging it in its place, when the

...οὐκ
είασεν C.
ABGH

λους ἔλεγον ^a Πάντως ^r φονεύς ἐστὶν ὁ ἄνθρωπος οὗτος, ^q ὃν ^s διασωθέντα ἐκ τῆς θαλάσσης ἡ ^t δίκη ζῆν οὐκ εἶασεν. ^q ὃς ^{ch. xviii. 21} ^{ref.} ^{ch. iii. 14. vii.} ^{12 ref.} ^{s see ch. xxiii.} ^{24 ref.} ^{t = here only.} ^{Demo-th. 422.} ^{11; 722, 23.} ^{u Luke ix. 5} ^{only. 1 Kings} ^{x. 2.} ^{v ch. xxvii. 33} ^{ref.} ^{w = ch. xxi.} ^{27 ref.} ^{x here only.} ^{† eutheus οὐκ οὐδεὶ} ^{καὶ πᾶν} ^{πραταὶ τὸ} ^{σῶμα, Diod.} ^{Sic. ii. 12.} ^{y ch. xxvi. 14 only.} ^{Ps. lxi. 14.} ^{z ch. ii. 2. xvi. 26 only.} ^{Josh. x. 9.} ^{a here only.} ^(See ch. xx. 9, 11.) ^{μῖσος οὐκ ἐπὶ πολὺ ἄντέχει, Thuc. ii. 64.} ^{b w particip. ch. xvii. 16.} ^{c Luke xxiii. 41. ch. xxv. 6.} ^{2 Thess. ii. 2 only.} ^{Job iv. 8.} ^{d here only. act., Exod. vii. 17.} ^{= Jos.} ^{B. J. v. 9, 3, καλὸν πρὸ ἀνηκίστου συμφορᾶς μεταβαλέσθαι: and freq.} ^{e = here only.} ^{ἡρώατο} ^{g ch. i. 13 al.} ^{h and constr., ch. xiii. 50 ref.}

(*corrpn of order for perspicuity*), with GH al copt al Chr Oec: txt ABC 13. 137 lect 12 in syr (Syr om *πρ.* ἀλλ.) Thl.—5. *αποτιναζόμενος* AGH 4. 13. 15. 18. 25-7. 36. 40. 95-6 113-37-77-80 all Chr Thl² lect 5. 12 (*corrpn from ch xiii. 51, xviii. 6?* so *De W.*): txt B (e sil) al Thl¹ Oec.—6. *οἶδε προσελθόντες* 13.—*προσδοκουν* GH 13. 25. 32. 40. 180 lect 12 Thl¹.—*πιπρασθαι* A 1. 3. 4. 68 Oec (ed): *πεπρασθαι* lect 12: *εμπιπρασθαι* 27-9: *εμπιπρασθαι* 40. 66². 98 marg 105.—*προδοκούντων* A al: *-κοντων* G.—*μυθεν* B.—for *εις αὐτον, αὐτω* 63-4. 97.—*γενόμενον* 133 lect 2.—*μεταβαλλόμενοι* A 29 al.—*ελεγον* B.—*αὐτ. εἰν. θεον* B v Thl²: *εἰν. αὐτ. θ.* A: *αὐτ. θ. εἰν.* 13. 38 Thl¹: txt GH al Chr Oec.—7. *χωριον* 105.—*πουπλιω* 5. 7. 25 v (*Publii*,—*Puplii* am) copts syr

viper glided out of the heat and fixed on his hand.

διεξελθ. gives the more precise sense, and is a less usual word than ἐξελθ. The serpent glided out *through* the sticks.

καθῆψεν] ‘attached itself:’ a usage unexampled in earlier Greek. The narrative leaves no doubt that the bite did veritably take place.

4.] The natives, who were sure to know, here positively declared it to have been a *venomous* serpent. I make these remarks to guard against the disingenuous shifts of rationalists and semi-rationalists, who will have us believe either that the viper *did not bite*, or that if it did, it was *not venomous*.

πᾶντως φον. ἐστ.] ‘vincula videbant.’ Beng.—The idea of his being a murderer is not to be accounted for (as Elsner, Wolf, Kuin.) by the *member* which was bitten (for this would fit any crime which the hand could commit),—nor by supposing (Heinsius) the bite of a serpent to have been the Maltese punishment for murder; it is accounted for by the obviousness of the crime as belonging to the most notorious delinquents, and the aptness of the assumed punishment,—death for death.

ἡ δίκη] ‘Justice,’ or *Nemesis*. What the Phœnician islanders called her, does not appear; but the *idea* is common to all religions.

5.] “Luke does not so much as hint, that any divine intervention took place.” De Wette.—True enough: but why? Because Luke believed that the very dullest of his readers would understand it without any such hint. According to these rationalists, a fortunate concurrence

of accidents must have happened to the Apostles, totally unprecedented in history or probability. Besides, did not the natives themselves in this case testify to the fact? None were so well qualified to judge of the virulence of the serpent,—none so capable of knowing that the hanging on Paul’s hand implied the communication of the venom:—yet they change him from a murderer into a god, on seeing what took place. Need we further evidence, that the divine power which they mistakenly attributed to Paul himself, was really exerted on his behalf, by Him who had said *ὁφείς ἀροῦσιν*? See below on ver. 8.

6.] Both these, the inflammation of the body, and the falling down dead suddenly, are recorded as results of the bite of the African serpents. Mr. Humphry quotes from Lucan, ix. 790, ‘*Nasidium Marsi cultorem torridus agri Percussit Prester (an African serpent named from this very verb πιπρασθαι): illi rubor igneus ora Succendit, tenditque cutem, pereunte figura;*’ and, of the bite of the asp, ix. 815: ‘*At tibi, Leve miser, fixus præcordia pressit Niliaca serpente cruor: nulloque dolore Testatus morsus, subita caligine mortem Accipis, et somno Stygias descendis ad umbras.*’

προσδοκούντων] not, as E. V., ‘*when they had looked*,’—but ‘*when they were long looking.*’

μεταβαλλ.] there is no need to supply τ. γνώμην, though it is sometimes expressed:—so οἱ πλείστοι τῶν ἀνθρώπων μεταβάλλονται πρὸς τὰ παρόντα, κ. ταῖς τύχαις εἰκονσι, Lysias, pro Niciâ fratre

ⁱ ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας ^k φιλοφρόνως ^l ἐξέμισεν. ABGH
ⁱ Heb. xi. 17 only 7.
² Macc. viii. 30.)
^k here only 4.
² Macc. iii. 9. Xen. Cyr. v. 5. 32.
^l ch. x. 6 al.
² Heb. xiii. 27. Sir. xxix. 25.
^m constr. Matt. xviii. 13. ch. iv. 5 al.
ⁿ Matt. viii. 15. John iv. 52. Deut. xxviii. 22.
^o here only 4.
^p = Matt. iv. 21 refl. x. 3. xvi. 40 al. 15 al. fr.
^q = Mark i. 30. John v. 3, 6. Prov. vi. 9. t ch. viii. 17 refl.
^s absol. ch. ix. 12 al. fr. t ch. viii. 17 refl.
^t = Tim. v. 17? w ch. xiii. 13 refl.
^y Luke xiv. (28.) 32. 2 Pet. i. 3. z ch. xx. 31 refl.
^r w. πρόσ. Luke i. 28. ch. u = Matt. viii. 17. Luke v. x = here only. Xen. Cyr. viii. 2. 4.

al Ath Dam.—**ημ. τρ.** B 31. 40. 133-7: om 69: txt AGH most mss Chr Thl Oec: aft φιλοφρ. 13: add εν τω οικω αυτω Syr syr*.—8. (ποπλ. see ver. 7).—rec *δυσεντερια*, with mss Chr al: *τερτοις* 13: *-αις* 25. 40: txt ABGH 101¹-6.—και *δνς. συν.* om 96: *συνεχομ.* om 69: *μαχομενον* 3: *κεισθαι* 96.—*εισελθων ο παυλος* 95 lect 12.—*επιθεις τε* 15. 31. 113.—*αυτον* 18. 180.—9. rec for δε, *συν* (*corr.*, as *more natural copula*), with GH al Syr al Thl Oec: txt AB (Bentl) 13. 17. 25. 40. 65-8. 73. 105-33-37 al lect 12 copt syr al Chr.—aft *γενομ.* (γιν. G) add *υγιους* H (*sic*, Tisch).—και (not *οι* 2nd as in Scholz) om B.—rec *οι λ. εχ. ασθ. εν τ. νησ.* with GH al syr al Chr al: txt AB 13. 31. 40 v copt Syr al Thl²: *εχ. ασθ.* om lect 12.—*προηρχον* B: *ηρχοντο* lect 12.—*εθεραπ. απαντες* lect 12.—10. *οι* om 73.—*αναγομενων* 43: add *ημιν* slav-ed: *εκειθεν* Syr syr*.—for τα, *τας* A 137.—rec *την χρειαν* (*Meyer thinks τας χρεις a gloss for τα προς την χρειαν*,—*De W*, that the plur has crept in from ch xx. 34. But Bornemann rightly objects (1) that the *τας* preceding in A 137 shews the transcriber's eye to have past on to *τας* of *τας χρεις* in earlier copies, (2) that the use of the plur is much rarer than of the singular: see also note), with GH al Chr al: txt AB 13. 40. 103-5-37 syr (*quæ*

(Wetst.): μεταβάλλεσθαι δοκεῖ καὶ οὐδὲν ἔχον πιστὸν ἢ πόλις, Demosth. pro Megalop. (id.),—in neither of which places can τ. γνώμην well be understood.

θεόν] “Comparabant vel Herculi qui in ulnis adhuc jacens angues superavit: vel Æsculapio, qui cum serpente pingitur.” Wetst. and so also Grot. But so much as this can hardly be inferred: nor are we sure of the theogony of these Phœnician barbarians.

7.] *πρῶτος Μελιταιίων* was probably an official title: the more so, as Publius can hardly have borne the appellation from his *estates*, during his father's lifetime. Two inscriptions have been found in Malta, at Citta Vecchia, which seem to establish this view: a Greek one, containing the words *αυλος κ(αστρι)κος κυρ. προνυις ιππυς ρωμ πρως μελιταιων και πατρων αρζας και αμφιπολευς α σ (Αυγούστω σεβαστῷ) θεω . . .*, and a Latin one, with the same title, ‘*Mel. primus*.’ If so (and his Roman name further confirms it), Publius was *legatus of the Prætor of Sicily*, to whose province Malta belonged; see Cic. in Verr. ii. 4. 18.

ἡμᾶς] Hardly perhaps more than Paul and his companions, and, it may be, Julius. At ver. 10, a *special reason* had occurred for his honouring Paul and his company: at present, his hospitality must have been prompted by the courtesy of Julius, who could hardly fail himself to be included in

it. The three days were probably till they could find a suitable lodging.

8. πυρετοις] Hippocrates also uses the plural. It probably indicates the recurrence of fever fits.

δυσεντερίῳ] *δυσεντερια*, ‘*Αττικῶς -ριον*, ‘*Ελληνες*. Mœris;—*dysentery*.’ Dr. Falconer makes this an argument against ‘*Melita Africana*’ being meant. “Such a place, dry and rocky, and remarkably healthy, was not likely to produce a disease which is almost peculiar to moist situations.” But Mr. Smith answers, that the changed circumstances of the island might produce this change also: and besides, that he is informed by a physician of Valetta, that the disease is by no means uncommon in Malta.

ἐπιθείς τ. χείρας αὐτῷ] It is remarkable, that so soon after the ‘*taking up of serpents*,’ we should read of Paul having ‘*laid his hands on the sick and they recovered*.’ See the two in close connexion, Mark xvi. 18.

10. τιμαῖς] The ordinary interpretation of this as *rewards, gifts*, can hardly stand. For (1) it is not justified by any of the passages quoted to support it. In all those, Sir. xxxviii. 1, Cicero, ad Diversos, xvi. 9 (‘*Curio misi ut medico honos haberetur*’),—(1 Tim. v. 3. 17 is uncertain, and probably not to be so understood,)—the expression *τιμὴ* is *general*, and the *context* points out of necessity *what sort of τιμὴ* is meant. Here there is no such unavoidable indica-

¹¹ Μετὰ δὲ τρεῖς μῆνας ^w ἀνέχθημεν ἐν πλοίῳ ^a παρα-
 κεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, ^b παρασήμῳ
 Διοσκούροις. ¹² καὶ ^c καταχθόντες εἰς Συρακούσας ^d ἐπ-
 εμείναμεν ἡμέρας τρεῖς. ¹³ ὅθεν ^e περιελθόντες ^f κατηντή-
 σαμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν ^g ἐπιγενομένου
^h νότου ⁱ δευτεραῖοι ἤλθομεν εἰς Ποτιόλους, ¹⁴ οὗ εὐρόντες
 ἀδελφούς ^k παρεκλήθημεν ἐπ' αὐτοῖς ^l ἐπιμεῖναι ἡμέρας
 μένου, Thacyd. iv. 30. h ch. xxvii. 13. Luke xii. 55. i here only. See John xi. 39. Xen. Cyr.
 v. 2, 2, beg. k constr., ch. xiii. 42. l ch. x. 48 reff. w. ἐπί, here only.

ad usus) (v al have *quæ necessaria erant*).—11. *τρεῖς ἡμέρας* (*cf* v. 12. 17) 63. 106.—
ἡχθημεν H 26. 42. 57. 69. 96-7. 142-77 al lect 13.—*ἀλεξανδρῖον* B 32 (al?) Thl¹.—
διοσκουροις 25. 40. 96. 142: *διοσκουρις* 36: *διοσκωρης* lect 12.—12. *συρακουσα* lect 12.
—ἡμεραις τρισιν B v (*triduo*): *ἐπιμ. ἐκεῖ* Syr syr*.—*τρεῖς ἡμέρας* lect 12: *biduo* armen-
 venet.—13. *περιελόντες* B?: *παρελθόντες* 3 (Wetst).—*ρηγιον* G.—*ἐπιγινομένου* 96.—
 14. *for οὐ ευρ., εφευρόντες* 76.—*παρ αὐτοῖς* (*corru to more usual exprn*) AB 13. 15. 18.
 36. 40. 65-8. 98. 105-33-80 al lect 12 al Thl²: txt GH all Chr Thl¹ Oec.—*ἐπιμ. om* 66:
ἐπι 4 al: *ἐπιμειναντες* (*μειναντες* 24) H 68. 95¹. 137 al Thl: *ἐπιμεινα* (sic) A.—*rec*

tion. And (2) even more forcibly does this appear by the form of the sentence, which opposes to these *τιμαί*, bestowed on them during their whole stay, *τὰ πρὸς τ. χρειάς*, with which they were loaded at their departure. Render it therefore ‘honoured us with many honours’ (or ‘distinctions,’ or ‘attentions’). *τὴν χρειάν* has perhaps been an alteration after St. Paul’s *ἁπαξ κ. εἰς εἰς τὴν χρειάν μοι ἐπέμψατε*, Phil. iv. 16.

11.] They probably set sail (see on ch. xxvii. 9) not earlier than the sixth of the ideas of March (i. e. Mar. 10).

παρασήμῳ Διοσκούροις [‘with the sign (of) the Dioscuri,’ as *ὀνόματι Ποπλίφ*, ver. 7; not, ‘with the D. as a sign.’] So in the inscription found by the Rev. G. Brown at Lutro (Phœnice) in Crete, given at length in the excursus at the end of the prolegg. to Acts, we have “gubernator navis parasemo Isopharia.” The ancient ships carried at their prow a painted or carved representation of the sign which furnished their name, and at the stern a similar one of their tutelar deity. Sometimes these were one and the same, as appears to have been the case with this ship. Cyril, in Cat., says, *ἔθος αἰεὶ πως ἐν ταῖς Ἀλεξανδρίων μάλιστα ναυσὶ πρὸς γε τῇ πρόρῳ δεξιὰ τε καὶ εἰς εὐώνυμα γραφὰς εἶναι τοιαύτας*. See Virg. *Æn.* x. 209. Ovid. *Trist.* i. 9. 1. Pers. *Sat.* vi. 30. Castor and Pollux, sons of Jupiter and Leda, were considered the tutelar deities of sailors. See Hor. *Od.* i. 3. 2; 12. 28.

12.] Syracuse is about eighty miles, a day’s sail, from Malta.

13.] *περιελθόντες* apparently denotes the roundabout course of a vessel tacking with an adverse wind. That the wind was not favourable, follows from *ἐπιγενομένου* below. Mr. Lewin’s account is, “as the wind was west-

erly, and they were under shelter of the high mountainous range of Etna on their left, they were obliged to stand out to sea in order to fill their sails, and so came to Rhegium by a circuitous sweep.” And he cites a case of a passage from Syracuse to Rhegium, in which a similar circuit was taken for a similar reason, p. 736. The day at Rhegium, as perhaps the three at Syracuse before, was spent probably in waiting for the wind. *ἐπιγ. νότ.*

‘the S. wind having sprung up,’—succeeded the one which blew before.

δευτεραῖοι] viz. *after leaving Rhegium*: a distance of about 180 nautical miles.

Ποτιόλους] Puteoli (anciently Dicæarchia, Strab. v. 4, now Pozzuoli) was the most sheltered part of the bay of Naples. It was the principal port of Southern Italy, and, in particular, formed the great emporium for the Alexandrian wheat ships. Strabo, xvii. 1. Seneca (Ep. 77) gives a graphic account (cited by Smith, p. 117) of the arrival of the Alexandrine fleet at Puteoli: “Subito nobis hodie Alexandrinæ naves apparuerunt, quæ præmitti solent et nuntiare secuturæ classis adventum; tabellarias vocant. Gratus illarum aspectus Campaniæ est. Omnis in pilis Puteolorum turba constitit, et ex ipso genere velorum, Alexandrinas quamvis in magna turba navium intelligit, solis enim licet supparum (*the topsail*) intendere quod in alto omnes habent naves. Nulla enim res æque adjuvat cursum, quam summa pars veli: illinc maxime navis urgetur. Itaque quoties ventus increbuit majorque est quam expedit, antenna submittitur, minus habet virium flatus ex humili: cum intrare capreas et promontorium ex quo ‘Alta procellos speculatur vertice Pallas,’ cæteræ velo jubentur esse contentæ, sup-

m = ch. xvii. 33 refl. n ch. xxiv. 10. Phil. ii. 23 al. o Matt. xxv. 6. 1 Thess. iv. 17 only. 1 Kings ix. 14. p ch. xi. 5 refl. q here only. r = ch. xxvii. 1. s B¹⁹h. iii. 1. t here only. r. ff. t here only r.

ἐπτά¹⁵ καὶ οὕτως εἰς τὴν Ῥώμην ἦλθαμεν. ¹⁵ καέκ' ἔθεν ABGH
οἱ ἀδελφοὶ ἀκούσαντες ¹⁵ τὰ περὶ ἡμῶν ἐξήλθον ¹⁵ εἰς
ἀπάντησιν ἡμῶν ¹⁵ ἄχρ' Ἀππίου Φόρου καὶ Τριῶν Τα-
βερῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβεν
ἑὸν ἄρτος.
¹⁶ Ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος
παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῳ, τῷ δὲ

ἡλθομεν, with G (εἰσῆλθ. G Thl¹) H (om εἰς) al: txt (ἡλθ. εἰς A 13. 38. 40. 96 v al Thl²) AB.—την bef ρ. om A 13. 96. 137 Thl².—15. oi om B 96.—τα περ. ημ. om v Syr ar-erp æth: τα om 100 copt.—for ἐξηλθ., ἡλθον A 17. 25. 40 lect 12 copt æth: ἡλθαν B: txt GH mss (nrlly) syrr al Chr Thl Oec.—ἡμῶν 4. 13. 36. 40. 65-8. 95-6-7-9. 103-77 all lect 12 Thl¹: txt ABGH al Chr Thl² Oec.—αχρ' A 13 (prob a corr'n from fancied propriety. Phrynichus says, p. 14, ed Lobeck, μέχρ' καὶ ἄχρ' σὺν τῷ σ, ἀόκιμα· μέχρ' δὲ καὶ ἄχρ' λέγει, where see Lobeck's note): txt B(e sil) GH al.—αππιόφου lect 12: απφίου φ. 137.—for θεῷ, χρ'ιστῷ 16. 23. 37. 56. 80. 100 al.—16. rec ἡλθομεν (the force of the compound not being regarded), with GH (ἡλθον H) most mss v syr al Chr Thl Oec: txt A(-θαμεν) B 40. 105 al Syr ar-erp copt æth al latt.—αις την ρωμ. G 137 lect 12.—for ο εκατ. παρ. τ. δεσμ. τω στρατ. τω δε π.,—επετραπη

parum Alexandrinarum insigne est."

14.] These Christians were perhaps Alexandrines, as the commerce was so considerable between the two places. ἐπ' αὐτοῖς belongs to ἐπιμῆναι, not to παρεκλήθημεν, 'to remain with them:' see Heb. x. 28. οὕτως after this stay with them: implying that the request was complied with.—The brethren at Rome had heard probably by special message sent by some of their fellow-voyagers. [See a detailed account of the stages of the journey not here mentioned, in C. and H. ii., pp. 364 ff.]

15. τὰ περὶ ἡμῶν] 'the news concerning us,' i. e. that we were coming. Ἀππίου φ. κ. τ. Ταβ.] Luke writes as one of the travellers to Rome, who would come on Appii Forum (forty-three miles from Rome) first. It was on the Via Appia ("Censura clara eo anno (v.c. 442) Appii Claudii, et C. Plautii fuit: memorie tamen felicioris ad posteros nomen Appii, quod viam munivit et aquam in urbem duxit, eaque unus perfecit." Liv. ix. 29), which leaving Rome by the Porta Capena, passed through the Pontine marshes, as far as Capua. Being not far from the coast (Strabo, v. 233), it was the resort of sailors ('Forum Appii Differtum nautis, cauponibus atque malignis.' Hor. Sat. i. 5. 3. It has been suggested to me, that these may have been sailors belonging to the canal boats, as Appii Forum is too far inland to have been resorted to by sailors from the coast), and an unpleasant halting-place for travellers, having, besides, 'aqua deterrima' (ib. ver. 7).—The 'Tres Tabernæ' was a 'taberna deversoria,' or way-side inn, ten miles nearer Rome. Cicero mentions both in the letters to Atticus, ii. 10. 'Ab Appii Foro hora quarta: dederam aliam paulo ante Tribus

Tabernis.'—The brethren were in two parties: some had come the longer, others the shorter distance, to meet the Apostle.—We have in Jos. Antt. xvii. 12. 1, an account of the pretended Alexander, on his way to Rome, landing at Dicearchia (Puteoli, see above), and it is added, προσελθόντος εἰς τὴν Ῥώμην λόγον τοῦ περὶ αὐτοῦ, πᾶν τὸ τῷδε Ἰουδαίῳ πληθος ὑπαντιάζοντες ἐξήσαν. Suet. relates, on Caligula's return from Germany, "populi R. sexum, ætatem, ordinem omnem usque ad vicesimum lapidem effudisse se." Cal. c. 4. And Tacit. Ann. iii. 5, speaking of the honours paid by Augustus to the body of Drusus, says, "ipsum quippe asperissimo hiemis Ticinum usque progressum, neque abscedentem a corpore simul urbem intravisse."

θάρσος] Both encouragement as to his own arrival, as a prisoner, in the vast metropolis,—in seeing such affection, to which he was of all men most sensible; and encouragement as to his great work so long contemplated, and now about to commence in Rome,—in seeing so promising a beginning for him to build on. 16.] The omission of the words ὁ εκατ. . . . to στρατοπεδάρχῳ has probably been originally caused by the transcriber's eye passing from -αρχος to -αρχω, as in syr. ('permisit centurio Paulo'): this done, the emendation of the text so as to construe by ejecting ὁ ἑκατόνταρχος was obvious.—It does not follow, from the singular being used, that there was but one præfectus prætorio at this time, and that one Burrus;—though it may have been so. The præfect mentioned might be one of the two who preceded Burrus, or one of the two who followed him—so that no chronological datum is here contained (against Wieseler,

Παύλῳ ^u ἐπέτράπη μένειν ^v καθ' ἑαυτὸν σὺν τῷ ^w φυλάσ- ^u = ch. xxvi. 1
 σοντι αὐτὸν στρατιώτῃ. ¹⁷ ^x ἐγένετο δὲ μετὰ ἡμέρας τρεῖς ^v James ii. 17
^y συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων ^z πρώ- ^v only. Gen.
 τους ^a συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγὼ, ^{xliii. 32.}
 ἄνδρες ἀδελφοί, οὐδὲν ^b ἐναντίον ποιήσας τῷ λαῷ ἡ τοῖς ^w = ch. xiii. 4
^c ἔθεσιν τοῖς ^d πατρώοις, ^e δέσμιος ἐξ Ἱεροσολύμων ^f παρ- ^x = ch. tr. Matt.
 εδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, ¹⁸ οἵτινες ^g ἀνακρί- ^{xviii. 13.}
 ναντές με ἐβούλοντο ^h ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν ^{iv. 5 al. fr.}
 θανάτου ⁱ ὑπάρχειν ἐν ἐμοί. ¹⁹ ^k ἀντιλεγόντων δὲ τῶν ^y = Mark xv.
 Ἰουδαίων ^l ἠναγκάσθην ^m ἐπικαλέσασθαι Καίσαρα, οὐχ ^{16 al. Exod.}
 ὥς τοῦ ἔθνους μου ⁿ ἔχων τι ^o κατηγορήσαι. ²⁰ διὰ ταύτην ^{vii. 11.}
 οὖν τὴν αἰτίαν ^p παρεκάλεσα ὑμᾶς ^q ἰδεῖν καὶ ^r προσλαλῆσαι ^z ch. xiii. 50
 ἔνεκεν γὰρ τῆς ^s ἐλπίδος τοῦ Ἰσραὴλ τὴν ^t ἄλλωσιν ταύτην ^a = ch. i. 6.
^u περικείμεαι. ²¹ οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὔτε ^{ii. 7 al.}
 45. Hos. iv. 4 1 = ch. xxvi. 11. Gal. ii. 3, 14. m ch. xxv. 11, &c. n constr. ch. xxi. 13.
 46. Winer, § 45. 2. o ch. xxiv. 2 reff. p = here only. Xen. Cyr. i. 5. 7, ὑμᾶς παρεκάλεσαι.
 q = ch. xvi. 40. Luke xiii. 20 al. r ch. xiii. 43 only. Exod. iv. 16, alex. s constr. w, gen.
 of pers., 2 Cor. i. 7. Phil. i. 20. t ch. xii. 6. xxi. 33. Eph. vi. 20 al. u Luke xvii. 2. Heb.
 xii. 1 f. 4 Macc. xii. 3.

τω παύλῳ only AB 40 lect 12 v copt (*præceperunt paulo*) arm syr (*et permisit centurio paulo*) Chr: txt GH most mss æth syr* al Thl Occ (*see notes*).—rec στρατοπεδάρχῃ, with mss: txt GH 66¹. 95¹. 126 all lect 1.—καθ' αὐτον B (Bentl).—μενιν ἐξω του στρατοπεδου syr*: μ. καθ' εαυτον ἐξω της παρεμβολης 137: *foras extra castra* demid.—17. rec for αὐτον, τον παυλον, with GH &c: txt AB 15. 18. 25. 36. 40. 68. 81. 105-37 lect 12 al v copt syr al Chr₁.—rec ανδ. αδ. εγω (*corr'n of arrangement*), with GH &c: txt AB 3. 13. 40. 68. 95. 103-5-37 lect 12 v copt syr arm Thl.—εγω δε 36. 180.—for εξ, εις 137.—18. bef ανακρ. ins πολλα 137 syr*.—ηβουλ. GH 95. 137: txt AB (e sil) most mss Chr al: add με 137.—απολυειν 133.—θαν. αιτ. 13.—for υπ., ευρισκιν syrr ar-erp.—19. των om 95. 137 Chr (comm): pref μοι Syr ar-erp.—aft ιουδαιων, ins και επικραζοντων, αιρε τον εχθρον ημων 137 syr*.—ουχ το κατηγορ. om 33.—τι εχων lect 1: τι aft κατηγ. 78.—κατηγορειν (*neglect of meaning of aor*) AB 13. 25. 40. 68. 105 lect 12: txt GH most mss Chr Thl Occ.—αλλ ινα σωσω (λυτρωσωμαι 137) την ψυχην μου εκ θανατου 137 syr*.—20. ιδειν υμας 57. 177.—λαλησαι H.—ινενκεν A.—γαρ om 95 lect 12.—21. rec ειπον, with G al Chr al: txt

who builds upon it: Chron. der Apost.-g. p. 86. He attempts to meet the above argument by accounting it improbable that the prisoners would be *consigned to either of the prefects*; this may have been so,—but they certainly would be delivered to *one, not to both*; and the fact might well be thus related. Luke is not so precise in Roman civil and military matters, as that he necessarily should in this case have written *ἐνὶ τῶν στρατοπεδάρχων*).—The '*praefectus praetorio*' was the person officially put in charge with the prisoners sent from the provinces: so Plin. Epp. x. 65, "Vinctus mitti ad praefectos praetorii mei debet."—The praetorian camp was outside the Porta Viminalis, where it had been fixed and fortified by Sejanus: see Tacit. Ann. iv. 2. τῷ δὲ Π. κ.τ.λ.] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul; perhaps also partly from the favour of Julius, and his report of

the character and bearing of Paul on the journey.

στρατιώτῃ] a Praetorian, to whom he was chained; see below, ver. 20; and note on ch. xxiv. 23.

17.] The banishment of Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla and Aquila had returned when the Ep. to the Romans was written, Rom. xvi. 3.—Paul was naturally anxious to set himself right with the Jews at Rome—to explain the cause of his being sent there, in case no message had been received by them concerning him from Judaea,—and to do away if possible with the unfavourable prejudice which such letters, if received, would have created respecting his character.—The fact of his sending for them, and their coming to him, seems to shew that he was not imprisoned in the Praetorian camp, but was already in a private lodging. 18.

ἐβούλ. ἀπολῦσαι] This may have been at ch. xxv. 8. The possibility of such a re-

v = here only. v (Gal. vi. 11?)
 1 Macc. v. 10.
 w = Luke
 xii. 51 rell.
 ch. ix. 39.
 x = Deut. xv. 3.
 y = ch. xv. 38
 only. 1 Macc.
 xi. 28.
 z = Rom. xii.
 3 al. 2 Macc.
 xiv. 26.
 a ch. v. 17 rell.
 b = ch. i. 19 al.
 Ps. lxxv. 1
 c ch. xvii. 30 rell.
 d ver. 19.
 e = ch. xv. 2 rell.
 f Philom. 22 only f. Aelian, Var. Hist. iii. 37.
 g = ch. xi. 4 rell.
 h ch. xx. 24 rell.

γράμματα περὶ σοῦ ἔδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὐτε ABGH
 παραγενόμενός τις τῶν ἁδελφῶν ἀπήγγειλεν ἢ ἐλά-
 λησέν τι περὶ σοῦ πονηρόν. ²² ὑἱοῦμεν δὲ παρὰ σοῦ
 ἀκοῦσαι ἃ ^z φρονεῖς· περὶ μὲν γὰρ τῆς ^a αἰρέσεως ταύ-
 τῆς ^b γνωστόν ἐστιν ἡμῖν ὅτι ^c πανταχοῦ ^d ἀντιλέγεται.
²³ ^e ταξάμενοι δὲ αὐτῷ ἡμέραν ἤκον πρὸς αὐτὸν εἰς τὴν
^f ξενίαν πλείονες, οἷς ^g ἐξετίθετο ^h διαμαρτυρόμενος τὴν

ABH al.—ἐδεξ. περ. σου A 13 v al Thl²: txt B(e sil)GH mss (nrlly) syrr al Chr Thl¹
 Oec.—απο της του. om aeth: a *Judæis* tol arm-venet.—ουτε τις των αδελφων των
 παραγενομενων εξ ιεροσολωνων Syr ar-erp aeth. η om lect 12.—πονηρον om
 13: ins bef περι 177.—22. ακουσαι παρα σου G 4. 38. 40 aeth al: ακουσαι om 13.—μεν
 om 23-5-7. 56.—αγνωστον 13.—ημιν εστιν (corr'n of order) AB 31. 40. 68. 105-6
 lect 12 Thl²: txt GH most mss (appy) v copt syr al Chr Thl¹ Oec.—23. αυτω
 om 15. 18. 36. 180.—ηλθον AB (-θαν A) 13. 15. 18. 19. 25. 36. 40. 73. 105-80 lect
 12: txt GH most mss (appy) Chr Thl Oec (*the more usual word has been substituted*
for ηκον, which only occurs here in Acts).—εις τ. ξεν. προς αυτον lect 1.—for διαμαρ.,

lease is asserted by Agrippa, ch. xxvi. 32.

19.] 'My appeal was a defensive and necessary step—not an offensive one, to complain of my nation.'—The inf. aor. is used of *some one definite charge*; had it been *κατηγορεῖν*, as in AB, it would mean, 'to play the accuser against my nation in any thing': indicating the habit.

20.] *παρεκάλεσα* is here in its primary meaning, 'I have called you to me.'

διὰ ταύτ. τ. αἰτ., for the reason just stated: because I have no hostile feeling to my nation. Then *ἐνεκεν γάρ* . . . adds another motive; for not only so, but I may well wish to see and speak with you, being a prisoner for the hope of Israel (see ch. xxvi. 6, and notes).

21.] It may seem strange that they had received no tidings concerning him. But, as Meyer well remarks, (1) *before* his appeal, the Jews in Judæa had no definite reason to communicate with the Jews in Rome respecting him, having no expectation that Paul, then a prisoner in Judæa, and the object of their conspiracies there, would ever go to Rome, or come into connexion with their brethren there. And (2) *since* his appeal, it would have been hardly possible for them to have sent messengers who should have arrived before him. For his voyage followed *soon after his appeal* (ch. xxv. 13; xxvii. 1), and was *so late in the year*, that for the former reason it is as unlikely that any deputation from them should have left *before* him, as for the latter, *after* him. Had any left within a few days, the same storm would have in all probability detained them over the winter, and they could not certainly have made a much quicker voyage than Paul's ship to Puteoli. Still, as casual, non-official tidings

might have reached them, Paul shewed this anxiety. It appears however, that *none had come*. Olshausen's view, that the banishment of the Jews from Rome under Claudius had interrupted the relations between the Roman and Judæan Jews, is hardly probable: see on ver. 17.

22.] The *δέ* and *μέν* are inverted: "*μέν* si dicitur non sequente *δέ*, aut intelligi potest *δέ*, aut omittitur illa pars orationis in qua sequi debebat *δέ*, quæ aliquando præcedit." Herm. ad Viger., p. 839. It precedes, because it connects with the foregoing.

ἄξ. παρὰ σοῦ, 'we beg of thee': see rell.

τῆς αἰρ. ταύτ.] To which they perhaps inferred that Paul belonged, from ver. 20: or they might have heard thus much generally respecting him by rumour, though they had received no special message.—Their short notice of Christianity is perhaps the result of caution, seeing as they did the favour shewn by the authorities towards Paul (see Hackett, p. 392): or perhaps of dissimulation.—Many comm. have noticed the omission of all mention of the *Christian church at Rome*, and of Paul's connexion with or work among them. And some recently in Germany (e. g. Bauer) have called in question the credibility of the Acts on this account. But without any reason: for the work of the Ap. among churches already founded is not the subject of our history, and is seldom related by Luke, without a special reason. Of the three years at Ephesus (ch. xx. 31),—the year and a half (ch. xviii.), and three months (ch. xx.) at Corinth, we know in the narrative nothing that took place among the Christians themselves. Besides, one great object of this history is to shew forth Paul as working out the Lord's implied command to preach

βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ
ⁱ ἀπὸ τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν, ἀπὸ
^k πρῶτῃ ἕως ^l ἐσπέρας. ²⁴ καὶ οἱ μὲν ^m ἐπείθοντο τοῖς λεγο-
 μένοις, οἱ δὲ ⁿ ἠπίσταντο. ²⁵ ^o ἀσύμφωνοι δὲ ὄντες πρὸς
 ἀλλήλους ^p ἀπελύοντο εἰπόντος τοῦ Παύλου ^q ῥῆμα ^q ἐν,
 ὅτι ^r καλῶς τὸ πνεῦμα τὸ ἅγιον ^s ἐλάλησεν διὰ Ἡσαίου
 τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν ²⁶ λέγον ^t Πορεύ-
 θητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὼν Ἀκοῇ ἀκούσετε καὶ
 οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδωτε.
²⁷ ^u ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς
 ὠσιν ^v βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
^w ἐκάμνυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσιν
 ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ^x ἐπιστρέψωσιν καὶ
 ἰάσωμαι αὐτούς. ²⁸ ^y γινώσκον οὖν ἔστω ὑμῖν ὅτι τοῖς
 ἔθνεσιν ἀπεστάλη τούτο τὸ ^z σωτήριον τοῦ θεοῦ· αὐτοὶ
 καὶ ^a ἀκούσονται. [²⁹ καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον
 οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς ^b συζήτησιν.]

z = Luke ii. 30, iii. 6. Ps. xcvi. 2. Isa. lx. 6.
 Acts (6) only. b = ch. xv. 7 only †.

a fat. mid., John v. 25, 28. otherwise,

παρατεθειμένος A : -ρουμένος al Thl².—rec τα περι, with G al Chr Thl Oec (see ch viii. 12,
 xix. 8) : txt ABH 13. 15. 18. 36. 40. 68-9. 78. 101-5-6-37 lect 40 al v syrr ar-crp.—τε om
 137 lect 12.—μυνσεως om 68 syr.—απο εσπ. εως πρωι 101 : απο πρ. om Jer.—24. οι μιν
 αυτων 180.—εν ρημα lect 1.—25. οια . . . νμ. om syr.—rec τους πατ. ημων (most
 prob altered to conform it to Paul's being a Jew, and to the tone of his other
 speeches : not as Meyer and Bornemann, altered to νμ. to distinguish him from the
 Jews, or because the speech was solely addressed to Jews. The νμ. here has an
 important and characteristic meaning), with GH al v copt al Chr Thl Oec Ambr
 Jer : txt AB 13. 25. 40. 80. 95. 104-5 all lect 1 v (ms) Syr slav al Ath Bas Cyr-
 jerus Did Vig Quest (νμ. προς τ. πατ. A).—26. λεγων BG 13. 96 lect 1 Thl (corrū
 to suit the sense) : txt AH al Chr Oec (λεγοντος Did).—rec ειπε (commoner form), with
 mss Thl Oec : txt ABEGH most mss Chr.—add αυτω Did.—ακουσητε, and βλεψητε
 AE 13. 42. 68 al Thl¹ : -σετε and -ψητε H Bas : txt B(e sil)G all Chr Thl² Oec.—
 συνειτε G Thl² : συνειτε 13.—βλεψητε 95 lect 1 : βλεψατε 42.—ιδειτε 13.—27. ωσιν
 (1st) αυτων A 13. 27. 36. 65-6². 104-5-80 al vss Thl₂ Jer₂ (om.) Vig.—ωσιν αυτων (2nd)
 13.—επιστρεφουσιν AE Thl¹.—rec ιασωμαι, with B(e sil)E al Chr Oec (corrū? see
 Matt xiii. 15) : txt AGH 25-6-9. 36. 68. 73 8. 80. 95-6-7-8. 126. 137 all lectt 1. 3. 12 Thl.
 —28. vv 28, 29 om lectt 12.—νμ. εστω B 31.—rec om τουτο (as unnecessary?), with E-gr
 GH al æth al Thl Oec : ins AB 13. 15. 25. 36. 40. 105-80 e v syrr copt al Chr.—29. This
 ver is omd in ABE 13. 40. 68. 96-1at lect 1 am k (latt) Syr ar-crp copt al : insd in GH al
 æth syr* ar-pol slav Chr Thl Oec. (In the paucity of uncial MSS, and seeing that there
 are no considerable varr in it, I have retained it, marking it as probably spurious. It is
 perhaps one of those many additions which D alone of the first class MSS would have
 contained, had it been preserved to us, and was inserted on acct of the abrupt transition
 from ver 28 to ver 30 : but see notes.)—for πολλην, παλιν Chr.—ζητησιν 19. 25. 80 al.

the Gospel 'to the Jew first, and also to the Gentile' (ch. i. 8), and, having every
 where done this, it is but natural that he should open his commission in Rome by
 assembling and speaking to the Jews.

23. τ. ξενίαν] Probably the μίσθωμα of
 ver. 30 : hardly, as Olsh., the house of
 Aquila. πείθων] 'persuading : ' not
 'teaching,' as Kuin., nor 'trying to per-

suade.' Meyer well remarks,—Paul, on his
 part, subjectively, performed that indicated
 by πείθων ; that this did not produce its
 objective effect in all his hearers, does not
 alter the meaning of the word. 25.

εἰπόντος] 'they departed, but not before
 Paul had said one saying.' It is very
 remarkable, that the same prophetic quota-
 tion with which our Lord opened his teach-

i = ch. xvii. 2.
 k Matt. xvi. 3
 al. Gen.
 xxxii. 21.
 l Luke xxiv. 29.
 ch. iv. 3.
 Dan. vi. 14.
 m = Luke xvi.
 31. ch. xvii.
 n Luke xxiv.
 11, 41 †.
 o here only †.
 Wisd. xviii.
 10. ασ. πρ.
 ἁλλήλους,
 Diod. Sic.
 p = ch. xiii. 3
 refl. xv. 33.
 q Matt. xxii.
 21]. Luke
 xxiii. 9.
 r = Matt. x.
 7 al. Jer. i.
 12.
 s ch. iii. 21 refl.
 t Isa. vi. 9.
 u = Deut.
 xxxii. 15.
 v here (and
 Matt. xiii.
 15) only.
 w Isa. xxi.
 10. Lam.
 iii. 45.
 x = Luke xvii.
 4. Zech. v. 1.
 y vi. 1.
 z = Jer. i.
 14 refl.
 ver. 22.
 otherwise,

c ch. xxiv. 27 only. See Matt. ii. 10. 2 Macc. x. 3. d here only f. (Deut. xxxiii. 18 b.) e Luke viii. 40, ch. ii. 41. Luke only f. 2 Macc. iii. 9. f E-th. ii. 11. g ch. xxiii. 11. Sir xix. 30. xxiiv. 31, Symm. (Wisd. vii. 23.) h ch. ii. 20. iv. 29, 31 only. Levit. xxvi. 13. i here only f. Job

30⁹ Ἐμεινεν δὲ ^c διετίαν ὅλην ἐν ἰδίῳ ^d μισθώματι, καὶ ^{ABE} ἀπεδέχετο ^{GH} πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων ^g τὰ περὶ τοῦ κυρίου Ἰησοῦ χριστοῦ ^h μετὰ πάσης ^h παρρησίας ⁱ ἀκωλύτως.

—30. *εμεινεν* B 13: *επιμεινεν* 137. 156: txt AEGH ^{mss} (nrly) Chr Thl Oec.—for *δε, ουν* 3. 95. 137.—*rec δε ο παυλος* (*supplementary insertion*), with GH al Syr syr* *aeth* al Chr Thl Oec: om ABE 13. 40. 68. 142 lect 12 v copt arm.—*τριετιαν* 105.—*ολην* om Syr ar-erp.—*υπεδεχετο* 180.—*παντας* om *aeth*.—*εις αυτ.* 13. 31¹-2. 69. 96. 142.—aft *αυτον* ins *ιουδαιους* 137: *ιουδ.* και *ελληνας* syr* tol latt.—31. aft *θεου*, add και *θεραπευν* *πασαν νοσον* 33.—aft *διδασκων*, add *quoniam hic est Christus filius Dei, per quem omnis mundus judicabitur* tol latt: aft *ακωλυτως*, λεγων *οτι ουτος εστιν χριστος ιησους ο υιος του θεου, δι ου κοσμος ολος μελλει κρινεσθαι* syr demid germ-version of 1462.—*χριστου* om 33. 99. 101-4 al syr.—*μετα . . . παρρ.* om *aeth*: *πασης* om 4 Syr Thl-ms.—at end add *αμην* 15. 18. 36. 40-3. 96 al Chr-ms.—Subscription: in B, *πραξεις αποστολων*: in AEGH, *πραξεις των αγιων αποστολων*: *τελος των πραξεων* 73. 113-14: *τελ. συν θεω των πρ. τ. απ.* 137: *τελος τ. πρ. τ. αγ. απ.* 80. 93-6 al: *τελος ειληφαν πραξεις τ. αποστ. ταις δεησεσι λουκα του θεηγορου του συγγραψαντος αυτας εμπνευσειθεια* (-σθισαι) 118 al &c. &c.

ing by parables, should form the solemn close of the historic Scriptures. 26.]

the *πορεύθ. κ. επόν* is referred to *himself*, in his application of the prophecy. These words are not cited by our Lord (Matt. xiii. 14).

28.] *τοῦτο* was probably omitted as superfluous, and perhaps to suit Luke iii. 6. It adds greatly to the force: 'this, the message of God's salvation,' q. d. 'there is no other for those who reject this.'

αὐτοὶ καὶ ἀκ.] 'They will also (besides having it sent to them) hear it.' "Quod expertus erat Paulus in multis Asiae et Europae urbibus, ut apud gentes sermonis feliciter esset seges, idem et nunc futurum prospiciebat." Grot. 29.]

This verse has not the usual characteristic of spurious passages,—the variety of readings in those MSS. which contain it. It may perhaps, after all, have been omitted as appearing superfluous after ver. 25.

30, 31.] It is evident that Paul was not released from custody, but continued with the soldier who kept him,—(1) from the expressions here; *he received all who came in to him*, but we do not hear of his preaching in the synagogues or elsewhere: he preached and taught *with all boldness and unhindered*, both being mentioned as remarkable circumstances, and implying that there were reasons why this could hardly have been expected: and (2) from his constantly speaking of himself in the Epistles written during it, as a *prisoner*, see Eph. vi. 19, 20. Col. iv. 3, 4. Philem. 10: Philipp. passim. On the whole question regarding the chronology of his imprisonment,—and the reason of this abrupt ending of the history, see Prolegg. to Acts:—and on its probable termination and the close of St. Paul's life, see the Prolegg. to the Pastoral Epistles.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

ABCE
JK

I. ¹ Παῦλος ^a δούλος χριστοῦ Ἰησοῦ, ^{aa} κλητὸς ἀπό- ^a Phil. i. 1.
στολος, ^b ἀφωρισμένος εἰς ^c εὐαγγέλιον ^c θεοῦ, ² ὁ ^d προ- ^{aa} = 1 Cor. i. 1.
επηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν ^e γραφαῖς ^{vv.} 6, 7.
^e ἀγίαῖς ³ περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ ^f γενομένου ἐκ ^g σπέρ- ^b Acts xiii. 2.
ⁱ 11. 1 Pet. iv. 17 only. ^d 2 Cor. ix. 5 only †. ^e here only. See 2 Tim. iii. 15. ch. xvi. 26.
^f = Gal. iv. 4. Phil. ii. 7. Acts xix. 26. ^g Luke i. 55. John vii. 42. Acts xiii. 23.

Title.—*προς ρωμαίους* ABC (and DFG in the heading title) 3. 110-14 al and *prefg*
επιστολὰι τοῦ αἰοῦ ἀποστ. παύλου 1: *του αγ. (και πανευφημον add J) ἀποστ.*
παύλου επιστ. πρ. ρωμ. J 14. 44. 80 al.—alii aliter: *rec παύλου τ. απ. η πρ. ρωμ. επ.—*
CHAP. I. 1. *rec ιησ. χρ. (corrñ of order?),* with AGJ(EK?) (CDF are deft) &c vss nrly
gr-lat-ff: *txt B am Orig₂ Aug Ambr Ambrst Bed.—2. αυτου om 17 Did.—3. γεννωμενου*

CHAP. I. 1—7.] ADDRESS OF THE EFIS-
TLE, WITH AN ANNOUNCEMENT OF PAUL'S
CALLING, TO BE AN APOSTLE OF THE GOS-
PEL OF THE SON OF GOD. "Epistola tota
sic methodica est, ut ipsum quoque exor-
dium ad rationem artis compositum sit.
Artificium quum in multis apparet, quæ
suis locis observabantur, tum in eo maxime,
quod inde argumentum principale deducitur.
Nam Apostolatus sui approbationem
exorsus, ex ea in Evangelii commendatio-
nem incidit: quæ quum necessario secum
trahat disputationem de fide, ad eam, quasi
verborum contextu manu ducente, delabitur.
Atque ita ingreditur principalem totius
Epistolæ quæstionem, fide nos justificari:
in qua tractanda versatur usque ad finem
quinti capitis." Calvin.—Paul in the ad-
dresses of his Epp. never uses the common
Greek formula *χαίρειν* (James i. 1), but
always a *prayer for blessing* on those to
whom he is writing. In all his Epp. (as
in both those of Peter, and in the Apoca-
lypse) this prayer is for *χάρις* and *εἰρήνη*,
except in the three pastoral Epp., where it
is for *χάρις*, *ἔλεος*, and *εἰρήνη*, as in 2 John.
In Jude only we find *ἔλεος*, *εἰρήνη*, and
ἀγάπη.—The address here differs from
those of most of Paul's Epp., in having
dogmatic clauses parenthetically inserted:
—such are found also in the Ep. to Titus,
and (in much less degree) in that to the
Galatians. These dogmatic clauses regard,
1. the *fore-announcement of the Gospel*
Vol. II.

through the prophets: 2. the *description*
and dignity of Him who was the subject
of that Gospel: 3. the *nature and aim of*
the apostolic office to which Paul had been
called,—including the *persons addressed* in
the objects of its ministration. 1.
δούλος χ. Ἰ. [so also Phil. i. 1, and Tit.
i. 1 (*δοῦλος θεοῦ, ἀπόστ. δὲ Ἰ. χ.*),—but
usually *ἀπ. Ἰ. χ.* (2 Cor. Eph. Col. 1 Tim.
2 Tim.): [*κλητὸς*] *ἀπ. Ἰ. χ.* (1 Cor.),—
simply *ἀπόστολος* (Gal.),—*ἔεσμιος χ. Ἰ.*
(Philem). The expression answers to the
Hebr. *עַבְדִּי יֵשׁוּעַ*, the especial O. T. title of
Israel, and of individuals, as Moses, Joshua,
David, Daniel, Job, and others, who as
prophets, kings, &c., were raised up for the
express work of God. See Umbreit's note,
Der Brief an die Römer auf dem Grunde
des alten Testaments ausgelegt, p. 153 f.
κλητὸς ἀπόστ.] In naming himself
a servant of Jesus Christ, he bespeaks their
attention as a *Christian speaking to Chris-
tians*: he now further specifies the *place*
which he held by the special calling of
God: 'called, and that to the very highest
office, of an *apostle*;' and even more—
among the App., not one by original selec-
tion, but one *specially called*. "Ceteri
quidem apostoli per diutnam cum Jesu
consuetudinem educati fuerunt, et primo
ad sequelam et disciplinam vocati, deinde
ad apostolatam producti. Paulus, perse-
cutor antehac, de subito apostolus per voca-
tionem factus est. Ita Judici erant sancti
U

h = ch. iv. 1. **ματος Δαυὶδ** ^h κατὰ ⁴ σάρκα, ⁴ τοῦ ⁱ ὀρισθέντος υἱοῦ θεοῦ ABCE JK
 ix. 5. 1 Cor. ^k ἐν δυνάμει ^l κατὰ ^m πνεῦμα ^m ἀγιοσύνης ⁿ ἐξ ^o ἀναστάσεως
 x. 18. Gal. ^{Paul only.}
 ix. 20 al.
 See John viii. 15. 1 Acts xvii. 26, 31 reff. x. 42. k Mark ix. 1. ch. xv. 13, 19. 1 Cor. iv. 20.
 xv. 43. Col. i. 29 al. 1 Gal. iv. 29. m here only. See John xiv. 17 al. 2 Tim. i. 7. 1 John
 iv. 6. ἄγ., 2 Cor. vii. 1. 1 Thess. iii. 13 only. n = James ii. 18 (bis). Rev. viii. 11 al.
 o Acts xviii. 32. xxvi. 23 al. 1 Cor. xv. 12 reff. Heb. vi. 2 L. P.

73 al lat mss mentd by Aug: txt (MSS vss) Orig-oft Cyr-jerus, Thdrt Thl Oec al: *qui factus est* it v Tert Hil Ruf and sometimes Iren Aug.—4. for *ορισθ.*, *προορισθ.* Marcell (in Eus) Thdotians (in Epiph: *prædestinatus* v it Iren Arnob Ambrst Pelag all: txt (MSS vss) Orig, Ath Chr Thdrt Phot all: and *destinatus* Tert Hil Ruf-expr. — for *κατα πνευμα*, και πνευματι

ex promissione: Græci, sancti ex mera vocatione, ver. 6. *Præcipuam ergo vocatus apostolus cum vocatis sanctis similitudinem et conjunctionem habebat.*” Bengel.

ἀπόστολος must not be taken here in the wider sense, of a *missionary*, as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title (*οὗς και ἀποστόλους ὠνόμασεν*, Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord’s brother. This title was not conferred on Paul by the *ἀφορίσατε* δὴ μοι of the Holy Spirit, Acts xiii. 2, but in *virtue of his special call by the Lord in person*; compare *σκεῦος ἐκλογῆς*, Acts ix. 15, with *ἐξελεξάμην*, John vi. 70; xiii. 18: xv. 16. Acts i. 2. “*Neque enim iis assentior, qui eam de qua loquitur vocationem ad æternam Dei electionem referant.*” Calvin.

ἀφορισμένος] not in Acts xiii. 2 merely, though that was a particular application of the general truth:—but (as in Gal. i. 15, *ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου*) *from his birth.* “*Idem Pharisei etymon fuerat: hoc autem loco Paulus se non solum ex hominibus, ex Judæis, ex discipulis, sed etiam ex doctoribus segregatum a Deo significat.*” Bengel.

εἰς [‘for the purpose of announcing.’ **εὐαγγέλιον θεοῦ** = τὸ εὐαγ. τοῦ θ., which (see reff.) is the usual form. Bp. Middleton (on ver. 17) remarks on the *anarthrousness* of Paul’s style, and cites from Dion. Hal. de Comp. Verb. § 22, as a character of the *αὐστηρά ἁρμονία*, that it is *ὀλιγοσύνδεσμος, ἀναρῆρος*. See the passage cited at length in the Prolegomena, ch. ii. § 5. — ‘the good tidings sent by (not concerning) God.’ The genitive is not, as in τὸ εὐαγγέλιον τῆς βασιλείας, Matt. iv. 23. Mark i. 1, one of apposition, but of *possession* or origin; ‘God’s Gospel.’ And so, whenever the expression ‘the Gospel of Christ’ occurs, it is not ‘the Gospel about Christ,’ but *Christ’s Gospel*; that Gospel which flows out of His grace, and is His gift to men.—Thus in the very beginning of the Epistle, these two short words announce that the Gospel is of God,—in other words, that *salvation is of grace only.*

2.] This *good tidings* is no new invention, no after-thought,—but was *long ago announced* in what God’s prophets wrote

concerning His Son:—and announced by way of *promise*, so that God stood pledged to its realization. *ἐπειδὴ δὲ και καινοτομίαν ἐνεκάλουν τῷ πράγματι, δέκνουνται αὐτὸ πρæβύτερον Ἑλλήνων ὄν, και ἐν τοῖς προφήταις προδιαγραφόμενον.* Chrys. Hom. ii. p. 431 c.

γραφ. ἄγ.] not, ‘in sacred writings,’—nor ‘in passages of Holy Writ:’—but ‘in the Holy Scriptures.’ The expression used is defined enough by the adjective, to be well understood without the article;—so πνεῦμα ἁγίωσ. below,—πν. ἁγίον passim. See Winer, § 18. 2 (and for nouns in government, Middleton, ch. iii. § 6). *But one set of writings being holy, it was not necessary to designate them more particularly.* See also above on *εὐαγγ. θεοῦ*. This expression (**εὐαγγ. ὁ προσηγγ.**) is used in the strictest sense. Moses gave the *Law*: the prophets proclaimed the *Gospel*. See Umbreit’s note, p. 159.

3. **περὶ τοῦ υἱοῦ αὐτοῦ**] belongs to ὁ προεπ. above,—‘which he promised beforehand, &c., concerning His Son,’ i. e. ‘which (good tidings) He promised beforehand, &c., and indicated that it should be concerning His Son.’ This is more natural than to bind these words to *εὐαγγ. θεοῦ* which went before. Either meaning will suit ver. 9 equally well.—Christ, the Son of God, is the *great subject* of the good news.

γενόμενου] not ὄντος, see John i. 1—3, and notes.

κατὰ σάρκα] On the side of His humanity, our Lord ἐγένετο; *that nature of His begins only then, when He was γενόμενος ἐκ γυναικός*, Gal. iv. 4.

σάρξ is here used exactly as in John i. 14, ὁ λόγος σὰρξ ἐγένετο, to signify that *whole nature, body and soul*, of which the outward visible tabernacle of the FLESH is the concrete representation to our senses.—The words **ἐκ σπέρματος Δαυὶδ** cast a hint back at the *promise* just spoken of. At the same time, in so solemn an enunciation of the dignity of the Son of God, they serve to shew that even according to the human side, His descent had been fixed in the line of him who was Israel’s anointed and greatest king. 4.] The simple antithesis would have been, τοῦ μὲν γενόμενου . . . ὄντος δὲ υἱοῦ θεοῦ κατὰ πνεῦμα, see 1 Tim. iii. 16.

ο νεκρῶν, Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν, ⁵ δι' οὗ ἐλά- p = ch. xii. 3.
xv. 13, 1 Cor.
iii. 10. Gal.
ii. 9. Eph.
iii. 2.
βομεν ^p χάριν καὶ ^q ἀποστολὴν ^r εἰς ^s ὑπακοὴν ^s πίστει q Acts i. 23. 1 Cor. ix. 2. Gal. ii. 8 only. Deut. xxii. 7.
13. 1 Pet. i. 22. s and constr., 2 Cor. x. 5. ch. xvi. 26. 1 Pet. i. 22. πίστ. (objective), Acts vi. 7.

Chr-text (mss vary) and comm (and syrr, but syr om καὶ) æth ar-erp : πνευματος 109.—for του κυρ. ημ., του θεου 33-5. 109 al.—5. καὶ ἀποστολὴν om ar-erp Sedul: της ἀποστολης

But (1) wonderful solemnity is given by dropping the particles, and taking up separately the human and divine nature of Christ, keeping ὁ υἱὸς αὐτοῦ as the great subject of both clauses, and thus making them, not contrasts to one another, but correlative parts of the same great whole. And (2) the Apostle, dwelling here on *patent facts*,—the announcements of prophecy,—the history of the Lord's Humanity,—does not deal with the *essential subsistent Godhead of Christ*, but with that *manifestation of it* which the great fact of the Resurrection had made to men. Also (3) by amplifying πνεῦμα into πν. ἁγιοσύνης, he characterizes the Spirit of Christ as one of absolute holiness, i. e. as *divine*, and *partaking of the Godhead*: see below.

ὀρισθέντος] "Multo plus dicit quam ἀφορισμένος, ver. 1: nam ἀφορίζεται unus e pluribus, ὀρίζεται unicus quispiam." Bengel. See reff. Nor does it = προορισθέντος, as vulg. *prædestinatus*, and as Irenæus (iii. 22. 32) and Augustine de Prædest. Sanctorum, c. 15:—"Prædestinatus est ergo Jesus, ut qui futurus erat secundum carnem filius David, esset tamen in virtute Filius Dei secundum Spiritum Sanctificationis: quia natus est de Spiritu Sancto et Virgine Maria." But this is one of the places where Augustine has been misled by the Latin:—the text speaks, not of the *fact* of Christ's being the Son of God barely, but of the *proof* of that fact by His Resurrection. Chrysostom has given the right meaning: τί οὖν ἐστίν, "ὀρισθέντος;" τοῦ δειχθέντος, ἀποφανθέντος, κριθέντος, ὁμολογηθέντος παρὰ τῆς ἀπάντων γνώμης καὶ ψήφου. . . Hom. ii. p. 432, d. That an example is wanting of this exact use of the word, is, as Olsh. has shewn, no objection to such use; the ὀρίζειν here spoken of is not the objective 'fixing,' 'appointing' of Christ to be the Son of God, but the *subjective manifestation in men's minds that He is so*. Thus the obj. words ποιεῖν (Acts ii. 36), γεννᾶν (Acts xiii. 33) are used of the same *proof* or *manifestation* of Christ's Sonship by His Resurrection. So again ἰδκαίωθη, 1 Tim. iii. 16. ἐν δυνάμει belongs to ὀρισθέντος,—not to νοῦθ θεοῦ,—nor again is it a parallel clause to κατ. πν. ἁγ. and ἐξ ἀναστ. νεκ. (as Chrys., who interprets it ἀπὸ τῶν θαυμάτων ἕκπερ ἐπραττε, Theophyl. &c.) 'manifested with power (to

be) the Son of God.' See reff. κατὰ
πνεῦμα ἁγιοσύνης] ἁγίωσ. is not = ἁγιον; this epithet would be inapplicable here, for it would point out the *Third Person* in the *Blessed Trinity*, whereas it is the *Spirit of Christ Himself*, in distinction from His Flesh, which is spoken of. And this Spirit is designated by the gen. of quality, ἁγιοσύνης, to shew that it is not a human, but a divine Spirit which is attributed *here* to Christ,—a Spirit to which holiness belongs as its essence. The other interpretations certainly miss the mark, by overlooking the κατὰ σάρκα and κατὰ πνεῦμα, the two sides of the Person of Christ here intended to be brought out. Such are that of Theodoret (διὰ τῆς ὑπὸ τοῦ παναγίου πνεύματος ἐνεργουμένης δυνάμεως),—Chrys. (ἀπὸ τοῦ πνεύματος, δι' οὗ τὸν ἁγιασμόν ἐδωκεν), &c. Calvin and Olshausen seem to wish to include the notion of *sanctifying* (ἁγιασμός) in ἁγιοσύνη,—which however true, is more than strictly belongs to the words. See by all means, on the whole, Umbreit's important note, pp. 164—172. ἐξ]
not 'from and after' (as Theodoret, Luther, Grotius, al.), nor = ἀπὸ, which could not be used here, but 'by,' as the 'modus probandi;' the source, *out of* which the demonstration proceeds. ἀναστάσεως

νεκρῶν] not = ἀναστ. ἐκ νεκρῶν,—which, besides the force done to the words, would be a weakening of the strong expression of the Apostle, who takes here summarily and by anticipation the Resurrection of Jesus as being, including, involving (ἐγὼ εἰμι ἡ ἀνάστασις, John xi. 25) the (whole) Resurrection of the dead. So that we must not render as E. V. 'the resurrection from the dead,' but 'the resurrection of the dead,' regarded as accomplished in that of Christ. It was the full accomplishment of *this*, which more than any thing declared Him to be the Son of God: see John v. 25—29. Thus in these words lies wrapped up the argument of ch. vi. 4 ff.

Ἰησ. χρ. τ. κυρ. ἡμ.] Having given this description of the Person and dignity of the Son of God, very Man and very God, he now identifies this divine Person with JESUS CHRIST, the Lord and Master of Christians,—the historical object of their faith, and (see words following) the Appointer of himself to the apostolic office. 5. δι' οὗ] as in Gal. i.

1. 1 Cor. i. 9, designating the Lord Himself as the Agent in conferring the grace and

t Acts ix. 16.

xv. 26 al.

3 John 7.

u ver. 1, w.

gen., here

only. (See

note.)

v w. gen., Acts

xv. 25, ch.

xvi. 3, 8.

1 Cor. x. 14.

Phil. ii. 12

only. (Paul.)

w = Acts ix.

13 reff.

x Luke xviii. 11.

John xi. 41.

1 Cor. i. 4 al.

ἐν πάσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ὅ ἐν οἷς
 ἔστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ χριστοῦ, ὅ ὅσιν τοῖς
 οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις.
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
 Ἰησοῦ χριστοῦ.

8 Πρώτον μὲν * εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χρι-

caten (ms) ar-pol.—7. εν ρωμη om G g schol in 47: το εν ρωμη, ουτε εν τη εξηγησει, ουτε εν τω ρητω μνημονευει.—for αγαπητ. θεου, εν αγαπη θεου G d g am Ambrst-ins: om E 82 c.—ημων om 73 Did.—8. μιν om 40¹ Syr æth al Chr-ed.—rec for περι, υπερ (see note), with D³EGJ &c Chr Thdrt Thl Oec: txt ABCDK 17. 40. 61. 73-7. 80-7. 117

Apostleship.

ἐλάβομεν] not 'all Christians,'—but 'we,' the Apostle himself, as he not unfrequently speaks. No others need be here included in the word. Those to whom he is writing cannot be thus included, for they are specially contrasted with the subject of ἐλάβομεν by the following ὑμεῖς. Nor can the aor. ἐλάβομεν refer to any general bestowal of this kind, indicating, as it must, a definite past event, viz. the reception of the Apostleship by himself. To maintain (as Dr. Peile, Annotations on the Epistles, vol. i. Appendix) that the subject of ἐλάβομεν must be the same as the ἡμῶν which has preceded, is to overlook, not only the contrast just noticed, and the habit of Paul to use indiscriminately the singular or plural, when speaking of himself,—but also the *formulary* character of the expression 'Jesus Christ our Lord,' in which the 'we' alluded to in 'our' is too faintly indicated to become the subject of a following verb.

χάριν] Hardly, as Augustine, "*gratiam cum omnibus fidelibus, apostolatam autem non cum omnibus communem habet*" (Ols.): for he is surely speaking of *that peculiar* χάρις, by which he wrought in his apostleship more than they all; see reff.

ἀποστολήν] Strictly, 'apostleship,' 'the office of an Apostle,' see reff.: not any *mission*, or *power of sending ministers*, resident in the *whole church*, which would be contrary to the usage of the word. The *existence* of such a power is not hereby denied, but *this place* refers *solely to the office of Paul* as an Apostle. [Keep the χάρ. κ. ἀποστ. separate, and strictly consecutive, avoiding all nonsensical figures of Hendiadys, Hypallage, and the like. It was the general bestowal of *grace*, which conditioned and introduced the special bestowal (καί, as so often, coupling a specific portion to a whole) of *apostleship*: cf. 1 Cor. xv. 10. Aug. 1856.] εἰς] 'with a view to,'—in order to bring about.

ὑπακοὴν πίστει] The anarthrous character above remarked (on εὐαγγ. θεοῦ, ver. 1) must be here borne in

mind, or we shall fall into the mistake of supposing ὑ. π. to mean '*obedience produced by faith*.' The key to the words is found in Acts vi. 7, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει, compared with Paul's own usage of joining an objective genitive with ὑπακοή,—see 2 Cor. x. 5, εἰς τὴν ὑπακοὴν τοῦ χριστοῦ. So that πίστεις is 'the faith'; not = 'the gospel which is to be believed' (as Fritzsche, see ch. x. 16), but the *state of salvation, in which men stand by faith*. And so these words form an introduction to the great subject of the Epistle. ἐν πάσιν τ. ἔθν.]

'in order to bring about obedience to the faith among all (the) nations.' The *Jews* do not here come into account. There is no inclusion, and at the same time no express exclusion of them: but Paul was commissioned as the *Apostle of the Gentiles*, and he here magnifies the great office intrusted to him.

ὑπὲρ τ. ὀν. αὐτ.] 'on behalf of His name,' i. e. 'for His glory': see reff. "In the name of Christ is summed up what He had done and was, what the Christian ever bore in mind, the zeal which marked him, the name wherewith he was named." Jowett. See also Umbreit's note. The words are best taken as belonging to the whole, from δι' οὗ το ἐθνεσιν.

6. ἐν οἷς . . .] The whole to χριστοῦ should be taken together: 'among whom ye also are called of Jesus Christ;' otherwise, with a comma at ὑμεῖς, the assertion, '*among whom are ye*,' is flat and unmeaning.—De Wette and Calvin would take Ἰησοῦ χρ. as a gen. of *possession*, because the call of believers is generally referred to the FATHER: but sometimes the SON is said to call likewise, see John v. 25. 1 Tim. i. 12;—and with ἀγαπητοὶ θεοῦ following so close upon it, the expression can I think hardly be taken otherwise than as 'called by Jesus Christ.' ἐκλεκτοὶ αὐτοῦ, Matt. xxiv. 31, cited by De W. is hardly parallel. 7.] This ver. follows, in the sense, close on ver. 1.

ἀγ. θ., κλητ. ἁγ.] Both these clauses refer to *all*

G εν
 πασι...
 ABCE
 GJK
 D κλη-
 τοις...
 ABCD
 EGJK

στοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν ^γ καταγγέ- γ Acts iv. 2.
xiii. 5 al.†
= 1 Cor. xi.
26,
yy Phil. i. 8.
1 Thess. ii. 6.
z Matt. iv. 10
reff. Acts
vii. 7 al.
λεται ἐν ὅλῳ τῷ κόσμῳ. ⁹ ^{yy} μάρτυς γάρ μου ἐστὶν ὁ θεός,
ὃς ^z λατρεύω ἐν τῷ ^a πνεύματί μου ^b ἐν τῷ εὐαγγελίῳ τοῦ
υἱοῦ αὐτοῦ, ^c ὡς ^d ἀδιαλείπτως ^e μνείαν ὑμῶν ποιῶμαι

a Acts xxi. 16 reff.

z a Phil. iii. 3.

b 2 Cor. viii. 18. x. 14 al.

c = Acts x. 28. Phil i. 8.

d 1 Thess. i. 2. ii. 13. v. 17 only †.

e Eph. i. 16 reff.

al Dam.—ἡμων 238.—9. μαρτυρ D¹.—for μου (1st), μοι D¹G 37. 80-7 al lect 12 it v
Syr arr arm slav Thdr¹ lat-fl.—ἐν τῷ πν. μου om Did: τῷ om 80: μου om Syr ar-ep.

the Christians addressed: not (as Bengel) the first to Jewish, the second to Gentile believers. No such distinction would be in place in an exordium which anticipates the result of the Epistle—that Jew and Gentile are one in guilt, and one in Christ.

ἀπ. θ. πατ. ἡμ. κ. κυρ. ἱ. χ.] Not, as Erasmus, 'from God, the Father of us and of our Lord Jesus Christ,'—but 'from God our Father, and from the Lord Jesus Christ.' God is the Giver of Grace and peace,—Christ the Imparter.

8—17.] OPENING OF THE EPISTLE. His thankfulness for the faith of the Romans: remembrance of them in his prayers: wish to visit them: hindrances hitherto, but still earnest intention of doing so, that he may further ground them in that Gospel, of which he is not ashamed, inasmuch as it is the POWER OF GOD TO ALL WHO BELIEVE. This leads to the announcement of one great subject of the Epistle (in a citation from the Scripture),—viz.: JUSTIFICATION BY FAITH. 8.] This placing himself in intimate connexion with his readers by mention of and thankfulness for their faith or Christian graces, is the constant habit of Paul. The three Epp., Gal., 1 Tim., and Titus, are the only exceptions: Olsh. adds 2 Cor., but in ch. i. 3—22 we have an equivalent: see esp. vv. 6, 7,—11,—14. μὲν] The corresponding εἰ follows, ver. 13. 'Ye indeed are prospering in the faith: but I still am anxious further to advance that fruitfulness.' There is no ἔπειτα to follow to πρῶτον.

τῷ θεῷ μου] ὅρα μεθ' ὅσης διαθέσεως ἐδ-
χαριστέῃ· οὐ γὰρ εἶπε, τῷ θεῷ, ἀλλὰ, τῷ
θεῷ μου· ὁ καὶ οἱ προφήται ποιῶσι, τὸ
κοινὸν ιδιοποιούμενοι. καὶ τί θαυμαστὸν
εἰ οἱ προφῆται; αὐτοὺς γὰρ αὐτὸ συνεχῶς
ὁ θεὸς φαίνεται ποιῶν ἐπὶ τῶν δούλων,
θεὸν Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ
ἰδιαζόντως λέγων ἐαυτὸν. Chrys. Hom.
iii. p. 436 E. διὰ ἱ. χ.] "Velut per
Pontificem magnum: oportet enim scire
eum qui vult offerre sacrificium Deo, quod
per manus Pontificis debet offerre." Origen.
So also Calvin, "Hic habemus exemplum,
quomodo per Christum agende sunt gratiae,
secundum Apostoli praeceptum ad Heb.
xiii. 15." Olshausen says, "This is no
mere phrase, but a true expression of the
deepest conviction. For only by the Spirit

of Christ dwelling in men's hearts are thanksgivings and prayer acceptable to God." But perhaps here it is better to take the words as expressing an acknowledgment that the faith of the Romans, for which thanks were given, was due to and rested on the Lord Jesus Christ: see ch. vii. 25, and remarks there. περὶ] This prep. and ὑπὲρ both occur in this connexion, see 1 Cor. i. 4. Col. i. 3. 1 Thess. i. 2. 2 Thess. i. 3. Eph. i. 16. Phil. i. 4:—

and it is impossible to say, in cases of their confusion by the MSS., which may have been substituted for the other. The internal criticism which would adopt ὑπὲρ as being the less usual, may be answered by the probability that ὑπὲρ, being known to be sometimes used by Paul, may have been substituted as more in his manner for the more usual περὶ. So that MS. authority in such cases must be our guide; and this authority is here decisive. The difference in meaning would be, that ὑπὲρ would give more the idea that thanks were given by Paul on their behalf, as if he were aiding them in giving thanks, for such great mercies: whereas περὶ would imply only that they were the subject of his thanks,—that he gave thanks concerning them.

ἡ πίστις ὑμῶν.] "In ejusmodi gratulationibus Paulus vel totum Christianismum describit, Col. i. 3, sqq.,—vel partem aliquam, 1 Cor. i. 5. Itaque hoc loco fidem commemorat, suo convenienter instituto, vv. 12. 17." Bengel. καταγγέλλεται] De Wette notices the other side of the report, as given by the Jews at Rome, Acts xviii. 22, to Paul himself. This praise was in the Christian churches, and brought by Christian brethren. ἐν ὅλῳ τῷ κόσμῳ] A popular hyperbole, common every where, and especially when speaking of general diffusion through the Roman empire, the 'orbis terrarum.' The praise would be heard in every city where there was a Christian church,—intercourse with the metropolis of the world being common to all.

9.] "Asseveratio pia, de re necessaria, et hominibus, remotis praesertim et ignotis, occulta." Bengel. There could be no other witness to his practice in his secret prayers, but God: and as the assertion of a habit of incessantly praying for the Roman Christians, whom he had never

^f Eph. i. 16. ¹ Thess. i. 2. ^h Phil. 4. ^{only.} ἐπὶ τῶν δεῖ-
^g πνων, Diad. ^{Sic.} iv. 3. ^{Phil.} xi. 14. ^{Acts} xiii. 11. ^{Acts} xxvii. ¹² (w. opt.). ^h here only. ^{Thuc.} viii. 69. ¹¹ Cor. xvi. 2. ³ John 2. ^{Gen.} xxxix. 3, 23. ² Chron. xiii. 12. ^k Heb. x. 10. (Col. iv. 12.) ¹ w. inf., ² Cor. v. 2. ¹ Thess. iii. 6. ² Tim. i. 4. ^{See} 2 Cor. ix. 14 reff. ^{Ps.} cxviii. 20, 174. ^m constr., ¹ Thess. ii. 8. ^{Xen.} Anab. iv. 5, 6. ⁿ = ch. v. 15, 16. ^{xii.} 6. ¹ Cor. i. 7 al. ^o = Eph. i. 3. ^{Col.} iii. 16. ^p Acts iii. 19. ^{vii.} 19. ^{ver.} 20 al. ^q = Luke xxii. 32. ^{ch.} xvi. 25 al. ^{Ps.} i. 12. ^r here only.

—ποιούμενος 109.—10. παντοτε om 67² al Chr: τοτε 109.—for *ειπως, οπως* J (Tisch, not G as Scholz) 5. 61. 71-7. 93 al lect 12.—for *ηδη ποτε, και δηποτε* 73.—aft *ευδ.* ins παντοτε 44.—11. επιποθω υμας om lect 12: εις υμας om aeth.—12. τουτ εστιν A v it (g *id est aut hoc enim est*) (*quod est* copt).—παρακληθηναι 38.—εν om 40.—δια πιστεως om 37: for *εν αλληλοις, αλληλων* lect 8.—13. for *ου θελω* (om 48),

seen, might seem to savour of an exaggerated expression of affection, he solemnly appeals to this only possible testimony. To the Eph., Phil. (see however Phil. i. 8), Col., Thess., he gives the same assurance, but without the asseveration. The thus calling God to witness is no uncommon practice with Paul: see reff. in E. V.

ὧ λατρ.] *The serving God in his spirit* was a guarantee that his profession was sincere, and that the oath just taken was no mere form, but a solemn and earnest appeal of his spirit. So he describes the true circumcision, Phil. iii. 3, to consist of οἱ πνεύματι θεῷ λατρεύοντες. "The LXX use λατρεύω generally for the Heb. עָבַד, which mostly implies the service of the priests in the temple: e. g. Num. iii. 31; iv. 12; xviii. 2, &c. The Ap. means then, that he is an intelligent, true priest of his God, not in the temple, but in His Spirit,—not at the altar, but at the gospel of His Son." Umbreit.

ἐν τῷ εὐαγ.] ἡ τοῦ εὐαγγελίου προσθήκη τὸ εἶδος δηλοῖ τῆς διακονίας, Chrys. Hom. iii. p. 438 A. His peculiar method of λατρεία was concerned with the gospel of the Son of God. "Quidam accipiunt hanc particulam, quasi voluerit Paulus cultum illum, quo se prosequi Deum dixerat, ex eo commendare, quod Evangelii præscripto respondeat: certum est autem, spirituales Dei cultum in Evangelio nobis præcipi. Sed prior interpretatio longe melius quadrat, nempe quod suum Deo obsequium addicat in Evangelii predicatione." Calvin. See εὐαγγέλιον, Phil. iv. 15.

ὥς] Not to be taken with ἀδιαλείπτως, but (see reff.) depends on μάρτυς: 'my witness, that'

πάντοτε belongs to the following, not to the preceding words. This latter construction would not be without example,—ἐν παντὶ καιρῷ ἀδιαλείπτως, 1 Mac. xii. 11, but this very example shews that if so, its natural place would be close to ἀδιαλείπτως. The whole phrase

is a favourite one with Paul, see reff. "πάντοτε vice nominis accipio, ac si dictum foret, 'In omnibus meis orationibus, seu quoties precibus Deum appello, adjungo vestri mentionem.'" Calvin. αἱ προσευχαί μου must be understood of his ordinary stated prayers, just in our sense of 'my prayers.' "quoties ex professo et quasi meditatus Deum orabat, illorum quoque habebat rationem inter alios." Calv.

10. εἴ πως] 'if by any means.' No subject of δέόμενος is expressed, but it is left to be gathered from this clause, as in Simon's entreaty, Acts viii. 24, δεήθητε ὑμῖς ὑπὲρ ἐμοῦ . . . ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε, where ὅπως κ.τ.λ. is not the contents of the prayer, but the end aimed at by it.

ἦδη ποτέ] 'before long':—lit., 'at last, some day or other.'

εὐδοθήσομαι] 'I shall be allowed,' 'prospered': see reff., and Deut. xxviii. 29: and cf. Umbreit's note. The rendering, 'I might have a prosperous journey' (Vulg. and E. V.) is etymologically incorrect; the passive of δέδω, 'to shew the way,' 'to bring into the way,' must be 'to be shewn the way,' or 'brought into the way.' So Herod. vi. 73, ὥς τῷ Κλεομένηϊ εὐδωῶθη τὸ ἐς τὸν Δημάργτον προήγμα.

ἐν τῷ θελ. τοῦ θεοῦ] 'in the course of,' 'by,' 'the will of God.' ἐλθεῖν belongs to εὐδοθήσομαι, not to δέόμενος.

11. ἐπιποθῶ] not, 'I vehemently desire.' ἐπί does not intensify, but merely expresses the direction of the πόθος, see Herod. v. 93, and comp. such expressions as μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, Acts xvii. 7.

ἵνα τὸ μεταδῶ χάρισμα πν.] That the χάρισμα here spoken of was no mere supernatural power of working in the Spirit, the whole context shews, as well as the meaning of the word itself in ch. v. 15, 16. vi. 23. And even if χάρισμα, barely taken, could ever (1 Cor. xii. 4, 9 are no examples, see there) mean technically a supernatural endowment of the Spirit, yet the epithet

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13 οὐ θέλω δὲ ὑμᾶς ἄγνοεῖν, ἀδελφοί, ὅτι πολλάκις ^{s ch. xi. 25.}
¹προεθέμην ἔλθειν πρὸς ὑμᾶς, καὶ ἐκωλύθην ^{u ἄχρι x του}
^xδεῦρο, ἵνα τινὰ ^yκαρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν ^{t Eph. i. 9. ch.}
τοῖς λοιποῖς ἔθνεσιν. ¹⁴Ἑλλήσιν τε καὶ ^zβαρβάρους, ^{iii. 25 only z.}
σοφοῖς τε καὶ ^aἀνοήτοις ^bὀφειλέτης εἰμί· ¹⁵οὕτως ^{c τὸ}
κατ' ἐμὲ ^dπρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ ^eεὐαγγελί-
^{x = and w art.,}
^{her-only,}
^{y = John iv.}
^{36. ch. vi 21,}
^{22. Phil. i. 22. iv. 17. James iii. 18. Jer. xvii. 10. z Acts xxviii. 2 reff. a Luke xxiv. 25. Gal. iii.}
^{1, 3. 1 Tim. vi. 9. Tit. iii. 3 only. L. P. Prov. xvii. 28. b = ch. viii. 12. Gal. v. 3. Soph. Aj. 590.}
^{bb = Rev. iii. 16. c here only. Polyb. x. 44. 1. See ch. xii. 18. d Matt. xxvi. 41. Mark xiv. 38 only.}
^{2 Chron. xxix. 31. e constr., Gal. iv. 13. pass., 1 Pet. iv. 6.}

ουκ οιομαι D¹EG it Ambrst Pelag (appy): txt (MSS vss) Thdrst Chr Thl Oec &c.—
εκολληθην 48.—της δευρο 170 lect 12.—rec καρπ. τινα, with mss ar-pol: om τινα J. 42.
115 Syr copt al: txt ABCD(τι καρπ. D¹)EGK most mss it v slav gr-lat-fl.—for σχω, εχω
G 77 al: ευρω arm (appy).—και om G 48. 109-78 all arr ath latt Sedul.—λοιποις om 31 ath.
—εθνεσιν om E-gr.—14. for τε, γαρ arm.—ασοφοις 177.—ανο. και τοις εθνεσιν ath.—15.
ουτω A &c: txtB²CG &c.—for το κατ εμε, ο επ εμε G (quod in me promptum est v g Sedul,
Pelag: quod in me est promptus sum d e Ambr Ambrst Ruf Sedul).—εν υμιν D¹ 61. 122-
57 d¹ g: επ υμ. G.—τοις εν ρωμη om G g.—16. for το, επι G: super g: de Aug Vig.—

πνευματικόν, and the object of imparting this χάρισμα, confirmation in the faith, would here preclude that meaning. Besides Paul did not value the mere bestowal of these 'gifts' so highly, as to make it the subject of his earnest prayers incessantly. The gift alluded to was παράκλησις, as De Wette observes. πνευμ., 'spiritual':—springing from the Spirit of God, and imparted to the spirit of man. εἰς τὸ

στηρ. ὑμ.] Knowing the trials to which they were exposed, and being conscious of the fulness of spiritual power for edification (2 Cor. xiii. 10) given to him, he longed to impart some of it to them, that they might be confirmed. "The Ap. does not say εἰς τὸ στηριζέιν ὑμ., for this belongs to God; see ch. xvi. 25. He is only the instrument: hence the passive." Philippi. 12.] εἰτα ἐπειδὴ καὶ τοῦτο σφόδρα φορτικὸν ἦν, ὅρα πῶς αὐτὸ παραμυθείται διὰ τῆς ἐπαγωγῆς. ἵνα γὰρ μὴ λέγωσι, τί γάρ; σαλευόμεθα καὶ περιφερόμεθα, καὶ τῆς παρὰ σοῦ δέομεθα γλῶσσας εἰς τὸ στήναι βεβαίως, προ-

λαβὼν ἀναιρεῖ τὴν τοιαύτην ἀντίρρησην, οὕτω λέγων (ver. 12). ὥς ἂν εἰ ἐλεγε μὴ ὑποπεύσῃτε· ὅτι κατηγορῶν ὑμῶν εἶπον, οὐ ταύτη τῇ γνώμῃ ἐφθελῆξάμην τὸ ῥῆμα· ἀλλὰ τί ποτέστιν, ὅπερ ἡβουλήθην εἰπεῖν; Πολλὰς ὑπομένετε θλίψεις, ὑπὸ τῶν διωκόντων περιαντλούμενοι· ἐπιθύμησα τοίνυν ὑμᾶς ἰδεῖν, ἵνα παρακαλέσω, μαλλόν δὲ οὐχ ἵνα παρακαλέσω μόνον, ἀλλ' ἵνα καὶ αὐτὸς παράκλησιν δέξωμαι. Chrys. Hom. iii. p. 440 D. The inf. συμπαρακληθῆναι is parallel with στηριχθῆναι, ἐμὲ being understood: 'that is, that I may be also exhorted and strengthened among you by the mutual faith of you and me.' That the gift he wished to impart to them was παράκλησις, is implied in the συμπαρακλ. See the same wish

expressed in different words ch. xv. 32, and the partial realization of it, Acts xxviii. 15.

ἐν ἀλλήλοις, which might otherwise be ambiguous, is explained by ὑμῶν τε καὶ ἐμοῦ to mean 'mutual,' 'which we recognize in one another.' πίστις is used in the most general sense—faith as the necessary condition and working instrument of all Christian exhortation, comfort, and confirmation; producing these, and evidenced by them. 13. οὐ θέλ. δ. ὑμ. ἀγ.] A

Pauline formula: see reff. καὶ ἐκωλ. ἄχρ. τ. δεῦρο is best as a parenthesis, as it is impossible that ἵνα can depend on ἐκωλύθην. So Demosth. p. 488. 7, ἐμοὶ δ' ὦ ἄνδρες Ἀθ. δοκεῖ Λεπτίνης (καὶ μοι πρὸς Διὸς μηδὲν ὀργισθῆς· οὐδὲν γὰρ φλαῦρον ἐρῶ σε) ἢ οὐκ ἀνεγνωκέναι τοὺς Σόλωνος νόμους ἢ οὐ συνίεναι.—The reason of the hindrance is given in ch. xv. 20—22; it was, his φιλοτιμία to preach the gospel where it had not been preached before, rather than on the foundation of others.

καρπὸν] Not, 'wages,' or 'result of my apostolic labour,' for such is not the ordinary meaning of the word in the N. T., but fruit borne by you who have been planted to bring forth fruit to God. This fruit I should then gather and present to God; cf. the figure in ch. xv. 16: see also Phil. i. 22 and note. 14.] The connexion seems to be this: He wishes to have some fruit, some produce of expended labour, among the Romans as among other Gentiles. Till this was the case, he himself was a debtor to every such people: which situation of debtor he wished to change, by paying the debt and conferring a benefit, into that of one having money out at interest there, and yielding a καρπός. The debt which he owed to all nations was (ver. 15) the obligation laid on him to preach the gospel to them, see 1 Cor. ix. 16.

f Luke ix. 26.
2 Tim. i. 8.
Is. i. 21; ale x.
g = Acts viii.
10 reff.
h = ver. 5 reff.

σασθαι. ¹⁶ οὐ γὰρ ^fἐπαισχύνομαι τὸ εὐαγγέλιον· ^εδύναμις
γὰρ θεοῦ ἐστίν ^hεἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰου-
δαίῳ τε πρῶτον καὶ Ἑλληνι. ¹⁷ δικαιοσύνη γὰρ θεοῦ ἐν

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rec aft *ευαγγ.* ins *του χριστου*, with D¹JK &c (*τουτο* 73) ar-pol slav (*αυτου* aeth) Thl Occ (*Dei* Victorini Flavian): om ABCD¹EG 5. 17. 67². 137-77-8 v it syrr ar-erp copt arm (*αυτου* aeth) Orig Eus Bas Cyr Chr Thdrt Procop Dam Phot Tert Arnob Hil Ruf &c.—for *θεου*, *θειου* *σταυρου* 115, and simply (*appy*) Pelag and schol in 124.—*εστιν* om D¹.—*εἰς σωτηριαν* om G g.—*πρωτον* om BG g Tert: ins (*πρωτω* al) ACDEJK &c *vss* nrly Orig Chr-expr Thdrt Dam-expr Thl Occ Ruf-expr Bed.—17. for *γαρ*, *δε* A Clem: txt (&c) Orig all.—*μου εκ πιστewς* C¹: *εκ πιστ. μου* syr

Ἑλλ.—βαρβ.—σοφ.—ἀνοήτ.]

These words must not be pressed as applying to any particular churches, or as if any one of them designated the Romans themselves,—or even as if *σοφοῖς* belonged to Ἕλλησιν and ἀνοήτοις to βαρβάρους. They are used, apparently, merely as comprehending *all Gentiles*, whether considered in regard of race or of intellect; and are placed here certainly not without a prospective reference to the universality of guilt, and need of the gospel, which he is presently about to prove existed in the Gentile world.—Notice that he does not call himself a debtor to the *Jews*—for they can hardly be included in *βαρβάρους* (see Col. iii. 11). Though he had earnest desires for them (ch. ix. 1–3; x. 1), and every where preached to them first, this was not his peculiar *ὀφείλημα*, see Gal. ii. 7, where he describes himself as *πεπιστευμένος τὸ εὐαγγέλιον τῆς ἀκροβυστίας*, καθὼς Πέτρος τῆς περιτομῆς. 15. οὕτως] “Est quasi . . . illatio a toto ad partem insignem.” Bengel. “As to all Gentiles, so to you, who hold no mean place among them.” 16.] The οὐ γὰρ ἐπαισχύνομαι seems to be suggested by the position of the Romans in the world.

“Yea, to you at Rome also: for, though your city be mistress of the world, though your emperors be worshipped as present deities, though you be elated by your pomps and luxuries and victories, yet I am not ashamed of the apparently mean origin of the gospel which I am to preach; for (and here is the transition to his great theme) it is,” &c. So for the most part, Chrysostom, Hom. iii. p. 444 B. δύναμις γὰρ θ. ἐστίν] The gospel, which is the greatest example of the Power of God, he strikingly calls *that Power itself*. (Not, as Jowett, ‘a divine power,’ nor is *ἐκαστος*. θεοῦ below to be thus explained, as he alleges.) So in 1 Cor. i. 24 he calls Christ, the Power of God. But not only is the gospel the great example of divine Power; it is the field of agency of the power of God, working in it, and interpenetrating it throughout.—The bare substantive *δύναμις* here (and 1 Cor. i. 24)

carries a superlative sense: the *highest and holiest vehicle* of the divine Power, the *δύναμις* κατ’ ἐξοχὴν. “It is weighty for the difference between the Gospel and the Law, that the Law is never called God’s power, πῶ, but light, or teaching, in which a man must walk, Ps. xxxvi. 18; cxviii. 105. Prov. vi. 23. Is. ii. 5.” Umbreit. And the direction in which this power acts in the gospel is *εἰς σωτηρίαν*—it is a *healing, saving power*: for as Chrysostom reminds us, there is a power of God *εἰς κόλασιν*, and *εἰς ἀλώλειαν*, see Matt. x. 28. —But to whom is this gospel the power of God to save? παντὶ τῷ πιστεύοντι. The universality implied in the παντὶ, the condition necessitated in the πιστεύοντι, and the δύναμις θεοῦ acting εἰς σωτηρίαν, are the great subjects treated of in the former part of this epistle. All are proved to be under sin, and so needing God’s righteousness (ch. i. 11; iii. 1–20), and the entrance into this righteousness is shewn to be by faith (ch. iii. 20—v. 11). Then the δύναμις θεοῦ in freeing from the dominion of sin and death, and as issuing in salvation, is set forth (ch. v. 11—viii. 39). So that if the subject of the Epistle is to be stated in few words, these should be chosen: τὸ εὐαγγέλιον, δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι. This expresses it better than merely ‘justification by faith,’ which is in fact only a subordinate part of the great theme,—only the condition necessitated by man’s sinfulness for his entering the state of salvation; whereas the argument extends beyond this, to the death unto sin and life unto God and carrying forward of the sanctifying work of the Spirit, from its first fruits even to its completion. Ἰουδ. πρῶτον κ. Ἑλλ.] This is the Jewish expression for all mankind, as Ἑλλ. κ. βαρβ. ver. 14 is the Greek one. Ἑλλ. here includes all Gentiles. πρῶτον is not first in order of time, but ‘principally’ (comp. ch. ii. 9), spoken of national precedence, in the sense in which the Jews were to our Lord οἱ ἰδιοι, John i. 11. Salvation was ἐκ τῶν Ἰουδαίων, John iv. 22. See ch. ix. 5; xi. 24. Not that the Jew has any preference under the gospel;

αὐτῷ ⁱ ἀποκαλύπτεται ἐκ πίστεως ^h εἰς πίστιν, καθὼς γέ- ^{i = Matt. xi. 25, xvi. 17 al. k IIAB. ii. 4.}
γραπται ^k Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

Eus Jer (Cypr): txt (&c) Clem Chr Thdrt all Iren Ambr al.—for ζήσεται, *vivit* it v.—

only he *inherits*, and has a *precedence*. οὐδὲ γὰρ, ἐπεὶ δὴ πρῶτός ἐστι, καὶ πλεόν λαμβάνει τῆς χάριτος· ἡ γὰρ αὐτῇ ὄρωρὰ καὶ τοῦτ' ἀκείνῳ δίδεται· ἀλλὰ τᾶξιν ἐστι τιμὴ μόνον τὸ πρῶτον. Chrys. Hom. iii. p. 445 c.

17.] An explanation, how the gospel is the power of God to salvation, and how it is so to the believer:—because in it 'God's righteousness' (not His attribute of righteousness,—the r. of God, but righteousness *flowing from*, and *acceptable to Him*) is unfolded, and the more, the more we believe. I subjoin De Wette's note on δικ. θεοῦ. "The Greek δικ. and the Heb. צדקה are taken sometimes for 'virtue' and 'piety' which men possess or strive after,—sometimes imputatively, for 'freedom from blame' or 'justification.' The latter meaning is most usual with Paul: δικ. is that which is so in the sight of God (ch. ii. 13), the result of His justifying forensic Judgment, or of 'Imputation' (ch. iv. 5). It may certainly be imagined, that a man might obtain justification by fulfilling the law: in that case his righteousness is an *ἰδία δικαιοσύνη* (ch. x. 3), a δικ. ἐκ τοῦ νόμου (Phil. iii. 9). But it is impossible for him to obtain a 'righteousness of his own,' which at the same time shall avail before God (ch. xiv. 21. Gal. ii. 16). The Jews not only have not fulfilled the law (ch. iii. 9—19), but could not fulfil it (vii. 7 ff.): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24—32). God has ordained that the whole race should be included in disobedience. Now if man is to become righteous from being unrighteous,—this can only happen by God's grace,—because God declares him righteous, assumes him to be righteous, δικαιοῖ (iii. 24. Gal. iii. 8): —δικαιοῦν is not only negative, 'to acquit,' as צדק Exod. xxiii. 7. Is. v. 23, ch. ii. 13, but also positive, 'to declare righteous': but never 'to make righteous' by transformation, or imparting of moral strength by which moral perfection may be attained. *Justificatio* must be taken as the old protestant dogmatists rightly took it, *sensu forensi*, i. e. *imputatively*. God justifies for Christ's sake (ch. iii. 22 ff.) on condition of faith in Him as Mediator: the result of His justification is δικαιοσύνη ἐκ πίστεως, and as He imparts it freely, it is δικαιοσύνη θεοῦ (gen. subj.) or ἐκ θεοῦ, Phil. iii. 9: so Chrys. &c. (δικ. θεοῦ is ordinarily taken for δικ. παρὰ θεοῦ, as Luth.: 'die Gerechtigkeit die vor Gott gilt.' comp. ch. ii. 13; iii. 20. Gal. iii. 11; but

that this is at least not necessary, see 2 Cor. v. 21). This justification is certainly an objective act of God: but it must also be subjectively apprehended, as its condition is subjective. It is the acquittal from guilt, and cheerfulness of conscience, attained through faith in God's grace in Christ,—the very frame of mind which would be proper to a perfectly righteous man—if such there were,—the harmony of the spirit with God,—peace with God. All interpretations which overlook the fact of imputation (the Catholic, that of Grotius, Baumgarten-Crusius, &c.) are erroneous." [To say, with Jowett, that all attempts to define δικαιοσ. θεοῦ are "the afterthoughts of theology, which have no real place in the interpretation of Scripture," is in fact to shut our eyes to the great doctrinal facts of Christianity, and float off at once into uncertainty about the very foundations of the Ap.'s argument and our own faith: of which uncertainty his note here is an eminent example. Aug. 1856.] ἐν αὐτῷ] 'in it,' 'the gospel:' not, in τῷ πιστεύοντι. ἀποκαλύπτεται] generally used of making known a thing hitherto concealed: but here of that gradually more complete realization of the state of justification before God by faith in Christ, which is the continuing and increasing gift of God to the believer in the gospel.

ἐκ πίστεως] "ἐκ points to the condition, or the subjective ground. πίστις is faith in the sense of trust, and that (a) a trustful assumption of a truth in reference to knowledge = conviction: (b) a trustful surrender of the soul, as regards the feeling. Here it is especially the latter of these: that trust reposed in God's grace in Christ, which tranquillizes the soul and frees it from all guilt,—and esp. trust in the atoning death of Jesus. Bound up with this (not by the meaning of the words, but by the idea of unconditional trust, which excludes all reserve) is *humility*, consisting in the abandonment of all merits of a man's own, and recognition of his own unworthiness and need of redemption." De Wette.

εἰς πίστιν] ἀπὸ πίστεως ἄρχεται κ. εἰς πιστεύοντα λήγει (Oecum.) seems the most probable interpretation, making πίστιν almost = τοῖς πιστεύοντα, see ch. iii. 22: but not entirely,—it is still the aspect, the phase, of the man, which is receptive of the δικαιοσύνη θεοῦ, and to this it is revealed. The other interpretations,—'for the increase of faith' (Meyer),—'that faith may be given to it' (Fritzsche,

1 = Luke xvii.
33. 1 Cor. iii.
13. 2 Thess.
ii. 3.
m ellipsis, Acts
xiii. 11 reff.

18 ¹ Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ^m ἐπὶ
πάντα ⁿ ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν
n ch. xi. 26. 2 Tim. ii. 16. Tit. ii. 12. Jude xv. 18 only. Jer. v. 6.

ABCD
EGJK

18. η ὀργή 72.—θεοῦ om 47.—απ οὐρανοῦ om 40¹.—for ἀσέβ., ἀσθενεῖαν 69¹.—τῶν ἀνθρ. D¹G 238.—ἀπ αληθ., ins του θεου arm (not venet) v latt Ruf₁ Ambrst Pelag (not

Tholuck, Krebs),—‘proceeding from faith, and leading to a higher degree of faith’ (Baumg.-Crus.),—do not seem so suitable or forcible.—It will be observed that ἐκ π. εἰς π. is taken with ἀποκαλύπτεται, not with δικαιοσύνη. The latter connexion would do for ἐκ π., but not for εἰς π. καθὼς γέγρ.] He shews that *righteousness by faith is no new idea*, but found in the prophets. The words (ref.) are cited again in Gal. iii. 11. Heb. x. 38, in the former place with the same purpose as here. They are used in Habakkuk with reference to credence given to the prophetic word: but properly speaking, *all faith is one*, in whatever word or act of God reposed: so that the Apostle is free from any charge of forcing the words to the present purpose. The two ways of arranging them, ὁ δίκαιος —ἐκ πίστεως ζήσεται, and ὁ δίκαιος ἐκ πίστεως—ζήσεται, in fact amount to the same: if the former, which is more agreeable to the Heb. be taken, ζήσεται must mean, ‘shall live on,’ endure in his δικαιοσύνη, *by means of faith*, which would assert that it was a δικαιοσύνη of faith, as strongly as does the latter. See by all means, on the quotation, Umbreit’s note: and Delitzsch, der Proph. Habakuk, p. 51 ff. This latter remarks (I quote from Philippi), “The Ap. rests no more on our text than it will bear. He only places its assertion, that the life of the just springs from his faith, in the light of the N. T.”

CHAP. I. 18—XI. 36.] THE DOCTRINAL EXPOSITION OF THE ABOVE TRUTH: THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH. And herein,—*inasmuch as this power of God consists in the revelation of God’s righteousness in man by faith, and in order to which the first requisite is the recognition of man’s unworthiness, and incapability to work a righteousness for himself,—the Apostle begins by proving that all, Gentiles and Jews, are GUILTY before God, as holding back the truth in unrighteousness*, ch. i. 18—iii. 20. And FIRST, ch. i. 18—32, OF THE GENTILES. 18.] He

first states the general fact, of *all mankind*; but immediately passes off to the consideration of the *majority* of mankind, the Gentiles; reserving the Jews for exceptional consideration afterwards. ἀποκ. γάρ] The statement of ver. 17 was, that the *RIGHTEOUSNESS* of God is revealed. The necessary condition of this revelation is, the

DESTRUCTION of the righteousness of MAN by the revelation of God’s anger against sin.

ἀποκαλύπτεται, not in the Gospel (as Grot.): not in men’s consciences (as Tholuck, ed. 1. Reiche): not in the *misérable state of the then world* (as Köllner): but (as implied indeed by the adjunct ἀπ’ οὐρανοῦ,—that it is a *providential, universally-to-be-seen* revelation) in the PUNISHMENTS which, ver. 24, God has made to follow upon sin, see also ch. ii. 2 (so De W., Meyer, Tholuck ed. 5, &c.). So that ἀποκ. is of an *objective reality* here, not of an evangelic internal and subjective unfolding.

ὀργὴ θεοῦ is anthropopathically, but with the deepest truth, put for the *righteousness of God in punishment* (see ch. ii. 8; v. 9. Eph. ii. 3. Matt. iii. 7. John iii. 36). It is the opposite, in the divine attributes, to *Love* (De W.).

ἀπ’ οὐρ. (see above), belongs to ἀποκαλύπτεται, not to θεοῦ, nor to ὀργὴ θεοῦ (ἢ ἀπ’ οὐρ.).

ἀσέβειαν, ‘godlessness;’ ἀδικίαν, ‘iniquity:’ but neither term is exclusive of the other, nor to be formally pressed to its limits. They overlap and include each other by a large margin: the specific difference being, that ἀσέβ. is more the *fountain* (but at the same time partially the result) of ἀδικία,—which ἀδικ. is more the *result* (but at the same time partially the fountain) of ἀσέβεια. ἀδικ. is the *state* of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds. We may notice by the way, that the word ἀσέβεια forms an interesting link to the Pastoral Epistles. ἀνθρ. τῶν τὴν ἀλ. ἐν ἀδικίᾳ κατεχόντων] ‘of men who hold back the truth in iniquity:’

who, possessing enough of the germs of religious and moral verity to preserve them from abandonment, have checked the development of this *truth* in their lives, in the love and practice of sin. That this is the meaning of κατεχόντων here is plain from this circumstance: that wherever κατέχω in the N. T. signifies ‘to hold,’ it is *emphatic*, ‘to hold fast,’ or ‘to keep to,’ or ‘to take or have complete possession of:’ see for the first, Luke viii. 15. 1 Cor. xi. 2; xv. 2. 1 Thess. v. 21. Heb. iii. 6. 14; x. 23: for the second, Luke xiv. 9 (every other place except the lowest being excluded): for the third, Matt. xxi. 38. 1 Cor. vii. 30. Now no such emphatic sense will apply here. If the word is to mean ‘holding,’ it must be

ἐν ἀδικίᾳ ὁ κατεχόντων, ¹⁹ διότι τὸ ἡ γνωστόν τοῦ θεοῦ ὁ = 2 Thess. ii. 8 (see note).
 φανερόν ἐστιν ἔν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ὁ = Acts xvii. 10, or 1 Cor. xv. 9.
²⁰ τὰ γὰρ ἄόρατα αὐτοῦ ἂπὸ κτίσεως κόσμου τοῖς q = Acts i. 19 (see note).
 ποιήμασιν νοούμενα καθορᾶται, ἥ τε ἡ αἰδίου αὐτοῦ constr., see Winer, § 34.
 δύναμις καὶ ἡ θεϊότης, εἰς τὸ εἶναι αὐτοὺς ἡ ἀναπολογί- r = ch. ii. 15.
 τους, ²¹ διότι γινόντες τὸν θεὸν οὐχ ὡς θεὸν ἡ ἐδόξασαν s ch. iii. 21 al. fr.
 1 Tim. i. 17. Heb. xi. 27 only. u = Matt. xxv. 34. v = 2 Pet. iii. 4. Mark x. 6.
 xiii. 19. w Eph. ii. 10 only. Isa. xxi. 16. x = Matt. xxiv. 15. 2 Tim. ii. 7. Heb. xi. 3.
 Prov. i. 2, 6. y here only. Job x. 4. z Jade vi. only f. Wisd. vii. 26. a here only.
 Wisd. xviii. 9. b ver. 11 reff. = 2 Cor. viii. 6. c ch. ii. 1 only f. d = 1 Cor. xv. 9.
 e = Dan. xi. 38.

Tert Iren Aug).—19. οτι D¹EG 78 Chr: txt (MSS &c) Orig Ath Thdrt Thl Occ: το γαρ 61.—rec ο γαρ θεος (corn of order), with D³JK &c Ath¹ Thl Occ: txt ABCD¹EG 17. 37. 40. 71. 80. 113-16-77-8 all Orig₃ Eus Ath¹ Chr Thdrt al.—20. for aor., ορατα G-gr 115.—αυτων 72.—εν τοις ποι. 49 copt.—η τε εστι arm.—αιδιος om J (Tisch, not G as Scholz).—θειότης 106-8¹-9 al.—for αυτους, παντας arm.—21. ειο 77: οτι Clem Orig₁: quia f g v: qui Zeno Aug (sometimes) Promiss.—γνωντες 48.—rec ευχαριστησαν,

only in the loosest and least emphatic sense: 'having a half and indistinct consciousness of,' which does not at all correspond to the κατά, indicating vehemence of purpose, as in καταφιλιω, &c. But the meaning 'keeping back,' 'hindering the development of,'—while it has a direct example in Paul's own usage in ref., and in Luke iv. 42, and indirect ones in John v. 4. Acts xxvii. 40, ch. vii. 6. -Philem. 13,—admirably suits the sense, that men had (see vv. 19 ff.) knowledge of God sufficient, if its legitimate work had been allowed, to have kept them from such excesses of enormity as they have committed, but that this ἀλήθεια they κατεῖχον ἐν ἀδικίᾳ, i. e. *crushed, quenched*, in (as the element, conditional medium in which) their state and practice of unrighteousness. It is plain that to take ἐν ἀδικίᾳ for ἀδικως (as Theophyl. and Reiche) is to miss the force of the expression altogether—the pregnant ἐν, 'in and by,' implying that it is their ἀδικία,—the very absence of δικαιοσύνη for which the argument contends,—which is the *status where-in*, and the *instrument whereby*, they hold back the truth lit up in their consciences.

19.] διότι, 'because,' may either give the reason why *the anger of God is revealed*, and thus apply to all that follows as far as ver. 32, being taken up again at vv. 21, 24, 26, 28 (so Meyer): or may explain τῶν . . . κατεχ. (so Thol.). which latter seems most probable: the *subauditum* being, '(this charge I bring against them), because.' For he proves, first (ver. 20) that they had the ἀλήθεια; then (vv. 21 ff.) that they *held it back*. τὸ γνωστόν, 'that which is known,' the objective knowledge patent and recognized in Creation:—so Chrys., Theodoret, Luther, Reiche, Meyer, De Wette, al.:—not 'that which may be known' (as Orig., Theophyl., Occ., Erasm., Beza, Grot., al.), which would assert what, as simple matter

of fact, was not the case, that *all which could be known of God* was φανερόν ἐν αὐτοῖς. He speaks *now* not of what they *might have known* of God, but of what they *did know*. Thus τὸ γνωστ. τ. θεοῦ will mean, *that universal objective knowledge of God as the Creator* which we find more or less in every nation under heaven, and which, as matter of historical fact, was proved to be in possession of the great Gentile nations of antiquity.

φαν. ἐστ. ἐν αὐτοῖς] 'is evident in them,' i. e. *in their hearts*: not, to them (as Luth.),—nor, among them (as Erasm., Grot., &c.); for if it had been a thing acknowledged among them, it would not have been κατεχόμενον. Every man has in him this knowledge; his senses convey it to him (see next ver.) with the phenomena of nature.

ὁ θ. γ. ἐφ.] gives the reason why that which is known of God is manifest in them, viz. because God Himself so created the world as to leave impressed on it this testimony to Himself.—Notice, and keep to, the *historic aorist*, ἐφάνερωσεν, not 'hath manifested it' (perf.), but 'manifested it,' viz. at the Creation. This is important for the right understanding of ἀπὸ κτ. κόσμ. ver. 20.

20.] 'For (justifying the clause preceding) His invisible attributes' (hence the plur. applying to δύναμις and θεϊότης which follow),—ἀπὸ κτίσεως κόσμ., 'from the time of the creation,' when the manifestation was made by God: not = ἐκ κτίσεως κ. 'by the cr. of the world;' which would be tautological, τοῖς ποιήμασι νοούμενα following, besides that κτίσις κόσμον cannot = ἡ κτίσις, in the sense of 'the creation,' i. e. 'the creatures.' [Umbreit has here a long and important note on O. T. prophecy in general, which will be found well worth study.] τοῖς ποιήμ. νοούμ.] 'being understood (apprehended by the mind, see reff.) by means of His works' (of creation and sustenance,

f ver. 8 reff.
g here only.

1 Kings xiii.
13. Jer. ii. 5.
h = 1 Cor. iii.
20. James ii.
4.

i = ch. xi. 10.
Eph. iv. 18
only. Ps.
lxviii. 23.
k Matt. xv. 16.

Mark vii. 18. ver. 31. ch. x. 19 only.
20. 2 Kings xxiv. 10.
i. 17. 1 Pet. i. 4. iii. 4 only.
xxii. 20 al. Gen. i. 26, 27.
vi. 26 al. Deut. xiv. 19, 20.

^f ἡ ^g ἡν^h χαρίστησαν, ἀλλ' ^h ἐματαιώθησαν ἐν τοῖς ^h διαλο-
γισμοῖς αὐτῶν, καὶ ⁱ ἐσκοτίσθη ἡ ^k ἀσύνετος αὐτῶν καρδιά.

²² ^l φάσκοντες εἶναι σοφοὶ ^m ἐμωράνθησαν ²³ καὶ ⁿ ἥλλαξαν
τὴν δόξαν τοῦ ^o ἀφθάρτου θεοῦ ^p ἐν ^q ὁμοιωματι ^r εἰκόνοσ
^s φθαρτοῦ ἀνθρώπου καὶ ^t πετεινῶν καὶ ^u τετραπόδων καὶ

Mark vii. 18. ver. 31. ch. x. 19 only. D-ut. xxxii. 21. 1 Acts xxiv. 9. xxv. 19. Gen. xxvi. 20. m = 1 Cor. i.
20. 2 Kings xxiv. 10. n Psa. cv. 20. 1 Cor. xv. 51, 52. Heb. i. 12. o 1 Cor. ix. 25. xv. 52. 1 Tim.
i. 17. 1 Pet. i. 4. iii. 4 only. p constt. Ps. cv. 20. q = ch. vi. 5. viii. 3. Phil. ii. 7. r Matt.
xxii. 20 al. Gen. i. 26, 27. s 1 Cor. ix. 25. xv. 63, 54. 1 Pet. i. 18, 23 only. Wisd. ix. 15. t Matt.
vi. 26 al. Deut. xiv. 19, 20. u Acts x. 12. xi. 6 only. Gen. xxxiv. 23.

with B(e sil)GJK & Chr Oec: txt (-σθησαν AD¹) A(omg η before)CDE 17. 114-16-
20-51-3-77-8 all Clem Orig Eus Ath Cyr Thdr̄t (mss and add vary) Thl.—αλλα B.—aft
εσκοτ. ins και 91.—22. και φασκ. 2. 76. 121: *dicentes enim* f v latt ff.—23. ἥλλαξαντο
K 4. 49. 76. 117-20-4 al Eus Cyr Thdr̄t, Thl: txt (MSS &c) Clem Ath Chr Thdr̄t, Oec:
Orig has both.—θεου om 108.—ερπ. κ. τετρ. 93.—24. διοτι 77.—και om ABC 5.
17. 31. 47. 76. 238 al v all Orig Did Dam Aug Ambros Pelag: ins DEGJK most mss it

—not here of moral government),—καθ-
ορᾶται, 'are perceived,' not, 'are plainly
seen,'—this is not the sense of κατὰ in καθ-
ορώω, but rather that of looking down on,
taking a survey of, and so apprehending
or perceiving. ἡ τ. αἰδ. αὐτ. δύν.]
'His eternal Power.' To this the evi-
dence of Creation is plainest of all: Eter-
nal, and Almighty, have always been re-
cognized epithets of the Creator.

κ. θεϊότης] 'and Divinity' (not *Godhead*,
which would be *θεότης*). The fact that the
Creator is *divine*;—is of a *different nature*,
and accompanied by distinct attributes,
from ourselves, and those of the highest
order,—which we call *divine*. εἰς τὸ

εἶναι αὐτ. ἀναπολ.] εἰς τό with an inf.
never properly indicates only the *result*,
'so that,' but is often used where the *re-*
sult, and the *intention*, are bound together
in the process of thought. This is done
by a very natural habit in speaking and
writing, of transferring one's self to the
position of the argument, and regarding
that which contributed to a result, as worked
purposely for that result. And however
true it is, that in the doings of the Allwise,
all results are purposed,—to give the sense
'in order that they might be inexcusable,'
would be manifestly contrary to the whole
spirit of the argument, which is bringing
out, not at present *God's sovereignty in*
dealing with man, but *man's inexcusableness*
in holding back the truth by unrighteousness. εἰς τό, then, in this case, is
most nearly expressed by 'wherefore,' or
'so that.' See Winer, § 45. 6. οὐ διὰ
τοῦτο ταῦτα πεποιήκειν ὁ θεός, εἰ καὶ
τοῦτο ἐξέβη. οὐ γὰρ ἵνα αὐτοὺς ἀπολο-
γίας ἀποστέρησιν, διδασκαλίαν τοσαύτην
εἰς μέσον προύθηκεν, ἀλλ' ἵνα αὐτὸν ἐπι-
γνώσιν ἀγνωμονήσαντες ἐπὶ πάσης ἐαυ-
τοὺς ἀπεστέρησαν ἀπολογία. Chrys.
Hom. iv. p. 450 v. 21. διότι] ex-
pands ἀναπολογήτους—'without excuse,
because . . .'

γνόντες] 'with the

knowledge above stated.' This participle
testifies plainly that matter of *fact*, and not
of *possibility*, has been the subject of the
foregoing verses. From this point, we take up
what they MIGHT HAVE DONE, *but DID NOT*.

οὐχ ὡς θεὸν ἐδόξ.] 'They did not
give Him glory (δοξάζω here principally of
recognition by worship) as God, i. e. as the
great Creator of all, distinct from and infi-
nitely superior to all His works. Bengel
well divides ἐδόξασαν and ἡνχαρίστησαν
—"Gratias agere debemus ob beneficia:
glorificare ob ipsas virtutes divinas." They
did neither: in their religion, they deposed
God from His place as Creator,—in their
lives, they were ungrateful by the abuse of
His gifts.

ἐματαιώθησαν] ζῆτ, *vanus*
fuit, is used of worshipping idols, 2 Kings
xvii. 15. Jer. ii. 5, and ζῆτ, *vanitas*, of an
idol, Deut. xxxii. 21. 1 Kings xvi. 26 al.:
and hence probably the word *ματαιῶς* was
here chosen.

διαλογισμοῖς] 'their
thoughts:' but generally in N. T. in a *bad*
sense: 'they became vain (idle, foolish)
in their speculations.' ἐσκοτίσθη ἡ
ἀσύν. αὐτ. καρδ.] ἀσύνετος is not the *re-*
sult of ἴσکور.,—'became darkened so as to
lose its understanding,'—but the converse,
—'their heart (καρδία of the whole inner
man,—the seat of knowledge and feeling)
being foolish (unintelligent, not retaining
God in its knowledge) became dark' (lost
the little light it had, and wandered blindly
in the mazes of folly). 22. φάσκοντες

εἶν. σοφ.] Not, 'because they professed
themselves wise,' but 'while they professed
themselves wise,'—'professing them-
selves to be wise.' The words relate per-
haps not so much to the schools of philoso-
phy, as to the assumption of wisdom by the
Greeks in general, see 1 Cor. i. 22, of
which assumption their philosophers were
indeed eminent, but not the only, examples.

23. ἥλλαξαν, κ.τ.λ.] quoted from
Ps. cvi. 20, ἡν δόξαν αὐτῶν, 'their
glory,' of the Psalm, is changed to 'God's

ABCD
EGJK

^v ἔρπετων. ²⁴ διό ^{vv} καὶ ^w παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ^x ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ^y ἀκαθαρσίαν ^z τοῦ ^a ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς, ²⁵ ^b οἵτινες ^c μετήλλαξαν τὴν ^d ἀλήθειαν τοῦ θεοῦ ^e ἐν τῷ ^f ψεύδει καὶ ^g ἐσεβάσθησαν καὶ ^h ἐλάτρευσαν τῇ ⁱ κτίσει ^k παρὰ τὸν ^l κτίσαντα, ὅς ἐστιν ^m εὐλογητὸς ⁿ εἰς τοὺς αἰῶνας, ἀμήν. ²⁶ διὰ τοῦτο ^o παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ^p πάθη ^q ἀτιμίας.

z = Acts vii. 19 ch. vii. 3 al. only. Prov. xxii. 22. a = Luke xx. 11. John viii. 49. Acts v. 41. ch. ii. 23. James ii. 6 only. See 1 Thess. i. 9. b = Acts x. 41, 47, xiii. 42, 43 al. c = Eph. iv. 14 al. fr. f = 2 Thess. ii. 11. i John ii. 21. g = Acts vii. 42, constr. ch. vi. 17. h ver. 9 i = ch. viii. 39. Col. i. 15. Heb. iv. 13. k = ch. xiv. 5. Luke xiii. 2. l Mark xiii. 19 al. Deut. iv. 32. m Luke i. 68 al. fr. Gen. ix. 26. n ch. xi. 36. 2 Cor. xi. 31. Heb. xiii. 8. o ver. 24. p Col. iii. 5. 1 Thess. iv. 5 only. — Xen. Mem. iii. 10. 8. q = 1 Cor. xi. 14. 2 Cor. xi. 21.

syr al Ath Chr Thdrt Thl Oec.—ο θεος om C¹ (appy) Did Ath-mss.—rec εν αυτοις (corr), with D³EGJK &c Thdrt Chr, Dam Thl Oec: txt ABCD¹ 22. 31-5. 57. 73. 115-21. 238 al copt (al?) Chr₁.—25. for αληθ., δοξαν (see ver 23) Did.—for του θ., αυτου 2. 3. 32.—aft εστιν ins Deus tol latt ff (see ch ix. 5): ευλογημενος Did.—αμην om 80 lat ff.—26. ο θεος om syr Ath-ms.—αυτων om 114-21.—for χρησ., κτισιν D¹ (sensum

glory,'—viz. His Power and Majesty visible in the Creation. ἐν represents the conditional element in which the change subsisted.

ἀφθάρτου and φθαρτοῦ shew by contrast the folly of such a substitution: He who made and upholds all things must be *incorruptible*, and *no corruptible thing can express His likeness*.

ὁμοιώματι εἰκόνος] 'the similitude of the form'—εἰκόνος generalizes it to mean *the human form*,—it not being any one particular man, but the *form of man* (examples being abundant) to which they degraded God,—and so of the other creatures. Deities of the *human form* prevailed in Greece—those of the *bestial* in Egypt. Both methods of worship were practised in Rome. 24—32.] *Immortality, and indee bestiality, were the sequel of idolatry.*

24.] The καὶ aft. διό may import, *As they advanced in departure from God, so God also on His part gave them up, &c.*—His dealings with them had a progression likewise.

παρέδωκεν] not merely permissive, but judicial: 'God delivered them over.' As sin begets sin, and darkness of mind deeper darkness, grace gives place to judgment, and the divine wrath hardens men, and hurries them on to more fearful degrees of depravity.

ἐν ταῖς ἐπιθ.] 'in the lusts'—not *by* nor *through* the lusts (as Erasmus and E. V.) ;—the lusts of the heart were the *field of action*, the department of their being, *in which* this dishonour took place.

ἀκαθαρσίαν] more than mere profligacy in the satisfaction of natural lust (as Olsh.) ; for the Ap. uses cognate words ἀτιμάζεσθαι and ἀτιμία here and in ver. 26:—'bestiality'; impurity in the *physical*, not only in the social and religious sense.

τοῦ ἀτιμάζεσθαι] the genitive may either imply (1) the *purpose* of God's delivering them over to impurity, 'that

their bodies should be dishonoured,' or (2) the result of that delivering over, 'so that *their bodies were dishonoured*,' or (3) that the nature of the ἀκαθαρσία, as πάθη ἀτιμίας below,—'impurity, which consisted in *their bodies being dishonoured*.' The second of these seems most accordant with the usage of the Ap. and with the argument.—ἀτιμάζεσθαι is most likely *passive* (Beza, al. De Wette), as the middle of ἀτιμάζω is not found in use. And this is confirmed by the old and probably genuine reading αὐτοῖς, which has been altered to *αὐτοῖς* from imagining that 'they' was the subject to ἀτιμάζεσθαι. 'So that their bodies were dishonoured among them.' 25.] This verse casts light on the τὴν ἀλήθ. ἐν ἀδικίᾳ κατεχόντων of ver. 18. *The truth of God* (the true notion of Him as the Creator) which they professed, they changed into a *lie* (ψεύδος = ἄγν., used of idols, Jer. xvi. 19), thus counteracting its legitimate agency and depriving it of all power for good.

σεβάξομαι, of the honour of *respect and observance and reverence*,—λατρεύω, of *formal worship with sacrifice and offering*. Both verbs belong to τῇ κτίσει; though σεβάξομαι would require an accusative, λατρεύω, the nearest, takes the government. τῇ κτ.] *the thing made*, the 'creature'—a general term for all objects of idolatrous worship.

παρά, 'beyond'—which would amount to the exclusion of the Creator.—The doxology expresses the horror of the Apostle at this dishonour, and puts their sin in a more striking light. But we need not supply εἰ καὶ οὗτοι ὑβρίσαν, as Chrys. εὐλογητός is 'Blessed,' κατ' ἐξοχὴν: the LXX put for it the perf. part., Gen. xxvi. 29. Ps. cxviii. 24.

26.] πάθη ἀτιμ.,—see above, ver. 24,—stronger than ἀτιμία πᾶθη, as setting forth the *status*, ἀτιμία, to which

[†] μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, ^u κακοθηρίας, ^t = Matt. xxiii. 28, ch. xiv. 14. James iii. 8, 17. ^v ψιθυριστὰς, ³⁰ w καταλάλους, ^x θεοστυγεῖς, ^y ὕβριστὰς, ^z ὑπερφάνους, ^a ἀλαζόνας, ^b ἐφευρετὰς κακῶν, γονεῦσιν ^c ἀπειθεῖς, ³¹ d ἄσυννέτους, ^e ἄσυννέτους, ^f ἀστόργους, ^g ἄν-
 χείρου ὑπολαβάνεν ἅπαντα, Aristot. Rhet. ii. 3 Macc. iii. 22. vii. 3. ^v here only †. See Ps. xl. 7.
 w here only †. x here only †. y 1 Tim. i. 13 only. Prov. vi. 17 al. z Luke i. 51. z 2 Tim. iii. 2.
 James iv. 6. 1 Pet. v. 5. Ps. cxviii. 21, 51. a 2 Tim. iii. 2 only. Prov. xxi. 24. b here only †.
 c Luke i. 17 reff. d ver. 21 reff. e here only. Jer. iii. 8, 11. Demosth. p. 383. 6. f 2 Tim. iii.
 3 only †. Æschin. p. 47, 29. g here only. Prov. v. 9. xi. 17.

ερίδος Α (ερίδας G?).—δόλου om A Bas.—30. ψιθυρ. om 46.—κακοθαλας D¹.—31. rec aft αστοργ. add ασπονδους (gloss in marg to explain ασυννέτους), with C & vss Thdrst Chr (om ασυννέτους): pref 17 Thl (Scholz): bef ασυννέτ. D²: om ABD¹EG (al?) it copt

of the passage. God did *not* give them up to a mind which had *lost the faculty of discerning*, but to a mind judicially abandoned to that depravity which, being well able to exercise the *δοκιμασία* required, not only does not do so, but in the headlong current of its abandonment to evil, sympathizes with and encourages (ver. 32) its practice in others. It is the '*video meliora proboque*,' which makes the '*deteriora sequor*' so peculiarly criminal.

οὐκ ἐδοκίμασαν ἔχειν is not = ἐδοκίμ. οὐκ ἔχειν (as Dr. Burton): the latter would express more a *deliberate act of the judgment* ending in rejection of God, whereas the text charges them with *not having exercised* that judgment which would, if exercised, have led to the retention of God in their knowledge.

ἔχειν ἐν ἐπιγν.] So Job xxi. 14,—“they say to God, Depart from us: for we desire not the knowledge of thy ways,” and xxii. 15—17.

29.] πεπληρωμένους belongs to the subject of ποιῆν, understood.—The reading *πορνεία* appears to have arisen out of *πονηρία*, and is placed by some MSS after that word, by some after *κακία*, omg *πον*. The Ap. can hardly have written it here, treating as he does all these immoralities of the heart and conscience as *results of*, and *flowing from*, the licentious practices of idolatry above specified.—Accurate distinctions of ethical meaning can hardly be found for all these words. Without requiring such, or insisting on each excluding the rest, I have collected the most interesting notices respecting them. Umbreit has illustrated their LXX usage and Hebrew equivalents.

ἀδικία] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle: but perhaps to be confined to the stricter import of ‘injustice,’ of which on the part of the Romans, Wetst. gives abundant testimonies.

πονηρία] Ammonius interprets τὸ πονηρόν, τὸ δραstickόν κακοῦ,—used therefore more of the tempter and seducer to evil.

πλεονεξία] ‘covetousness’ (not as 1 Thess. iv. 6, see there), of which the whole provincial government

and civil life of the Romans at the time was full. ‘Quando | major avaritie patuit sinus?’ exclaims Juvenal, soon after this. Sat. i. 87.

κακία] more the *passive side of evil*—the capability of and proclivity to evil,—the opposite to ἀρετή:—so Arist. Eth. Nic. ii. 3. 6, ὑπόκειται ἀρα ἡ ἀρετὴ εἶναι . . . τῶν βελτίστων πρακτικῇ ἡ δὲ κακία, τοῦναντίον.—φθόνου and φόνου are probably put together from similarity of sound. So Eurip. Troad. 770 ff., ὦ Τυν-δάριον ἔρνος, οὐποτ’ εἰ Διὸς | πολλῶν δὲ πατέρων φημί σ’ ἐκπεφυκέναι, | Ἀλάστορος μὲν πρῶτον, εἴτα δὲ φθόνου, | φόνου τε, θανάτου θ’, ὅσα τε γῇ τρέ-φει κακά. κακοθηρίας] see ref.

ψιθυρ. ‘secret maligners,’—καταλ. ‘open slanderers.’—The distinction attempted to be set up by Suidas and others, between *θεομίσῃς*, ὑπὸ θεοῦ μισούμενος, and *θεομίσης*, ὁ μισῶν τὸν θεόν, has been applied to *θεοστυγεῖς* also, which has therefore been written *θεοστούγεις*. But the distinction is untenable; all compound adjectives in *ης* being oxyton.—*θεοστυγής* is never found in an active sense, ‘*hater of God*,’ but always in a passive, ‘*hated by God*’ (cf. Eur. Troad. 1205, ἡ θεοστυγῆς Ἐλένη; Cycl. 395, τὸ θεοστυγὲ ἄδου μαγείρω; ib. 598: and θεοφιλῆς, Demosth. 1486 ult.: εὐνυχιστάτην πασῶν πόλεων τὴν ὑμετέραν νομίζω καὶ θεοφιλεστάτην; and Æsch. Eum. 831); and such is apparently the sense here. The order of crimes enumerated would be broken, and one of a totally different kind inserted between *καταλάλους* and *ὕβριστὰς*, if *θεοστ.* is to signify ‘*haters of God*.’ But on the other supposition,—if any crime was known more than another as ‘*hated by the gods*,’ it was that of ‘*delatores*,’ abandoned persons who circumvented and ruined others by a system of malignant espionage and false information. And the crime was one which the readers of this part of Roman history know to have been the pest of the state; see Tacitus, Ann. vi. 7, where he calls the *delatores* ‘*Principi quidem grati, et Deo exosi*.’ So also Philo, ap. Damascen. (quoted by Wetst.) διάβολοι καὶ θείας ἀποπέμπτοι χάριτος, οἱ τὴν αὐτὴν ἐκείνῃ διαβολικὴν

h = Acts x. 41, 47. xiii. 32, 43 al.
i = Luke i. 6. ch. ii. 25.
viii. 1, Heb. ix. 1, 10.
Exod. xv. 25, 26.
k = Matt. xi. 27 (bis).
1 Cor. xiii. 12.
l = Luke xiii. 48. xxiii. 15.
Acts xxvi. 31.
nn Col. ii. 16.
vi. 1. x. 24, 29 al. James iv. 12.

ἐλεήμονας, ³² ^h οἵτινες τὸ ⁱ δικαίωμα τοῦ θεοῦ ^k ἐπιγινόντες, ABCD EGJK
ὅτι οἱ τὰ τοιαῦτα πράσσοντες ^l ἄξιοι θανάτου εἰσιν, οὐ
μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ ^m συνενδοκοῦσιν τοῖς
πράσσουσιν.

II. ¹ Διὸ ⁿ ἀναπολόγητος εἶ, ὃ ἀνθρώπε πᾶς ὁ ^o κρίνων.
ἐν ^π ᾧ γὰρ ^{oo} κρίνεις τὸν ^p ἕτερον, σεαυτὸν ^q κατακρίνεις.
m constr., Acts viii. 1. xxii. 20. Luke xi. 43 f. (1 Cor. vii. 12 reff.) n ch. i. 20 only f.
o = Matt. vii. 1. James iv. 11. oo = ch. xiv. 22. p ch. xiii. 8. 1 Cor. iv. 6.
q = Matt. xxvii. 3. John viii. 10. Esth. ii. 1.

Ephr₂ Dam Lucif all.—32. ἐπιγινώσκοντες J al: ἐπιγινώσκοντες B 80: γινώσκοντες Thl: εἰδοτές al Chr: οὐκ ἐπιγινώσκοντες slav-ms: add οὐκ ἐνόησαν DE Bas: οὐκ ἐγνώσαν G al: οὐ συνηκαν 15: non intellexerunt, or the like, v it lat.-ff.—for τα τοιαῦτα, τα αὐτα 91: τα om 238.—οὐ μόνον γὰρ (see above) D¹: οὐ μ. δε 46. 71 Bas: καὶ οὐ μ. v arm Ambrost.—ποιοῦντες and συνενδοκοῦντες B: οὐ μόν. οι ποιοῦντες αὐτα αλ. καὶ οι συνενδοκοῦντες some mentd by Isid (Oec also cites thus) arm v d² e g Ephr₁, Bas lat.-ff (Clem-rom i. 35 freely): for αὐτα, αὐτοὶ 73 Chr₁.

CHAR. II. 1. πας om Syr ar-erp arm.—κριματι κρινεις C¹ 37. 73. 80. 93. 179 al copt

νοσοῦντες κακοτεχνίαν, θεοστυγείς τε καὶ
θεομισεῖς πάντῃ. It does not follow that
the *delatores* only are intended, but the
expression may be used to include all those
abandoned persons who were known as
Diis exosi, who were employed in pursuits
hateful and injurious to their kind.—So
Wetst., Meyer, Rückert, Fritzsche, De
Wette:—the majority of Comm. incline to
the *active* sense,—so Theodoret, Oec.,
Erasm., Luther, Calvin, Beza, Estius, Grot.,
Tholuck, Reiche, &c. 30. ὑβριστάς]
opposed by Xenoph. Mem. i. and Apol.
Socr. to σῶφρων, 'a discreet and modest
man;' but here perhaps, as said by Paul of
himself, 1 Tim. i. 13, 'qui contumeliā afficit,'
'an insulting person.'

ὑπερηφάνους]
ἔστι δὲ ὑπερηφάνια καταφρόνησις τις
πλὴν αὐτοῦ τῶν ἄλλων. Theophr. Char.
34. ἀλαζώνας] see reff.—δοκεῖ δὲ
καὶ ἀλαζών εἶναι ὁ θρασὺς καὶ προσηπι-
τικὸς ἀνδρείας, Aristot. Eth. Nic. iii. 10.
δοκεῖ δ' ὁ μὲν ἀλαζών προσηπιτικὸς τῶν
ἐνδόξων εἶναι, καὶ μὴ ὑπαρχόντων, καὶ
μειζόνων ἢ ὑπάρχει . . . ἔνεκα δόξης καὶ
τιμῆς . . . καὶ γὰρ ἡ ὑπερβολὴ καὶ ἡ λίαν
ἐλλειψις ἀλαζονικόν, Id. Magn. Mor. i.
33.

ἔφευρ. κακ.] 'Sejanus omnium
facinorum repertor habebatur,' Tacit. Ann.
iv. 11:—'scelerumque inventor Ulixes,'
Virg. Aen. ii. 161. στασιάρχαί, φιλο-
πράγμονες, κακῶν ἐνρεταί, ταραξίπολιδες,
Philo in Flacc. p. 520.—πάσης κακίας
ἐνρετής (of Antiochus Epiph.), 2 Macc. vii.
31. 31. ἀσυνέτους, 'destitute of
(moral) understanding,' see Col. i. 9, and
reff. Here perhaps suggested by the simi-
larity of sound to ἀσυνθέτους, 'without
good faith,' οὐκ ἐμμένοντας ταῖς συνθή-
καις, Suid. and Hesych. In the same
sense, εὐσυνθετεῖν and ἀσυνθετεῖν are op-
posed by Chrysippus and Plutarch (see
Wetst.). ἀστόργους] μὴ ἀγαπῶν-
τάς τινας, Hesych. And Athenæus, speak-

ing of οἱ καλούμενοι ὄρνιθες μελεαγρίδες,
—ἔστι δὲ ἀστοργον πρὸς τὰ ἔκγονα τὸ
ὄρνεον, καὶ ὀλιγορεῖ τῶν νεωτέρων, xiv.
p. 655 c. "In hac urbe nemo liberos
tollit, quia, quisquis suos heredes habet,
nec ad coenas nec ad spectacula admittitur."
Petronius, 116. (Wetst.) 32.] The

Ap. advances to the *highest grade of moral
abandonment*,—the knowledge of God's
sentence against such crimes, united with
the contented practice of them, and encou-
ragement of them in others. τὸ δικαί-
ωμα τ. θ.] 'the sentence of God,' un-
mistakably pronounced in the conscience.
ὅτι, κ.τ.λ.] viz. 'that they who do
such things are worthy of death;' this is
the sentence, and must not be enclosed in
a parenthesis, as in Wetstein, Griesbach,
and Scholz. θανάτου, what sort of

death? Probably a general term for the
fatal consequence of sin; that such courses
lead to ruin. The word can hardly be
pressed to its exact meaning: for many of
the crimes mentioned could never be visited
with judicial capital punishment in this
world (as Grot.): nor could the heathen
have any definite idea of eternal, spiritual
death, as the penalty attached to sin
(Calov.),—nor again, any idea of the *con-
nexion* between sin and natural death.
"Life and Death," remarks Umbreit, "are
ever set over against one another in the
O. T. as well as in the N. T., the one as
including all good, that can befall us, the
other, all evil," p. 246.—The description
here given by the Ap. of the moral state
of the heathen world should by all means
be compared with that in Thucyd. iii.
82—84, of the moral state of Greece in
the Peloponnesian war: and a passage
in Wisd. xiv. 22—31, the opening of
which is remarkably similar to our text:
ἐπ' οὐκ ἤρκεσε τὸ πλανᾶσθαι περὶ τὴν
τοῦ θεοῦ γνῶσιν, ἀλλὰ . . . , ver. 22, and

τὰ γὰρ αὐτὰ πρᾶσσεις ὁ ὁ κρίνων. ² οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν ³ κατὰ ⁴ ἀλήθειαν ἐπὶ τοὺς ταῦτα πρᾶσσοντας. ⁵ ἡ λογίζῃ δὲ τοῦτο, ὃ ἄνθρωπος ὁ ὁ κρίνων τοὺς ταῦτα πρᾶσσοντας καὶ ποιῶν αὐτὰ, ὅτι σὺ ⁶ ἐκφύζῃ τὸ κρίμα τοῦ θεοῦ; ⁷ ἡ τοῦ ⁸ πλούτου τῆς ⁹ χρηστότητος αὐτοῦ καὶ τῆς ¹⁰ ἀνοχῆς καὶ τῆς ¹¹ μακροθυμίας ¹² καταφρονεῖς, ἀγνοῶν ¹³ ὅτι τὸ ¹⁴ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ¹⁵ ἄγει, ¹⁶ κατὰ δὲ τὴν ¹⁷ σκληρότητα σου καὶ ¹⁸ ἀμετανόητον καρδίαν ¹⁹ θησανρίζεις σεαυτῷ ²⁰ ὄργην ἐν ἡμέρᾳ ²¹ ὀργῆς καὶ ²² ἀποκαλύψεως ²³ δικαιοκρισίας

...σε
αἰ. C.
ABDE
GJK

vi. 5. 1.) z ch. ix. 22. 2 Cor. vi. 6 al. Prov. xxv. 15. a Matt. xviii. 10. 1 Cor. xi. 22 al. Prov. xiii. 13. b constr., here only. Xen. Mem. i. 2. 33. c = Luke vi. 35 al. Ps. xxxiii. 8. constr., ch. i. 13, 29. d = ch. viii. 14. Gal. v. 15. 2 Tim. iii. 6. Polyb. v. 15. e here only. = Deut. ix. 27. f here only t. g = Prov. i. 18. (Matt. vi. 19, 20 al.) h abs., Luke xxi. 23. ch. iii. 5. iv. 15 al. ἡμ. ὄργ. Rev. vi. 17. See Zeph. iii. 2. i = 1 Cor. i. 7. 2 Thess. i. 7 al. k here only t. Insert. Hos. vi. 6, for

r = Matt. xxiii. 13 al. ch. iii. 8. a here only. t = Acts xiii. 11 t-B. u constr., 2 Cor. x. 11. v = Luke xxi. 36. 2 Cor. xi. 33. 1 Thess. v. 31. Judg. x. 11. w Eph. i. 7 reff. x ch. xi. 22. 2 Cor. vi. 6 al. 5. Paul only. Ps. xxiv. 7. y = ch. iii. 20 only t. (1 Mac. xii. 25. Jos. Ant. 25. 22 al. Prov.

ar-pol syr* Orig Jer.—for ο κρίνων, εν ω κρίνεις arm: *quæ judicas* v-edd latt.—2, for δε, γαρ C 17. 37. 80. 122-79 al it v copt arm Chr Pelag: txt (MSS &c) Thdrt Dam Thl Oec Tert al: om 32 æth.—3, for τουτο, τουτω A.—bef ο κρ. ins *omnis* latt.—τα om 109. 238.—οσι συ om 93: συ om arm.—4, for η, ει 77.—for ανοχ, αναβολης 3-marg.—5, for αμεταν., αμεταμελητον 65: αμεταθετον Thdrt in caten.—εαυτω 93.—for οργης, κρισιως 73.—for αποκαλυψ., ανταποδοσεως A æth Cæs-arel.—bef δικαιοκρ. ins kai D³ (om D¹) JK all syr æth ar-pol slav-ms Orig³ Eus Eph Bas Chr Thdrt (often) all Mart: om ABD¹EG &c it v Syr copt goth al Orig³ Dam Oec Iren Cyprr Lucif al: της

again ver. 27, ἡ γὰρ τῶν ἀνωνύμων ἐιδώλων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν.

II. 1—29.] *Secondly, THE SAME, that all are guilty before God, IS PROVED OF THE JEWS ALSO.* And first, vv. 1—11, *no man* (the practice of the Jews being hinted at) *must condemn another, for all alike are guilty.* 1.] The address passes gradually to the Jews. They were the people who *judged*—who pronounced all Gentiles to be born in sin and under condemnation:—doubtless there were also proud and censorious men among the Gentiles, to whom the rebuke might apply, but these are hardly in the Apostle's mind. This is evident by comparing τὰ γὰρ αὐτὰ πρᾶσσεις ὁ κρίνων with vv. 21—23, where the same charge is implied in a direct address to the Jew.

Διό, on account of this δικαίωμα θεοῦ decreeing death against the doers of these things—*for thou doest them thyself.* Therefore thy setting thyself up as a judge, is unjustifiable. πᾶς ὁ κρίνων] The Jew is not yet named, but hinted at (see above): not in order to conciliate the Jews (Rückert), but on account of the as yet purposely general form of the argument. This verse is in fact the major of a syllogism, the minor of which follows, vv. 17—21, where the position here declared to be unjustifiable, is asserted to be assumed by the Jew.

ἐν ᾧ . . .] 'For wherein' (not 'in that'), as E. V.—i. e. 'in the matter in which.' Vol. 11.

2.] οἶδ. δέ, 'atqui scimus'—'now we know.'

κατὰ ἀλ.] 'according to truth,' as E. V., De Wette:—not, 'truly,' 'revera' (as Raphael, &c.),—for οἶδαμεν, on which the emphasis is, implies certain knowledge. Nor does κατὰ ἀλ. belong to κρίμα, 'judgment according to truth' (as Olsh.),—but to ἐστίν, 'is (proceeds) according to justice' (John viii. 16).

3.] Here he approximates nearer to the Jews. They considered that because they were the children of Abraham, they should be saved, see Matt. iii. 7, 9.

τοῦτο, viz. ὅτι σὺ ἐφ., following.—σύ has the emphasis on it, 'thou thyself,'—'thou above all others.'

4.] ἡ, 'or' (introducing a new error, or objection, see ch. iii. 29; vi. 3; xi. 2), 'inasmuch as God spares thee day by day (see Eccles. viii. 11) dost thou set light by His long suffering, ignorant that His intent in it is to lead thee to repentance?'

πλούτου, a favourite word with the Apostle (see reff.),—'the fullness,' 'abundance.'

χρηστ., as shown by His ἀνοχή and μακροθ. (reff.) ἀγνοῶν 'not knowing,'—being blind to the truth, 'that . . .' Grot. Thol. al. would render it 'not considering:' but as De Wette remarks, it is a wilful and guilty ignorance, not merely an inconsiderateness, which is blamed in the question.

ἄγει, 'is leading thee:' this is its intent and legitimate course, which thy blindness will frustrate. 'Malo deducit quam invitat; quia illud plus quiddam significat. Neque tamen pro

1 = Matt. xvi. 27. Rev. xxii. 12. Prov. xxiv. 12. m = Luc. e. xxi. 19. ch. v. 3. 4. Heb. xii. 1 al. Ezr. x. 2. con-tr. 1 Thess. i. 3. n See James i. 4. ch. xiii. 3. o = ch. v. 2. viii. 18. ix. 23 al. p = 1 Cor. xv. 50 al. 2 Tim. i. 10 f. q = Matt. vi. 33. Col. iii. 1 al. r = John xviii. 37. ch. iii. 26. iv. 12, 14. Gal. iii. 7. 2 Cor. xii. 20. Gal. v. 20. Phil. i. 16. ii. 3. James i. i. 14, 16 only f. t = ch. x. 21. Deut. xxi. 20. u = 1 John i. 6 al. v = Acts v. 36, 40. Gal. iii. 1 al. fr.

τοῦ θεοῦ, ⁶ ὃς ¹ ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ, ^{ABDE} ^{GJK} ⁷ τοῖς μὲν καθ' ^m ὑπομονὴν ⁿ ἔργου ^o ἀγαθοῦ ^o δόξαν καὶ τιμὴν καὶ ^p ἀφθαρσίαν ^q ζητοῦσιν ζῶνι αἰῶνι. ³ τοῖς δὲ ^r ἔξ ^s ἐριθείας καὶ ^t ἀπειθοῦσι μὲν τῇ ^u ἀληθείᾳ, ^v πειθομένοις ^{δικ. 3. 33-5. 108-21 al.}—6. ἀναποδώσει 238.—7. ἐπιζητοῦσιν 38. 69. 72 al.—8. ἐρηθείας A. —μὲν om BD³G (not exprd in vss lat-fl) Thl: ins AD²EJK mss (appy) syr &c Orig Eph Thdrt Chr Dam Thl Oec Ruf.,—ἀπειθοῦσιν G al: txt ABD &c.—for ἀδικ., κακία Orig.—rec θυμ. κ. οργ., with D³JK &c syr Thdrt Oec: txt ABD³E 5. 21. 37. 41. 73. 116 al it v syr arr

adigere accipio, sed pro manu ducere.' Calvin.

5.] I am inclined with Lachmann to regard the question as continued. If not, the responsive contrast to the question in ver. 4 would begin more emphatically than with κατὰ δὲ . . . ; it would be σὺ ἐκ κατα . . . or θησανορίζεις δὲ σεαυτῷ κατὰ . . . But the enquiry loses itself in the digressive clauses following, and no where comes pointedly to an end. I have therefore not placed a mark of interrogation at ἀγῆι or at θεοῦ, as Lachm. does,—but have left the construction to explain itself.

κατὰ] not, 'in proportion to,' (Meyer), but as E. V. 'after,' 'in consonance with,' 'secundum,'—describing the state out of which the action springs: see ver. 7, καθ' ὑπομονήν. ἀμεταν.] not admitting that μετάνοια to which God is leading thee.

ἐν ἡμέρᾳ, not for, nor = εἰς ἡμέραν, nor should it be rendered 'against the day,' as E. V. [I need hardly remind any accurate scholar, that such an interpretation as 'ἐν for εἰς' is no where to be tolerated.] It belongs to ὀργήν,— 'wrath in the day of wrath,' 'wrath which shall come upon thee in that day,'—not to θησανορίζεις, imagining which has led to the mistake. The ἡμέρ. ὀργῆς is the day of judgment, viewed in its relation to sinners: see reff.

ἀποκαλ. δικαιοκρ.] 'the manifestation (public enforcement, it having been before latent though determined) of God's righteous judgment.' The reading ἀποκ. καὶ δικαιοκρ. would mean, 'the appearance (2 Thess. i. 7. 1 Cor. i. 7) of God, and his righteous judgment,'—not referring merely to the detection of men's hearts, as Origen, Theophyl., Rückert. But the reading is not strongly upheld, nor is it according to the mode of speaking in the argument—see ch. i. 17, 18.

6, 7.] This retribution must be carefully kept in its place in the argument. The Ap. is here speaking generally, of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question at present arises, how this righte-

ousness in God's sight is to be obtained—but the truth is only stated broadly at present, to be further specified by and by, when it is clearly shewn that by ἔργα νόμου no flesh can be justified before God. The neglect to observe this has occasioned two mistakes: (1) an idea that by this passage it is proved that not faith only, but works also in some measure, justify before God (so Toletus in Pool's Syn.), and (2) an idea (Tholuck 1st edn. and Köllner) that by ἔργου ἀγαθοῦ here is meant faith in Christ. However true it be, so much is certainly not meant here, but merely the fact, that every where, and in all, God punishes evil, and rewards good.

7, 8. τοῖς μὲν καθ' ὑπ. . . ὀργή κ. θυμός.] 'To those who by endurance in good works seek for glory and honour and immortality (will He render) eternal life: but to those who are (men) of self-seeking, and disobey the truth, but obey iniquity (shall accrue) anger and wrath,' &c. The verb ἀποδώσει, ver. 6, should have two accusatives, representing the two sides of the final retribution,—δόξαν, &c. and ὀργήν, &c. But the second of these is changed to a nominative and connected with ἔσται understood, and made the first member of the following sentence, δόξα δὲ, &c. being opposed to it. Thus also two datives belong to ἀποδώσει, viz. τοῖς . . . ζητοῦσιν,—and τοῖς . . . ἀδικίᾳ. To ζητοῦσιν belong δόξ. κ. τιμ. κ. ἀφθ. as its accusatives, and καθ' ὑπομ. ἔργ. ἀγ. as its adverb. This, as De Wette remarks, is the only admissible construction: in opposition to (α) Oecum. and Beza, who divide ἔργ. ἀγ. from καθ' ὑπομ. (iis quidem qui secundum patientem expectationem quaerunt boni operis gloriam),—(β) Bengel, Knapp, Fritzsche, Olsh., and Krehl., who take τοῖς . . . ἀγαθοῦ as meaning 'those who endure in good works' (as Oec. does τοῖς καθ' ὑπομ. those who endure, absol.), and δόξαν . . . ζητοῦσιν, as in opposition with it,—(γ) Photius (in Oecum.), Luther, and Estius, who take it, τοῖς . . . ζητοῦσιν ζῶνι αἰῶνι,—δόξαν, κ.τ.λ.,—(δ) Reiche, who takes τοῖς μὲν,—'to the one,'—alone, and makes καθ' ὑπομ. parallel to κατὰ τὰ ἔργα,

δὲ τῇ ^w ἀδικίᾳ, ^h ὁργῇ καὶ ^x θυμὸς, ^y ὀλιγίς καὶ ^z στε- ^w ch. i. 18 al.
 νοχωρία, ^a ἐπὶ πᾶσαν ^b ψυχὴν ^b ἀνθρώπου τοῦ ^c κατεργα- ^x = Rev. xv.
 ζομένου ^d τὸ ^d κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος. ^y = 2 Thess. i.
¹⁰ ^e δόξα δὲ καὶ τιμὴ καὶ ^f εἰρήνη παντὶ τῷ ^g ἐργαζομένῳ ^{yz} ch. viii. 35.
^h τὸ ^h ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. ¹¹ οὐ γάρ ² Cor. vi. 1.
 ἐστὶν ⁱ προσωποληψία παρὰ τῷ θεῷ. ¹² ὅσοι γὰρ ^k ἀνό- ^{Isa. viii. 12.}
 μως ἡμαρτον, ^k ἀνόμως καὶ ^l ἀπολοῦνται, καὶ ὅσοι ^m ἐν ^{Isa. x. 4.}
^{13.} 1 Cor. v. 3. James i. 20. 1 Pet. iv. 3. ^d ch. vii. 21. xii. 21 (bis). xiii. 4 (bis). xvi. 19. 1 Cor.
 xiii. 5. 3 John 11 only. ^e = ver. 7. ^f = ch. viii. 6. x. 15 al. ^g = Matt. vii. 23. xxvi.
^{10.} Gal. vi. 10 al. Ps. xiv. 2. ^h 3 John 11 only. See John v. 29. 1 Pet. iii. 11. Phil. em. 14.
¹¹ Eph. vi. 9. Col. iii. 25. James ii. 1 only †. ^k here only †. See 1 Cor. ix. 21. ^l = Matt. x. viii. 14.
¹² 2 Cor. ii. 15. iv. 3. 2 Thess. ii. 10. ^m = here only. (Gal. iii. 11. v. 4.)

arm Orig Eph Dam Thl lat. ff.—9. καὶ θλιψίς 124. 238 Orig Thl Ruf₁: θλ. τε 5.—for π. ψ.
 ανθρ., πάντα ἀνθρώπων Arm: omnes homines Jer.—λυύσῃ and ἐλλήνι G 1. 37. 109 al
 d'g.—πρωτον (both times) om æth.—10. δε om 38. 48. 62. 70. 115-21 al (not D as in Scholz)
 Orig.—τω εργαζ. το αγαθ. (τω αγαθω lect 8) παντι G g.—11. rec -ληψια, with JK &c:
 txt A(B?)DG &c (see prolegg. ch. v. § 1. 9).—τω om D'.—12. εννομως lect 8 Chr-comm
 Epiph₁ (Marcion) Thl-text-comm Oec-comm.—bef κριθ, ins καὶ lect 8 tol arm Cypr: bef

representing the *rule of judgment*, taking the rest as (γ).

ἐργου, sing. of *moral habitude* in the whole, the *general course of life and action* (see reff.).

δόξαν, absolute imparted *glory* like His own, see Matt. xiii. 43. John xvii. 22:—τιμὴν, recognition, relative precedence, see Matt. x. 32; xxv. 34:—ἀφθαρσίαν, 'incorruptibility' so the aim of the Christian athlete is described, 1 Cor. ix. 25, as being to obtain στίφανον ἄφθαρτον.

8. τοῖς δὲ ἐξ ἐριθείας] as in reff., to be supplied by οὖσιν,—those who live in, act from, are situated in and do their deeds from—ἐριθεία, as a status, as οἱ ἐξ spoken of place.

ἐριθεία,—not from ἐρις, from which it is distinguished 2 Cor. xii. 20. Gal. v. 20, but from ἐριθός, a hired workman, whence ἐριθεύω or -ομαι, properly 'to work for hire,' but met. and generally, '*ambitum exercere*,' used principally of official persons, who seek their own purposes in the exercise of their office, and (according to the analogy of παιδεία from παιδεύω, δουλεία from δουλεύω, ἀλαζονεία from ἀλαζονεύομαι) ἐριθεία, '*ambitus*,' '*self-seeking*,' '*greed*.' It stands opposed to ὑπομονὴ ἐργου ἀγαθοῦ, which requires self-denial and forbearance. There seems to be no reason why this, the proper meaning, should not here apply, without seeking for a more far-fetched one, as '*the party spirit of the Jews*,' Rückert.—The mistake of rendering it '*contentiousness*,' and imagining a derivation from ἐρις, prevailed universally (Orig., Chrys., Theodoret, Theophyl., Oecum., Hesych., ἡριθεύετο, ἡφιλονεικεί, Vulg., Eras., Grot., &c., and even the more recent Eng. comm., Bloomf., Slade, and Peile, τοῖς ἐξ ἐριθείας, i. e. τοῖς ἐριζουσι) according to De Wette, down to Rückert, who first suggested the true derivation. It appears to have arisen

from ἐρεθίζω being somewhat similar in sound. Aristotle uses it in the sense of '*ambitus*,' canvassing for office, in Polit. v. 3,—μεταβάλλουσι δὲ αἱ πολιτεῖαι καὶ ἀνεν στάσεως διὰ τε τὰς ἐριθείας, ὥσπερ ἐν Ἡραίᾳ] ἐξ αἰρετῶν γὰρ διὰ τοῦτο ἐποίησαν κληρωτάς, ὅτι ᾗρουντο τοὺς ἐριθευμένους. Fritzsche, who has an excursus on the word, renders οἱ ἐξ ἐριθ.,—'*malitiosi fraudum machinatores*.' Ignatius, ad Philad. § 8, opposes ἐριθ. to χριστομαθία. On the whole, '*self-seeking*' seems best to lay hold of the idea of the word: see note on Phil. i. 16.

ἀπειθ. μ. τ. ἀλ.] Hindering (see ch. i. 18) the truth which they possess from working, by self-abandonment to iniquity.

ὁργή κ. θυμός] According to this arrangement (see var. readd.) the former word denotes the *abiding, settled mind of God towards them* (ἡ ὁργή τ. θεοῦ μένει ἐπ' αὐτόν, John iii. 36),—and the latter, the *outbreak* of that anger at the great day of retribution. So the grammarians: θυμὸς μὲν ἐστὶ πρόςκαιρος (*excauscentia*, as Cicero) ὁργὴ δὲ πολυχρόνιος *μνησικακία*. Ammon. See the same further brought out by Tittmann, Syn. I. p. 131.

9.] θλιψ. κ. στεν.] An expression from the LXX (see reff.): the former signifying more the outward weight of objective infliction,—the latter the subjective feeling of the pressure. It is possible, in the case of the *suffering Christian*, for the former to exist without the latter: so 2 Cor. iv. 8, ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι. But here the objective weight of infliction and the subjective weight of anguish, are co-existent.

ἐπὶ πᾶσαν ψ. ἀνθ.] probably a periphrasis for the sake of emphasis and solemnity. Had it been (as Fritzsche and Meyer) to indicate that the soul is the suffering part of the man (nearly so Olsh.),

ⁿ = Acts xvii. 31 reff.
^o James i. 22, 23, 25 only.
^{or} 1 Cor. iii. 19 al.
^p = James, ut sup^r, and iv. 11 only (Acts xviii. 28)†.
¹ Macc. ii. 67.
^q = ch. iii. 20 al²³. Paul only, exc. Luke xviii. 14 and James ii. 21, 24. Ps. cxviii. 2.
^r Gal. ii. 15. iv. 8. Eph. ii. 3 only.
^s constr., Matt. xvi. 23. ch. viii. 5. Luke i. 49. Thuc. viii. 31.

δια νομ. 115.—13. om lect 12.—rec (2ce) του νομ. (corrⁿ), with D³E(2nd time)JK & Chr Thdrt Phot al: txt ABDE(1st time)G 31. 46 al Dam.—bef θεω, om τω BD¹: ins AD³EGJK miss (appy) gr.-ff.—αλλα ποιηται G.—14. for γαρ, δε G (g enim aut autem) wth arm Orig₁ (om₁).—rec ποιη (grammatical corrⁿ), with D³EK & Chr Thdrt al: ποιει J 1. 17. 30. 48. 116-17-23 al: ποιουνσιν D¹G 93 al lect 12: txt AB 47-marg 67². 73. 118 al Clem Orig₃ Dam.—for ουτοι, οι τοιουτοι G it v Orig₁ Hil Pelag Fulg: txt (MSS &c)

it should have been, as De W. observes, ἐπὶ ψυχὴν παντὸς ἀνθρ., or ἐπὶ πᾶσαν ψυχὴν ἀνθρώπων (see reff.). κατεργ.] κατεργάζομαι and ἐργάζομαι seem to have but this slight difference,—that κατεργάζομαι, answering rather to our ‘commit,’ is more naturally used of evil, as manifested and judged of by separate acts among men, whereas ἐργάζομαι, answering to our ‘work,’ is used indifferently of both good and evil. That this is not always kept to, see reff., esp. ch. vii. 18, and Plat. Legg. iii. p. 686, end, in both which places, however, definite acts are spoken of. The pres. part. denotes the status or habit of the man.

Ἰουδ. τ. πρῶτον] Because the Jew has so much greater advantages, and better opportunities of knowing the divine will: and, therefore, pre-eminent responsibility.

10. εἰρήνῃ] Here in its highest and most glorious sense, see reff.

11.] This remark serves as the transition to what follows, not merely as the confirmation of what went before. As to what preceded, it asserts that though the Jew has had great advantages, he shall be justly judged for his use of them, not treated as a favourite of Heaven: as to what follows, it introduces a comparison between him and the Gentile to shew how fairly he will be, for those greater advantages, regarded as πρῶτος in responsibility. And thus we gradually (see note on ver. 1) pass to the direct comparison between him and the Gentile, and consideration of his state.

12—16.] The justice of a GENERAL judgment of ALL, but according to the advantages of each.

12. ὅσοι γ. ἀνόμως . . .] ‘For as many as have sinned without (the) law (of Moses), shall also perish without (the) law (of Moses):’ i. e. it shall not appear against them in judgment. Whether that will ameliorate their case, is not even hinted,—but only the fact, as consonant with God’s justice, stated. That this is the meaning of ἀνόμως, is clear from 1 Cor. ix. 21. That even these have

sinned against a νόμος, is presently (ver. 14) shewn. Chrys. says (Hom. vi. p. 466 E), . . . ὁ μὲν γὰρ Ἑλλήν ἀνόμως κρίνεται τὸ δὲ ἀνόμως, ἐνταῦθα οὐ τὸ χαλεπώτερον, ἀλλὰ τὸ ἡμερώτερον λέγειν (this is perhaps saying too much, see above) τουτέστιν, οὐκ ἔχει κατηγοροῦντα τὸν νόμον. τὸ γὰρ ἀνόμως τοῦτ’ ἐστι, χωρὶς τῆς ἐξ ἐκείνου κατακρίσεως, φησὶν, ἀπὸ τῶν τῆς φύσεως λογισμῶν καταδικάζεται μόνων. ὁ δὲ Ἰουδαῖος, ἐννόμως, τουτέστι, μετὰ τῆς φύσεως καὶ τοῦ νόμου κατηγοροῦντος ὅσῳ γὰρ πλείονος ἀπήλυσεν ἐπιμελείας, τοσούτῳ μείζονα δώσει δίκην.

καὶ (De W.) serves to range ἀπολ., as well as ἡμαρτ. under the common condition ἀνόμως: ‘As many as without the law have sinned, without the law shall also perish.’ ἀπολούνται, the result of the judgment on them, rather than κριθήσονται, its process, because the absence of the law would thus seem as if it were the rule by which they are to be judged,—whereas it is only an accident of that judgment, which depends on other considerations.

ἐν νόμῳ, ‘under (in, as a status) the (Mosaic) law;’ not ‘a law,’ which would make the sentence a truism: it is on that very undeniable assumption, ‘that all who have had a law given shall be judged by that law,’ that the Ap. constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences. As to the omission of the article, no inference can be drawn, as the word follows a preposition: see ver. 23, where ἐν νόμῳ unquestionably means ‘in the law of Moses.’ Besides, these verses are no general assertions concerning men who have and men who have not, a law revealed (for all have one), but a statement of the case as concerning Jews and Gentiles.

νόμος, throughout, signifies the law of Moses, even though anarthrous, in every place, except where the absence of the article corresponds to a logical indefiniteness, as

ABDE
 GJK

Eccles. x. 20. z Acts xv. 9. Matt. xviii. 15. Wisd. xviii. 23. a 2 Cor. x. 5 only. Prov. vi. 18. Jer.
xi. 19. b = John v. 45 al (+?). c abs., Luke xxi. 14. Acts xxvi. 1. Jer. xiii. 1. d ver. 12 ref.
e Matt. vi. 4 al. fr. constr., 1 Cor. iv. 5. xiv. 25. f ch. xvi. 25. 2 Tim. ii. 8 only. See 2 Cor. iv. 3.
1 Thess. i. 5. 2 Thess. ii. 14.

γραφτὸν ἐν τ. κ. αὐτ.] Alluding to the tables of stone on which the law was

ε here only. χριστου. 17 εἰ δὲ σὺ Ἰουδαῖος ἔπονομάζῃ καὶ ἔπαναπαύῃ ABDE
Gen. iv. 17. νόμῳ καὶ καυχᾶσαι ἐν θεῷ 18 καὶ γινώσκεις ἵ το θέλημα JK
h = here only. καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ
Micah iii. 11. w. dat. 12. (Luke x. 6. νόμου, 19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν,
1 Mac. viii. 2 Cor. x. 15 al. φῶς 2 τῶν ἐν σκότει, 20 παιδευτὴν ἀφρόνων, διδάσκαλον
i v. ἐν. ch. v. 3. jellips., here only. See ch. xii. 2. k = Luke xii. 50. Phil. i. 10. l = Phil. i. 10. Gal. ii. 6. m Luke i. 4. Acts
xviii. 25. Gal. vi. 6 al. n constr. 2 Cor. x. 7. o Acts i. 16. Matt. xv. 14. xxiii. 16, 21
only. Ezra viii. 1. p Matt. iv. 16. 1 Thess. v. 4. 1 John i. 6. q Heb. xii. 9 only. Hos. v. 2.
r = Eph. v. 17 reff. 1 Pet. ii. 15.

add του κυριου ημων D(E?) it Ambr.—17. rec for εἰ δε, ιδε (see note), with D³J &c syr al Chr Thdrt Thdr-mops Oec: txt ABD¹EK 5. 10. 31 5 44-6. 66-marg 74. 80. 101-8-9-10-17-53-42-7¹ all it v all Clem τινεις in Thdr-mops Dam Thl lat-ff.—bef επονομαζῃ, ins ων 65.—επανηπανη 238: επαναπανουσι 17.—rec bef νομω ins τω (corrη). with D³EJK &c Thdrt Thl Oec (Chr): txt ABD¹ 5. 31. 73. 80. 93 al Clem Did Chr-comm Chr (Mtt's ms.) Dam.—εν τω θεω Did.—aft τω θελ., ins αυτου v-edd arm copt Ambrst Sedul Pelag Ruf: τω θεου Clem: but (τουτστι) του θιου Thdrt Thl.—18. for δοκιμ., γινωσκεις 33-5.—19. σεαυτω 69. 77 Syr.—20. οιδ. νηπιων om A: ins bef παιδευτ. 5.—21. του

written: see a similar figure 2 Cor. iii. 3.

συμμαρτ. αὐτ. τ. συνειδ.] This is a new argument, not a mere continuation of the ἐνδοιξις above. Besides their giving this example by actions consonant with the law, their *own conscience*, reflecting on the thing done, bears witness to it as good.

συμμ., not merely = μαρτ., as Grot., Thol., nor = una testatur, viz. as well as their practice,—but ‘confirming by its testimony,’ the συν signifying the agreement of the witness with the deed, as *con* in *contestari*, *confirmare*:—perhaps also the συν may be partly induced by the συν in *συνειδήσεως*,—referring to the reflective process, in which a man confers, so to speak, with himself. καὶ μετ. ἑαυτ.

κ.τ.λ.] ‘and their thoughts (judgments or reflexions, the self judging voices of the conscience, which being corrupted by sinful desires are often *divided*) among one another (i. e. thought against thought in inner strife) accusing, or perhaps excusing’ (these two partt. are *absolute*, describing the office of these judgments,—and nothing need be supplied, as ‘them,’ or ‘their deeds’). Notice the similarity of this strife of conscience, and its testimony, as here described, to the higher and more detailed form of the same conflict in the Christian man, ch. vii. 16.

16.] To what has this verse reference? Hardly to that just preceding, which surely speaks of a process going on *in this life* [so however Chrys. takes it. See also a fine passage in Bourdaloue’s Sermons, vol. I. Sermon. ii. p. 27, ed. Paris, 1854]: nor, as commonly assumed, to *κριθήσονται* (ver. 12), which only terminates one in a series of clauses connected by γάρ:—but to the great affirmation of the passage, concluding with *ver. 10*. To this it is bound, it appears to me, by the τὰ κρυπτὰ τῶν ἀνθρώπων, answering to πᾶσαν ψυχὴν ἀνθρώπου, ver. 9. This affirmation is the last sentence which has been in the dogmatic form:

—after it we have a series of quasi-parenthetic clauses οὐ γάρ—ὅσοι γάρ—οὐ γάρ—ὅταν γάρ. After it, the reasons, necessitated by the startling assertion, are one after another given, and, that having been done, the time is specified when the great retribution shall take place.

κατὰ τὸ εὐαγγ. μου] See reff.—‘according to (not belonging to κρινεῖ as the rule of judgment, but to the whole declaration, ‘as taught in,’ ‘as forming part of’) the Gospel entrusted to me to teach.’ διὰ Ἰησοῦ χρ.] ‘by Jesus Christ,’ viz. as the Judge—see John v. 22:—belongs to κρινεῖ.

17.—24.] The pride of the Jews in their law and their God contrasted with their disobedience to God and the law.

17. εἰ δέ] This has been in the later MSS changed into ἰδέ, apparently to avoid the anacoluthon, or perhaps merely by mistake originally.—The anacoluthon, however, is more apparent than real. It is only produced by the resumption of the thread of the sentence with οὖν, ver. 21. Omit (in the sense) only that word, and all proceeds regularly—‘But if thou art denominated a Jew, and &c. . . , thou that teachest thy neighbour, dost thou teach thyself?’ &c. The εἰ δέ σὺ carries on the apostrophe from ver. 5, since when it has been broken off by reference to the great day of retribution and its rule of judgment; the σὺ identifies the person addressed here as the same indicated by the σου and σεαυτῷ there, and by ὁ ἄνθρωπε in ver. 1. Thus the Ap. by degrees sets in his place as a Jew the somewhat indefinite object of his remonstrances hitherto,—and reasons with him as such.

ἔπον.] No stress on ἐπ.,—‘art named,’ ‘denominated,’—‘hast the name put on thee;’ see reff. ἔπαναπ.] Used of false trust, see reff.—The τῷ of the rec. has been inserted in the later MSS, before νόμῳ, because it here clearly applied to the ‘law of Moses,’ and the absence of the article gave

^s νηπίων, ἔχοντα τὴν ^t μόρφωσιν τῆς ^u γνώσεως καὶ τῆς ^s ἀληθείας ἐν τῷ νόμῳ. ²¹ ὁ οὖν διδάσκων ἕτερον σεαυτὸν ^s = Matt. xl. 23 l. 1 Cor. iii. 1 al. t 2 Tim. iii. 5 only t. u = Luke i. 77. xi. 52 al. v con-tr., Acts xv. 24. xxi. 4. w = here only. Exod. v. 21. (Rev. xxi. 8 only.) x = Acts xv. 20 al. fr. Isa. xli. 23 al. y here only t. See Acts xix. 37. z ver. 17. a w. gen., here d absol., here only. X. Anab. f Gal. ii. 18. James ii. 9, 11 only t.

οὐ διδάσκεις; ὁ ^x κηρύσσων μὴ κλέπτειν κλέπτεις; ²² ὁ ^w λέγων μὴ μοιχεύειν μοιχεύεις; ὁ ^v βδελυσσόμενος τὰ ^x εἰδωλα ^y ἱεροσυλεῖς; ²³ ὃς ἐν νόμῳ ^z καυχᾶσαι, διὰ τῆς ^w παραβάσεως τοῦ νόμου τὸν θεὸν ^b ἀτιμάζεις; ²⁴ Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς ^c βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. ²⁵ περιτομή μὲν γὰρ ^d ὠφέλει, ἐὰν ^y ὁ νόμον ^z ἐπράσσης. ἐὰν δὲ ^f παραβάτης νόμου ᾖς, ἡ ^z ver. 17.

εἕτερον J 1. 30-8. 93 al.—22. for ἱεροσυλεῖς, *sacrificium facis* Ambr.—23. for του νομ. τ. θεου, της εντολης τον νομον του θεου 23: om του νομου 41. 76.—24. for δι υμας, per vos it v lat.-ff.—25. γαρ om 37 d e v aeth arm lat.-ff.—for παρασης, φυλασης D¹,

offence. It is omitted, because 'the law' is not here *distributed*—it is not the *law itself in its entirety*, which is meant, but *the fact of having or of knowing the law*:—the strict way of expressing it would perhaps be, 'in the fact of possessing a law,'—which condensed into our less accurate English, would be in one word, 'in the law:' viz. 'which thou possessest.' καυχ. ἐν θ.] viz. 'as thy *Covenant God*:' 'as being peculiarly thine.' 18. γιν. τὸ ἐέλ.] θεός having been just mentioned, it is left to be inferred that θέλημα refers to Him. δοκιμ. τ. διαφ.] 'provest (in the sense of shifting and coming to a conclusion on) things which differ,'—ἐναντία ἀλλήλοις, εἰκαισόνην κ. ἀδικίαν, κ.τ.λ. Theod. κρίνεις τί δὲ πρᾶξαι κ. τί μὴ δεῖ πρᾶξαι, Theophylact. The Vulg. 'probas utiliora,' and E. V. 'approvest the things that are more excellent,' is somewhat flat in meaning, and not so applicable.

κατηχ. ἐκ τοῦ νόμ.] 'being (habitually, not in youth only,—force of pres.) instructed (not merely catechetically but didactically, in the synagogues, &c.) out of the law' (τοῦ νόμου, though after a preposition—because the law is *distributed*—it is the book of the law, the *law itself*, out of which the κατηχησις takes place).

19.] πέποιθας, sometimes with ἐαυτῷ or ἐφ' ἐαυτῷ (see Luke xviii. 9), and sometimes with ὅτι (Heb. xiii. 8. Luke, ut supr.),—'regardest thyself as,' 'art confident in thyself as being.'

ὁδηγὸν τυφλ.] We can hardly say with Olsh., that the Ap. undoubtedly refers to the saying of our Lord Matt. xv. 14,—but rather that both that saying and this were allusive to a title 'leaders of the blind' given to themselves by the Pharisees, with which Paul as a Pharisee would be familiar. Similarly, the following titles may have been well known and formal expressions of Jewish pride with reference to those who were without the

covenant. 20.] μόρφωσιν, not the mere apparent likeness (Theophylact, &c.), but the *real representation*. The law, as far as it went, was a reflexion of the holiness and character of God. Hardly so much is *here* meant (Olsh.), as that the law contained a *foreshadowing of Christ*,—for the Ap. is speaking now more of *moral* truth and knowledge, by which a rule of judgment is set up, sufficient to condemn the Jew as well as the Gentile.—But after all, this clause (ἔχοντα . . . νόμῳ) is not to be pressed as *declaring a fact*, but taken subjectively with regard to the Jew, after πεποιθας, and understood of *his estimate* of the law.

ἐν τῷ νόμῳ, because the *book of the law*, the whole law, is denoted.

22. ὁ βδελ. τ. εἰδ. ἱεροσυλεῖς:] The contrast here must be maintained; which it will not be if we understand ἱεροσυλεῖς of robbing the temple of God of offerings destined for Him (Jos. Antt. xviii. 3. 4). And τὰ εἰδωλα leads into the kind of robbery which is meant. 'Thou who abhorrest idols, dost thou rob their temples?' That it was necessary to vindicate Jews from such a charge, appears Acts xix. 37: and Jos. Antt. iv. 8. 10 gives as a law, μὴ σὺλᾶν ἱερὰ ξενικά, μηδ' ἂν ἐπωνομασμένον ἢ τινα θεῶν κειμήλιον λαμβάνειν. 23.] ἐν νόμῳ, see above (ver. 17) for the omission of the art.—but it is not διὰ παραβάσεως νόμου, because a παράβασις is τοῦ νόμου, the law being broken as a *whole* (see James ii. 10: and on παραβάτης νόμου below, ver. 25). And τῆς παρ. τ. νόμ., is 'thy breaking of the law.'—This question comprehends the previous ones. 24.] 'For what is written in the prophet Isaiah, is no less true now of you?' 'the fact is so, as it is written.'

25—29.] Inasmuch as *CIRCUMCISION* was the especial sign of the covenant, and as such, a distinction on which the Jewish pride dwelt with peculiar satis-

g ch. iv. 10, 11 al. fr. Gen. xvii. 11.
 h = Matt (and Luke) iv. 3. John ii. 9. x. 41.
 i = ch. i. 32 rell.
 j act., = Acts vii. 53 xvi. 4. 1 Tim. v. 21 al.
 k indef. pron., John viii. 41 rell.
 l m = Acts xix. 27. ch. ix. 8. Wisd. ix. 6. n See ch. xiv. 22. James iv. 11. 12. o here only. φ. = Gal. ii. 15. p = James ii. 8. Gal. v. 16. q = ch. iv. 11. xiv. 20. 2 Cor. ii. 4. Heb. ix. 12. Winer, § 51, p. 325. r ver. 29 reff. s Matt. vi. 4, 6, &c. (φαν. rec. text) only. t ch. viii. 8, 9. 2 Cor. x. 3. Gal. ii. 20. vi. 12. Eph. ii. 11 (bis). Phil. i. 22. iii. 3, 4 (bis). Col. ii. 1. 1 Tim. iii. 16. Philem. 16. 1 Pet. iv. 1, 12. 1 John iv. 2. 2 John 7.

G η
 περιτο-
 μη...
 ABDE
 GJK

περιτομή σου ἡ ἀκροβυστία ἡ γέγονεν. 26 εἰν οὖν ἡ ἀκρο-
 βυστία τὰ ἰδικαιώματα τοῦ νόμου ἡ φυλάσσει, οὐχὶ ἡ ἀκρο-
 βυστία ἡ αὐτοῦ ἡ εἰς περιτομήν ἡ λογισθήσεται; 27 καὶ
 ἡ κρινεῖ ἡ ὁ ἐκ φύσεως ἡ ἀκροβυστία τὸν νόμον ἡ τελοῦσα
 σὲ τὸν ἡ διὰ ἡ γράμματος καὶ περιτομῆς ἡ παραβάτην νόμου.
 28 οὐ γὰρ ὁ ἡ ἐν τῷ φανερωῖ ἡ Ἰουδαίος ἐστίν, οὐδὲ ἡ ἡ ἐν
 τῷ φανερωῖ ἡ ἐν σαρκὶ περιτομή, 29 ἀλλὰ ὁ ἡ ἐν τῷ κρυπτῷ

observes or custodias it v Aug Ruf al.—26, οὖν om 109-78.—for τα δικαιώματα, δικαιώμα G g² harl¹.—φυλάσσει J al Dam.—οὐχ B 44 Dam: txt DEGJK &c (A uncert) Chr Thdrt Thl Oec.—for λογισθ., μετατραπησεται 32 Chr-expr: τραπησεται Chr-ms: πετραπησεται Chr also.—27. ἡ ἐκ φύσ. ακροβ. om G g,—for φύσεως, πιστεως 63. 73 (and in schol also) Thdrt in caten.—28. ο (both times) om 17.—bef σαρκι, om εν 44.—

faction: the Ap. sets forth, *that circumcision without the keeping of the law is of no avail, and that true circumcision and true Judaism are matters of the heart, not of the flesh only.* ἀλλ' ἡ περιτομή μέγα, ρησίν. ὁμολογῶ καὶ, ἀλλὰ πότε; ὅταν ἐχρ τὴν ἐνδον περιτομήν. καὶ σκόπει σὺνεσιν, πῶς εὐκαίρως τὸν περὶ αὐτῆς εἰσηγάγε λόγον. οὐ γὰρ εὐθέως ἀπ' αὐτῆς ἡρῆσας, ἐπειδὴ πολλὴ ἦν αὐτῆς ἡ ὑπόληψις, ἀλλ' ἡνίκα εἰδείξεν αὐτοὺς ἀπὸ τοῦ μείζονος προεκκρουκώτας, καὶ τῆς εἰς θεὸν βλασφημίας αἰτίους, τότε λοιπὸν λαβὼν τὸν ἀκρατήν, κατεγνωκότα αὐτῶν, καὶ γυμνώσας τῆς προειδρίας, εἰς-
 αἶνει τὸν περὶ περιτομῆς λόγον, θαρρῶν, ὅτι οὐδὲς αὐτῇ ψηφίζεται λοιπὸν. Chrys. Hom. vii. 474 c.

25.] περιτομή. chosen as an example in point, and as the most comprehensive and decisive example; and μὲν γάρ binds it on to the foregoing reasoning: q. d. 'in the same way circumcision &c.' νόμον, not τὸν νόμον, πρᾶσ-
 σης,—because the latter would import *the perfect fulfilment of the whole law*: whereas the supposition is of acting according to the law, 'doing the law.'—παραβάτης νόμου here, not τοῦ νόμου, the παραβάτης νόμου, like ἀκρατής-νόμον and ποιητής-νόμον, ver. 13, being a designation generally of a law-breaker, as those of a law-hearer and law-fulfiller.

ἀκροβ. γέν.] counts for nothing: the Jewish transgressor is no better off than the Gentile transgressor.

26. ἡ ἀκροβ.] i. e. οἱ ἐν τῇ ἀκροβυστία. τὰ δικαιώμ.] plainly, the moral requirements, not the ceremonial: for one of the very first of the latter was, *to be circumcised*. The case is an impossible one: nor does the Ap. put it as possible, only as shewing manifestly, that circumcision, the sign of the covenant of the Law, was subordinate to the keeping of the Law itself. The articles shew how com-

pletely hypothetical the case is—no less than entire fulfilment of all the moral precepts of the law being contemplated.

οὐχὶ ἡ . . .] 'In such a case would not he be counted as a circumcised person?'

27.] I prefer with De Wette (and Erasm.), Luth., Bengel, Wetst., Knapp, and Meyer, to regard this ver. not as a continuation of the question, but as a separate emphatic assertion, and as leading the way to the next ver.

κρινεῖ, 'shall rise up in judgment against,' 'judge' indirectly by his example. See Matt. xii. 41, 42, where κατακρίνω is used in a sense precisely similar.

ἡ ἐκ φύσεως ἀκροβ.] 'he, who remains in his natural state of uncircumcision.' ἐκ φύσ. is contrasted with διὰ γράμ. κ. περιτ. below. The position of ἐκ φύσεως decides for this rendering and against joining it with τελοῦσα, which would require ἡ ἀκροβυστία, ἐκ φύσεως τὸν νόμον τελοῦσα. τὸν νόμ. τελ.] such is the supposition—that an uncircumcised man could fully act up to the (moral) requirements of the law. It is not ἡ τὸν νόμ. τελ.; because ἀκροβ. is used in the widest abstract sense; no distinction is made between one and another uncircumcised person, but some one man is taken as an example of ἀκροβυστία. So that the omission of the art. does not give a new hypothetical sense, 'if it fulfil the law,' but merely restates the hypothesis: 'fulfilling (as it does, as we have supposed) the law.'

σὲ τὸν . . . παραβάτην νόμου] Here again the position of διὰ γράμματος κ. περιτομῆς, between τὸν and παραβάτην sufficiently shews that, as ἐκ φύσεως above, it is a qualification of σὲ τὸν παραβάτην νόμον. Bp. Middleton (it appears, Gr. Art. in loc. and compare his ref.) would take σὲ τὸν διὰ γράμματος κ. περιτομῆς (ὄντα), 'thee, who art a professor of the law and a circumcised person,' and understand

Ἰουδαῖος, καὶ περιτομὴ ἡ καρδίας ἐν ᾧ πνεύματι οὐ ἡ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

III. ¹ Τί οὖν τὸ ^x περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ^y ὠφέλεια τῆς περιτομῆς; ² πολὺ ^z κατὰ πάντα τρόπον. ^a πρῶτον ^a μὲν ^a γὰρ ὅτι ^b ἐπιστεύθησαν τὰ ^c λόγια τοῦ

xxix. 9. z = Acts iii. 22. xvii. 22 al. a 1 Cor. xi. 18. b = 1 Cor. ix. 17. Gal. ii. 7. Winer, § 40. 1. πιστευθέντος τῶν ἐν Περσείῳ βασιλευσάντων, Diog. Laert. vii. 1. 29. constr., Acts xxi. 3. c Acts vii. 38. Heb. v. 12. 1 Pet. iv. 11 only. Num. xxiv. 4, 16 al.

29. rec ἀλλ, with AJ(K?) &c: txt BD(E?)G &c.—for ἐν (2nd), ος G it.—οὐ . . . θεοῦ om 47¹ Chr: ο bet ἐπ. om 48. 61. 93 al.—ἀλλ om 44¹.—τον bef θε. om D²G 48 al.—aft θε. add ἐστιν D¹E vss lat-f.

CHAP. III. 1. η om G.—2. for πολυ, πολλη 120 Phot (Tisch, not Oec as Scholz): add μιν 157.—πρωτοι (omg οτι) 47—marg al Orig₁ Ruf-comm and on ch xi. 7.—μιν om 67² al: μιν γαρ om Syr aeth arm ar (but arm ar-erp τουτο) Chr (ms₁ has μιν): γαρ om BD¹EG 76. 80. 120² 24 al it v lat-f (Chr see above): txt AD³JK most mss syr Thdrt Phot Thl Oec.—οτι om 67².—ἐπιστευσαν 41.—3. ηπειθησαν A: deliquerunt

εἶναι after παραβάτην,—shall adjudge thee to be a transgressor of the law. But this appears exceedingly forced, and inconsistent with the position of παραβ. νόμου, which if it had been thus emphatic, would certainly have been placed either before, or immediately after κρινεῖ. We may well imagine that such an interpretation would not have been thought of, except to serve the supposed canon, that, 'if τὸν were immediately the article of παραβάτην, νόμου depending on it could not be anathorous.' See above on παραβ. νόμ. ver. 25, and on ver. 13.

διὰ γρ. κ. περ.] διὰ (see reff.) is here used of the state in which the man is when he does the act, regarded as the medium through which the act is done. It is rightly rendered 'by' in E. V. (not, 'in spite of,' as Köllner and al.)

γράμματος] 'litera scripta,' the written word: here in a more general sense than in ver. 29, where it is pressed to a contrast with πνεῦμα: 'thee, who in a state of external conformity with the written law and of circumcision, art yet a transgressor of the law.'—In vv. 28, 29, supply the ellipses thus: in ver. 28, fill up the subjects from the predicates,—οὐ γὰρ ὁ ἐν τῷ φανερῷ (Ἰουδαῖος) Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ (περιτομῇ) περιτομή (ἐστιν); in ver. 29, fill up the predicates from the subjects,—ἀλλὰ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος (Ἰουδαῖός ἐστιν), καὶ περιτομῇ καρδίας ἐν πνεύματι, οὐ γράμματι (περιτομῇ ἐστιν). Thus the real Jew only, and the real circumcision only, are expressed in both verses. This is the arrangement of Beza, Estius, Rückert, De Wette: Erasmus, Luther, Meyer, Fritzsche, take Ἰουδαῖος, and ἐν πν. οὐ γράμ., as the predicates in ver. 29; but the latter gives a very rapid sense, besides that the opposition of ὁ ἐν τῷ φανερῷ, and ὁ ἐν τῷ κρυπτῷ is, as De W. observes, also rapid.

29.] ἐν τῷ κρ. as belonging to Ἰουδ. is parallel with καρδίας as belonging to περιτομή, both designating the inner and spiritual reality, of which the name of Jew and the carnal circumcision are only the signs.—περ. καρδ. is no new expression:—we have it in Deut. x. 16. Jer. iv. 4: see also Acts vii. 51.

ἐν πν. οὐ γρ.] 'in spirit, not in letter.' Not merely 'spiritually, not externally': nor does πν. allude to the necessitating cause of circumcision (the uncleanness of the inner man) (Ec., Grot., Estius, Fritzsche):—nor signify the material ('quæ spiritu constat,' Erasim.): nor the rule (Meyer),—but as De Wette rightly, the living power or element, where-with that inner sphere of being is filled,—ἐν being as in Acts xvii. 28, of that in which any thing lives and moves,—comp. χαρὰ ἐν πν. ἀγίῳ, ch. xiv. 17.—ἀγάπη ἐν πν., Col. i. 8,—δουλεῖν ἐν καιν. πν., ch. vii. 6,—εἶναι ἐν πν., ch. viii. 9. So that πνεῦμα here is not man's spirit, nor properly the Holy Spirit, but the spirit, as opposed to the letter, of the Jewish law and of all God's revelation of Himself.

οὗ] viz. Ἰουδαίου,—of the true Jew. περιτομῇ καρδ. as belonging to him, is subordinate.—The ἔπαινος of such a character, (for ἔπαινος it must be,) can only come from Him who sees ἐν τῷ κρυπτῷ (Matt. vi. 3, 6), and can discern the heart.

III. 1—20.] TAKING INTO ALL FAIR ACCOUNT THE REAL ADVANTAGES OF THE JEWS, THESE CANNOT, BY THE TESTIMONY OF SCRIPTURE ITSELF CONCERNING THEM, EXEMPT THEM FROM THIS SENTENCE OF GUILTINESS BEFORE GOD, IN WHICH ALL FLESH ARE INVOLVED.

1—4.] The circumcised Jew did unquestionably possess great advantages, which were not annulled by the rebellion of some.

1.] οὖν, 'quæ cum ita sint.'—If true Judaism and true circumcision be merely spiritual, what is the profit

cc Phil. i. 18.
d = 2 Tim. ii.
13. See Luke
xii. 43.
e = ch. xi. 20.
H-b. iii. 19.
f = Matt. xxvii.
23. Tit. ii.
10 al.
g Luke xiii. 7
only, except Paul.
xxii. 29. Gen. xlv. 17.
viii. 44. 1 Tim. i. 10. 1 John i. 10 al. Ps. cxv. 11.
Psa. i. 4.

θεοῦ. 3 cc τί γάρ; εἰ^d ἡπίστησάν τινες· μὴ ἡ^e ἀπιστία
αὐτῶν τὴν^f πίστιν τοῦ θεοῦ^g καταργήσιν; 4^h μὴ γένοιτο.
i γινέσθω δὲ ὁ θεὸς^k ἀληθής, πᾶς δὲ ἄνθρωπος^l ψεύστης,
καθὼς γέγραπται Ὅπως ἂν^m δικαιοῦνται ἐν τοῖς λόγοις

ABDE
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h Luke xx. 16 only in gospels. ver. 6 al. L. P. Josh.
k subj., John iii. 33 reff. 1 John
m = Luke vii. 29, 35. 1 Tim. iii. 16.

Pacian.—for πιστιν, δοξαν 35. 121 al Thdrt-comm.—καταργηση J 35 Chr (Mtt's mss) :
καταργει 47 : κατεργασει 5 : καταργησει 28. 76 syrr latt Cypr Ambrst (text) Pelag Vig.
—4. for γινέσθω, εστω G : γενέσθω J al Chr : γεννηθῃω Orig (ms in catena) : est it v
(est aut esto g) lat-ff : sit lat mentd by Ruf.—for δε, γαρ G it Syr Cypr Ambrst Sedul :
oun arm.—o bef θεος om 109-78 al.—for καθως, καθαπερ B Thdrt : ως 73 : καθο 76 :

of external Judaism and ceremonial circum-
cision? περισσόν] 'advantage,' 'pro-
fit,' 'pre-eminence,'—see reff.—It is best
to take the question, not as *coming from an*
objector, which supposition has obscured
several parts of this Epistle, but as *asked*
by the Ap. himself, anticipating the thoughts
of his reader. 2.] πολὺ answers the

first question of ver. 1, but takes no account
of the second, as it is virtually concluded in
the first. Nor can it be properly regarded
as answered in ch. iv. 1 ff. (see there.)

κατὰ πάντα τρ.] not merely *omnino*,
but as E. V. 'in every way,' i. e. in all
departments of the spiritual life.

πρῶτον] The Ap. begins as if intending to
instance *several* of these advantages, but
having mentioned the greatest, leaves it to
his reader to fill in the rest, and turns to
establish what he has just asserted. For
πρῶτον can only be 'first,'—'secondly,'
&c., being to follow:—not, '*primarium*
illud' (as Beza),—nor '*præcipue*' (as
Calv.),—nor '*id quod præcipuum est*' (as
Calov.), all of which are attempts to avoid
the anacoluthon; comp. a similar one at
ch. i. 8.

ἐπιστ.] see reff.—'they
were entrusted with.'

τὰ λόγια τ.
θεοῦ] These words look very like a remi-
niscence of Stephen's apology, see Acts vii.
38. These oracles are not only the law of
Moses, but all the revelations of God hi-
therto made of Himself *directly*, all of
which had been entrusted to *Jews only*.
By these they were received into a special
covenant, which advantage is therefore con-
cluded in their being entrusted with the
divine oracles. 3.] And this advan-
tage is not cancelled, nor the covenant an-
nulled, by their disobedience.

τί
γάρ;] 'For what?' ('quid enim?' Hor.
Sat. i. l. 7.) The γάρ confirms the pre-
ceding—the τί indicates some difficulty, or
anticipated objection to it.

εἰ ἡπίστ.
τινες] If we place an interrogation at γάρ,
we must render this, 'suppose some were
unfaithful;' if only a comma, as in E. V.,
'For what if . . . ' The former seems pre-
ferable, as more according to usage. See
Phil. i. 13.

ἡπίστησαν, not 'did not

believe,' (as E. V. and Grotius, Estius, Tho-
luck, Reiche, Olsh., Meyer, Fritzsche, al.,)
which certainly would be out of place here,
where he is not speaking of faith or want of
faith as yet, but of ἀδικία (ver. 5), and
moral guilt. The word seems to be used
in the sense of mere ἀπιστοί, *unfaithful to*
the covenant, the very condition of which
was to walk in the ways of the Lord and
observe His statutes,—and to have been
chosen on account of ἐπιστεύθησαν above
and τ. πίστιν τ. θεοῦ below.

μὴ ἡ
ἀπ. κ.τ.λ.] 'shall their unfaithfulness
(to the covenant) cancel (nullify) the faith-
fulness of God?' 'Because they have broken
faith on their part, shall God break faith
also on His?' 4.] μὴ γέν., 'let it not
be:' see reff. The Ap. uses this expression
of pious horror, when he has supposed or
mentioned anything by which the honour,
truth, or justice of God would be compro-
mised, as here by His covenant-word being
broken. It is often found in Polybius,
Arrian, and the later Greek writers.

γινέσθω κ.τ.λ.] 'rather let us believe all
men on earth to have broken their word
and troth, than God His. Whatever be-
comes of men and their truth, *His truth*
must stand fast.'—The citation which fol-
lows goes to the depth of the matter. It
is the penitent confession of a sinner, that
he is sensible how entirely *against God* his
sin has been, and how clearly his own un-
worthiness sets God's judgment against
sin vindicated before him. And to this
meaning the objection in the next verses
is addressed,—see below. 'That Thou
mightest be justified (shewn to be just)
in thy sayings (sentences, words of judg-
ment) and mightest conquer when Thou
art judged,'—ἡγούμενος, 'in thy judging,'
which cannot well be our rendering of ἐν
τῷ κρίνεσθαί σε,—i. e. 'when Thy dealings
are called in question by men.'

5.] In
the citation, the penitent regarded his sin
as having been the instrument of bringing
out God's justice into clearer light. On
the abuse which might be made of such a
view, the Ap. founds another question:—
'It would almost seem as if God would be

m = Matt. viii.
9. Deut. ABDE
xxiii. 3. GJK
p Ps. v. xiii. 1 ff.
LXX freely
cited.
nn 1 Cor. vi. 5
reft.
o = Ps. ii. 10.
Prov. ii. 5.
p Acts xv. 17.
Heb. xi. 6 al.
q = Job xxxiv.
27. Mal. ii. 8. r l. c. only. Polyb. i. 14. 6 al. s = l. c. only. See ch. ii. 4 reft. t PSA. v. 9 only.

μεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντα ὅφ' ἀμαρτίαν εἶναι, ¹⁰ καθὼς γέγραπται ὅτι οὐκ ἔστιν δίκαιος οὐδὲ εἷς. ¹¹ οὐκ ἔστιν ὁ ὁ σὺνιῶν, οὐκ ἔστιν ὁ ἐκζήτων τὸν θεόν. ¹² πάντες ἑξέκλιναν, ἅμα ἡχρειώθησαν· οὐκ ἔστιν ποιῶν ἡ χρηστότητα, οὐκ ἔστιν ἕως

31. 89 al it (*causati sumus*) v aeth Chr (Mtt's mss) Oec-comm.—γαρ om D¹.—ιουδ. τε πρωτον A.—for υφ, υπο B (Clem).—10. σι om 32-5. 44. 57. 74. 109-13-78 al copt aeth Chr.—ουδ D¹.—11. o bef σὺνιῶν om ABG: ins DEJK mss (appy) Chr Thdrt Dam Thl Oec.—o bef εκζητ. (ζητων B) om BG.—12. ηχρεωθησαν AG.—o ποιων ED.—ουκ

in the main, is De Wette's. Fritzsche and Schrader strangely enough regard *καὶ* γὰρ as bona fide the individual Paul, and κρίνομαι as the judgment passed by his adversaries ("nam si Dei veracitas meo peccatoris mendacio abunde in Dei laudem cessit, cur adhuc ego quoque, Paulus, tanquam facinorosus ab hominibus reus agor," &c.): Reiche, Olsh., &c. put ver. 7 into the mouth of a *Gentile*: Bengel, into that of a *Jew*. Doubtless the main reference of this part of the argument is to Jews: but the reasoning from the introduction of the words τὸν κόσμον (see above) is *general*, applying both to Jew and Gentile, and shewing the untenableness of *any* such view as that of the Jewish objection of ver. 5.

9—20.] *The Jew has no preference, but is guilty as well as the Gentile, as shewn by Scripture; so that no man can by the law be righteous before God.*

9.] τί οὐν cannot be joined with προεχόμεθα (Oec., &c.), because οὐδέν would then have been the answer.—There is considerable difficulty in προεχόμεθα. The meaning of προέχομαι every where else is *passive*, 'to be surpassed,' and προέχω, *act.*, is to surpass, or have the pre-eminence. So Plut. p. 1038 D (Wetst.), κατ' οὐδέν προεχομένοις ὑπὸ τοῦ Διός, 'cum Jove minores non sint:' and Herod. i. 32, ὁ μὲν δὴ μέγα πλούσιος, ἀνόλβιος δὲ, δυοῖσι προέχει τοῦ εὐτυχοῦς μόνον, &c. (see Wetst.).—Those therefore who have wished to preserve the usage of the word, have variously interpreted it in that attempt: (a) Wetst. would render it *passively*, and understand it (as spoken by a Jew) 'Are we surpassed by the Gentiles?' But (1) for this inference there is no ground in what went before, but the contrary (ver. 1 ff.),—and (2) the question if it mean this, is not dealt with in what follows. (β) Oecum. (2nd altern.) regards it as said by a Gentile, 'Are we surpassed by the Jews?' but for this question there is no ground in the preceding, for all has tended to lower the Jews in comparison and reduce all to one level. (γ) Reiche and Olsh. take it *passively*, and render 'Are we preferred (by God)?' but no example of this meaning occurs, the above use in Plutarch not

justifying it. (δ) Koppe and Wahl render, taking it as the middle voice, 'What can we then allege (as an excuse)?' but this will not suit οὐ πάντως. (ε) Meyer, 'What then? have we an excuse?' but προεχόμεν. has not this meaning. (ζ) Fritzsche, 'What then? do we excuse ourselves (i. e. shall we make any excuse)?' But (1) προεχ. is put absolutely: and (2) the answer would rather be μηδάρως than οὐ πάντως, which replies to a question on *matter of fact*. Besides (3) the argument would then go to shew, not that all are sinners, as it does, vv. 10—20, but that all are liable to God's wrath, *without excuse*. (η) The only way left seems (with Theophyl., Oec. 1, Schol. in Matthai, Pelag., Vulg., Erasm., Luther, Calv., Beza, Grot., Bengel, Tholuck, Köllner, Schrader, De Wette, al.) to take προεχόμεθα as middle, and understand it as προέχομεν—'Have we (Jews) the (any) preference?' We have an use of παρέχομαι as active, Acts xix. 24, Tit. ii. 7. See also Winer, § 39. 6. οὐ πάντως] 'No, by no means.' This would more naturally be πάντως οὐ, see reft. But we have οὐδέν πάντως for 'not at all,' Herod. v. 34. (Winer quotes οὐ πάνν, 'no by no means,' from Demosth. Olynth. II. § 21, but I cannot find it.)—The meaning 'not in every way,' 'not altogether,'—as 1 Cor. v. 10 and Theophr. de Caus. Plant. vi. 24 (Wetst.), ποιεῖ γὰρ οὐ πάντως, ἀλλ' ἐὰν οὐλή τις ᾗ ὑπόκανστος,—will not apply, for it does not agree with what follows, where the Ap. proves *absolute equality* in respect of his argument.

προητ. . . . εἶναι] 'we have before proved (chs. i. ii.) both Jews and Gentiles all to be under sin;' the constr. is not acc. and inf.,—that J. and G. are under sin,—but Ἰουδ. . . . πάντας is acc. after the verb, and ὅφ' ἅμ. εἶναι the matter of the charge,—q. d. 'we have before brought in guilty J. and G. all as sinners.'

10—18.] *Proof of this universal sinfulness from the Scripture*, said directly (ver. 19) of the Jews, but a portion including, and taken for granted of, the Gentiles. Compare throughout the LXX (reft.).

11.] In the Psalm,—Jehovah looked down

ἐνός. ¹³ ^{tt} τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσ- ^{tt} Matt. only
σαις αὐτῶν ^u ἔδολιούσαν. ^v ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη ^u here only.
αὐτῶν. ¹⁴ ^w ὣν τὸ στόμα ἀρᾶς καὶ ^x πικρίας γέμει. ¹⁵ ^y οὐδεῖς ^z Psa. v. 9.
οἱ πόδες αὐτῶν ἐκχέαι αἷμα, ¹⁶ ^z σύντριμμα καὶ τάλαιπωρία ^{Num xxxv. 18.}
ἐν ταῖς ὁδοῖς αὐτῶν, ¹⁷ καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. ^{3.} James iii.
¹⁸ ^a οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. ^{8.} v. 3 only.
¹⁹ οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ^b ἐν τῷ νόμῳ ^w Psa. ix. 7 (27)
λαλεῖ, ἵνα πᾶν στόμα ^c φραγῇ καὶ ^d ὑπόδικος γένηται πᾶς ^{(singular).}
ὁ κόσμος τῷ θεῷ. ²⁰ διότι ἐξ ^{dd} ἔργων ^{dd} νόμου οὐ ^x = Acts viii.
^e δικαιωθήσεται ^f πᾶσα σὰρξ ^g ἐνώπιον αὐτοῦ· διὰ γὰρ ²³ ref.
^d here only. ἐν τις τούτων τι παραβίαση ὑπόδικος ἔστω τῷ παθόντι, Demosth. 518. 3. ^{dd} = ver. 23.
ch. ix. 32. Gal. ii. 16 (3ce). iii. 2, 5, 10 only. ^e = ch. ii. 13 ref. Psa. cxlii. 2. ^f Matt. xxiv. 22.
John xvii. 2 al. Isa. xl. 5. constr., Gal. ii. 16. ^g Ps. cxlii. 2. = Luke xvi. 15.

F μω
λαλεῖ.
ABDE
FGJK

ἐστιν (2nd) om B 67² Syr æth ar pol.—13. λάρυξ A 48: -νυξ G.—aft ἐδολιούσαν, ins κρινον
αυτους ο θεος (from Psa. v. 10) 48.—14. aft στομα ins αυτων B 17.—19. δε om 121 æth
Thdrt Ambrst.—for εν τ. νομω, εν νομω 153: υπο νομον 10.—for λαλει, λεγει D¹FG lect
12 (Orig has λαλ. before for λεγ.).—20. διοτι . . . αυτου om 76. 124¹ Chr: ενωπ. αυτ.
om Thl: for αυτου, του θεου 35. 73. 114-20²-21. 77 all æth Ambrst Ruf-text.—21. χωρις

from heaven on the children of men, to see
εἰ ἔστι συνιών ἢ ἐκζητῶν τ. θ. He found
none. This result is put barely by the Ap.
as the testimony of Scripture, giving the
sense, but departing from the letter.

13.] ἔδολιούσαν, an Alexandrine form for
ἐδολιούν; see Lobeck, Phrynichus, p. 349.
The open sepulchre is an emblem of *perdi-*
tion, to which their throat, as the instru-
ment of their speech, is compared.

15.] The LXX have οἱ δὲ πόδες αὐτῶν
ἐπὶ πονηρίαν τρέχουσι, ταχινοὶ ἐκχέαι
αἷμα· καὶ οἱ διαλογισμοὶ αὐτῶν διαλογι-
σμοὶ ἀπὸ φόνων· σύντριμμα καὶ τάλαιπω-
ρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης
οὐκ οἶδασιν.

19.] He proves the ap-
plicability of these texts to the Jews by
their being found in the *Jewish Scriptures*:
not in any *Gentile representation*, which
might exclude Jews, but spoken universally,
in those very books which were the che-
rished possession of the Jews themselves.

ὁ νόμος] Here, the whole O. T., the
law, prophets, and Psalms: see John x. 34,
where our Lord cites a Psalm as in ‘*the*
law.’

τοῖς ἐν τῷ ν. λαλεῖ] ‘*it*
speaks (not says,—λαλέω is not ‘*to say*,’
see John viii. 25, note) *to* (or ‘*for*,’ dat.
commodi: i. e. its language belongs to, is
true of, when not otherwise specified) *those*
who are in (under) *the law*.’ So that the
Jews cannot plead exemption from this
description or its consequences.

ἵνα] ‘*in order that*,—not ‘*so that*:’ the bring-
ing in all the world guilty before God is an
especial and direct aim of the revelation of
God’s justice in the law,—that His grace
by faith in Christ may come on all who
abandon self-righteousness and believe the
gospel.

πᾶν στόμα φραγῇ] If the
Jew’s mouth is shut, and his vaunting in

the law taken away, then much more the
Gentile’s, and the *whole world* (see above
ver. 6) becomes (*subjective*, as γινέσθω
ver. 4) guilty before God.

20.] *The*
solemn and important conclusion of all the
foregoing argument. But not only the
conclusion from it: it is also the great
truth, which when arrived at, is seen to
have necessitated the subordinate conclusion
of ver. 19, the stopping of every mouth, &c.
And therefore it is introduced, not with
an illative conjunction, ‘*wherefore*’ (which
διότι will not bear), but with ‘*because*,’
‘*Because by the works of the law* (God’s
LAW: whether in the partial revelation of
it written in the consciences of the Gentiles,
or in the more complete one given by
Moses to the Jews,—not, *by works of law*:
no such general idea of *law* seems to have
ever been before the mind of the Ap., but
always *the law*, emanating from God) *shall*
no flesh be justified before Him’ (the
future as implying possibility,—perhaps
also as referring to the great day when
πᾶσα σὰρξ shall stand before God,—per-
haps also as a citation from Ps. cxii. 2,
LXX, οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς
ζῶν.—οὐ . . . πᾶσα, which we render by
nulla, must be kept in the mind to its
logical precision: *All flesh*—subject—
shall be—copula—*not justified*—predicate).
—The Ap. does not *here* say either (1) that
justification by legal works would be im-
possible if the law could be wholly kept, or
(2) that those were not justified who ob-
served the prescribed sacrifices and offerings
of the *ceremonial law* (of which he has
never once spoken, but wholly of the
moral): but he infers from his argument
on *matters of fact*, a result in *matter of*
fact: ‘*Mankind, Jew and Gentile, have all*

h = 1 Tim. ii. 7. 2 Tim. iii. 1 = ver. 28, ch. vii. 8, 9, 1 Cor. iv. 8 al. j ch. i. 17 al. k ch. i. 19 al. fr. l = 3 John. iii. John xviii. 37, pass. Acts i. 3. 1 Tim. v. 10. Heb vii. 8. o Luke x. 6. Acts iv. 33. 1 Pet. iv. 14. m = Phil. ii. 8. n constr., Mark xi. 22. Gal. ii. 16, 20 al. p ch. x. 12. 1 Cor. xiv. 7 only. = Exod. viii. 23. nn = Gal. 21 Nunì δὲ ἰχωρὶς νόμου ἀβδε FGJK C και των προφη- των... ABCD EFG JK

νομον om lect 12.—μαρτυρομένη D¹ al.—22. for *ἡσ. χρ.*, *εν χριστω ἡσ.* A: om Chr: om *ἡσων* B Tert: txt CDEFGJK mss (appy) vss Clem Orig Thdrt Thl Oec Pelag Ambrst Chron Bed.—και επι παντας om (*as superfluous? see note*) ABC 31. 47¹. 67². 80 al lect 12 copt æth arm ar-crp (lat-mss) Clem Orig (alludg) Cyr Aug Ruf-comm: ins DEFGJK most mss syrr ar-pol slav v (but demid am al Dam om *εις παντ. και*) Thdrt-expr Chr Thl Oec Ambrst Ruf-text Chrom Bed.—τους πιστ. om 4¹: add *εις αυτον* v Syr arr æth Chron Ruf Pelag.—for *ου γαρ, και ουκ* arm.—23. for *παντ. γαρ, και παντες*

broken God's law, and are guilty before Him: *Man keeps not God's law.* By that law then he cannot arrive at God's righteousness:'] διὰ γὰρ . . .] 'For by the law (as before, whether partially known to the Gentile or more fully to the Jew) is the knowledge of sin' (whatever knowledge each has,—whether the accusing and excusing of the Gentile's conscience, or the clearer view of offence against Jehovah granted to the Jew).—The reasoning is:—the law has no such office, in the present state of human nature manifested both in history and Scripture, as to *render righteous*: its office is altogether different, viz. to *detect and bring to light the sinfulness* of man. Comp. Gal. ii. 16. 21–26] *The Ap. resumes the declaration of ch. i. 17* (having proved that man has no righteousness of his own resulting from the observance of God's law): viz. *that God's righteousness is revealed by Christ, whose atoning Death is, consistently with God's justice, sufficient for the pardon of sin to those who believe in Him.* 21. *νυνὶ*] *Is this of time, 'now,' in contradistinction to ages past, = ἐν τῷ νῦν καιρῷ, ver. 26, —or is it merely = 'as things are,' 'now we find?'* The former is held by Grot., Bengel, Tholuck, Reiche, Olsh., Rückert, al.,—the latter by Fritzsche, Meyer, and De Wette. The former is *true* in sense, and applicable to the circumstances of the gospel: but the meaning is *too strong*, where no contrast of time is expressly in view. I therefore prefer the latter, especially as Paul's usage elsewhere justifies it: see ch. vii. 17. 1 Cor. xv. 20. χωρὶς νόμου] 'without the (help of the) law,' 'independently of the law:' not 'without the works of the law;' for here it is not *the way* to the δικ. θεοῦ which is spoken of (which is *faith*), but that *δικ. itself*. δικαιουσ. θεοῦ] 'God's righteousness:' in what sense, see ch. i. 17, and note. πεφανέρωται] viz. in the facts of the gospel. The perfect sets forth the manifestation of

this righteousness in history as an *accomplished and still enduring fact*—the ἀποκαλύπτεται of ch. i. 17 denotes the continual unfolding of this righteousness in the hearts and lives of faithful believers. μαρτυρομένη κ.τ.λ.] 'being borne witness to (pres. because the law and prophets remain on record as a revelation of God's will) by the law and the prophets' (not merely the types and prophecies, but the *whole body* of the O. T., see Matt. xxii. 40). 22. δικαιοσ. δὲ θ.] 'but that (so δὲ in Herod. vii. 8, Ἀρισταγόρῃ τῷ Μηλσιῷ, δούλῳ δὲ ἡμετέρῳ,—and i. 114, ὑπὸ τοῦ σου δούλου, βουκόλου ἐξ παιδός: the contrast being between the general mention which has preceded, and the specific distinction now brought in. See Hartung, Partikellehre I. 163 ff.) the r. of God (i. e. 'I mean, the r. of God διὰ πίστεως ἰ. χρ.') which is (ἡ) is not necessary, the art. being often omitted in cases where the ear is reminded of a usage of the cognate verb with a preposition, such as *δικαιοῦσθαι διὰ πίστεως*. Comp. Col. i. 4, ἀκούσαντες τὴν πίστιν ἡμ. ἐν χριστῷ Ἰησ. καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, and Eph. iii. 4, δύνασθε νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ [συνιέντες ἐν πάσῃ σοφίᾳ occurs Dan. i. 4]. See Winer, § 19, 2. b) by the faith in Jesus Christ' (gen. see reff.). εἰς πάντ. κ. ἐπὶ πάντ.] depends on *πεφανέρωται*,—(is revealed) unto (for the benefit of) all, and upon ('over,' so as to be shed down on,' but no real difference of meaning from *εις*; this repetition of prepositions to give force is peculiar to Paul, see ver. 30, and Gal. i. 1) *all who believe*. Probably the repetition of πάντας was suggested by the two kinds of believers, Jew and Gentile, so as to prepare the way for οὐ γὰρ ἐστι διαστολή (but still no difference in *εις* and *ἐπὶ* must be sought). 23. τῆς δόξης τοῦ θεοῦ] 'Of the praise which comes from God,' see reff. (so Grot., Thol., Reiche, Fritz., Meyer, Rückert, De Wette):

ἡμαρτον καὶ ὕστερονται τῆς δόξης τοῦ Θεοῦ, ²⁴ δίκαι- ^q (but act.),
 ούμενοι ὁδωρεάν τῇ αὐτοῦ ^u χάριτι διὰ τῆς ἁπολύτρωσεως ^{al. Ps. xxii.}
 τῆς ἐν Χριστῷ Ἰησοῦ, ²⁵ ὃν ^x προέθετο ὁ θεὸς ^y ἱλα- ^{1. w. év.}
 στήριον διὰ πίστεως ^z ἐν τῷ αὐτοῦ αἵματι, ^a εἰς ^b ἐνδείξιν ^{1 Cor. i. 7.}
 τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν ^c πάρεσιν τῶν ^d προγεγονό- ^{constit., 2 Cor.}
 (John xv. 25. Ps. xxxv. 19.) ^u = ch. v. 15 al. ^v = 1 Cor. i. 30. Eph. i. 7 reff. ^w = ch.
 vi. 11. viii. 2 al. ^x = here only. Polyb. i. 33. 9, προθέμενοι τοὺς γροσφομάχους, (ch. i. 13. Eph.
 i. 9 only.) ^y = here only. See note. ^z = Matt. xii. 27, 28 al. ^a ch. i. 5 reff.
 b 2 Cor. viii. 24. Phil. i. 28 only. ^c here only. See Sir. xxiii. 2. Philo, Vit. Mos. p. 660.
 d here only. 2 Macc. xiv. 3.

lect 12.—for *υστερονται*, *σπουρντες* lect 12.—24. at end add *τω κυριω ημων* lect 12.—
 25. *ιλαστηριον* FG: om arm: *propitiatorem* d v-sixt harl² Ambrst Oros₁ Jer Ambr:
propitiationem e v syr ar-erp Ruf (txt): *placationem* Hil.—rec *δια της πιστ.* with
 B(e sil)C³D³EJK &c Chr-text Thdrt Oec: om altog A Chr-comm Chr (Mit's mss): txt
 C¹D¹FG 31. 67². 76 (al?) Orig₃ Eus Bas Cyr Dam Thl.—for *αυτου* (1st), *εαυτου* B 47
 al.—for *παρεσιν*, *πωρωσιν* 46 ('not Chr-ms Thl as in Scholz,' so Tisch): *παραινεσιν* 69.

not, 'of praise in God's sight' (Luther, Calv., Estius, Köllner): not, 'of glory with God,' as ch. v. 2 (Oec., Beza, al.),—for he is not speaking here of future reward, but of present worthiness: nor, of the glorious image of God which we have lost through sin (Calov. al., Rückert, Olsh.), which is against both the usage of the word, and the context of the passage. 24.]

δικαιοῦμενοι agrees with *πάντες*, without any ellipsis; nor need it be resolved into *καὶ δικαιοῦνται*: the participial sentence is subordinated to the great general statement of the insufficiency of all to attain to the glory of God. It is not necessary, in the interpretation, that the subjects of *πάντες* and *δικαιοῦμενοι* should be in matter of fact strictly commensurate:—'all have sinned—all are (must be, if justified) justified freely, &c.'

δωρεάν see reff.: here, 'without merit or desert as arising from earnings of our own'; 'gratis.' τῇ αὐτοῦ χάριτι] 'by His grace,' i. e. 'His free undeserved Love,' as the working cause (De W.).

διὰ τῆς ἀπολ. κ.τ.λ.] 'By means of the propitiatory redemption which is in (has been brought about by, and is now in the Person of) Christ Jesus.'

ἀπολύτρωσις, redemption by a λύτρον, 'propitiation,'—and, as expressed by the preposition ἀπο, redemption from some state of danger or misery: here,—redemption from the guilt of sin by the propitiatory sacrifice of Christ's death, see reff. and Matt. xx. 28. In Eph. i. 7 this ἀπολύτρωσις is defined to = ἡ ἄφεσις τῶν παραπτωμάτων. 25.] προέθετο, not here 'decreed,' as in ch. i. 13. Eph. i. 9,—but 'put forth,' 'set forth,' manifested historically in His incarnation, sufferings, and exaltation. Wetst. quotes Thucyd. ii. 34, τὰ ὅσα προτιθένται τῶν ἀπογενομένων, 'they expose the bones of the deceased to public view.'

ἱλαστήριον] 'as a propitiatory offering.' So we have σωτήρια, Exod. xx. 24,—

χαριστήριον, 2 Macc. xii. 45,—and καθάρσιον, Herod. i. 35, in the sense of thank-offerings and offerings of purification (no subst., as θῆμα, need be supplied,—the words being themselves substantives): and we have this very word in Dio Chrysos. Orat. ii. p. 184 (cited by Stuart), where he says that the Greeks offered an ἱλαστήριον τῇ Ἀθῆνᾳ, a propitiatory sacrifice. The ordinary interpretation (Theodoret, Theophyl., Luth., Calv., Grot., Calov., Wolf, Olsh.) is founded on the sense in which the LXX use the word, as signifying the golden cover of the ark of the covenant, between the Cherubim, where Jehovah appeared and whence He gave His oracles. τὸ ἱλαστήριον πίταλον ἦν χρυσούν, ἐπέκειτο δὲ τῷ κιβωτῷ. ἐκατίρωθεν δὲ εἶχε τὰ τῶν χειροβίμ ἐκτυπώματα. ἐκείθεν τῷ ἀρχιερεὶ λειτουργοῦντι γίνετο δῆλη τοῦ θεοῦ ἡ εὐμένεια . . . τὸ ἀληθινὸν ἱλαστήριον ὁ δεσπότης ἐστὶ χριστός· ἐκίνο δὲ τὸ παλαιὸν τοῦτου τὸν τύπον ἐπλήρου. ἀρμόττει δὲ αὐτῷ ὡς ἀνθρώπῳ τὸ ὄνομα, οὐχ ὡς θεῷ· ὡς γὰρ θεός, αὐτὸς διὰ τοῦ ἱλαστηρίου χρηματίζει. Theodoret: on which Theophylact further,—ἐδήλου δὲ πάντως τὴν ἀνθρωπίνην φύσιν, ἥτις πῶμα ἦν τῆς θεότητος, ἐπικαλύπτουσα ταύτην. The expression occurs in full, ἱλαστήριον ἐπιθήμα, Exod. xxv. 17: elsewhere ἱλαστήριον only, as Heb. ix. 5. See also Philo, Vit. Mos. p. 668. But De Wette well shews the inapplicability of this interpretation, as not agreeing with εἰς ἐνδείξιν κ.τ.λ. (which requires a victim, see below), and as confusing the unity of the idea here, Christ being (according to it) one while a victim (ἐν τῷ αὐτοῦ αἵματι), and another, something else. The other interp. (Vulg *propitiationem*: so E. V.: Beza, Rückert, al.: adj.—Rosenmüller, Wahl), which makes ἱλαστήριον an adj. agreeing with ὅν, 'a propitiator,' hardly agrees with προέθετο, implying an external demonstration of Christ as the ἱλαστήριον, not merely an appointment in the divine œconomy.

e Mark iii. 28.
29. 1 Cor vi.
18 only.
f ch. ii. 4 refl.
h Acts iii. 19.
i Cor. vi 5 al.
g ch. viii. 18
only. Gen. xxx. 20. h Acts iii. 19. vii. 19 al. ch. i. 11, 20. i ch. i. 13 refl. k constr., ch. ii. 8 refl. l ver. 22.

των ἁμαρτημάτων ἐν τῇ ἄνοχῇ τοῦ θεοῦ, ²⁶ ἡ πρός τὴν ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, ^h εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ ⁱ δικαιοῦντα ^k τὸν ἐκ πίστεως ^l Ἰησοῦ.

ABCD
EFG
JK

116: *propositum* d¹ e Aug Ambrst Pelag-comm: ἐν τῷ νῦν αἰῶνι 47.—26. rec om την, with D¹ EJK &c Chr Thdrt Thl Oec: ins ABCD¹ 47-9. 80 al (FG 17 al omit from δικ. αὐτον ver 25 to δικ. αὐτον ver 26) Clem Cyr.—κ. εἰς τ. ἐν. 109.—καὶ δικαιοῦν D¹: καὶ om FG al Ambrst.—ἰησοῦ om FG 52 al e g: for ἰησ., ἰησ. χρ. v copt Thdrt Pelag Ambrst Ruf: χρ. ἰησ. d¹: του κυρ. ημ. ἰησ. (om arp-erp) χρ. Syr ar-erp: ἰησουν DJ 3. 17. 23¹. 37-9. 48. 77. 80. 109-15²-16-22-41-53-70 all lect 13 Clem Oec₁: txt AB²C(EK²) &c am d² aeth al Chr Thl Oec₂ Aug Oros.—for που, πως 61.—27. aft κανχ.

διὰ πίστεως] ‘by faith,’ as the subjective means of appropriation of this propitiation:—not to be joined with ἐν αὐτοῦ αἵματι (but the om. of τῆς is no objection to this, see above on ver. 22), as Luth., Calv. al., Olsh., Rückert,—for such an expression as πίστις or πιστεύω ἐν τῷ αἵμ. Ἰ. χρ. would be unexampled,—and (which is decisive) the clause ἐν τῷ αὐτοῦ αἵματι requires a primary, not a subordinate place in the sentence, because the next clause, εἰς ἐνδ. τ. δικ. αὐτ., directly refers to it. As διὰ πίστ. is the subjective means of appropriation, so ἐν τῷ αἵμ. αὐτοῦ is the objective means of manifestation, of Christ as a propitiatory sacrifice. αἷμα does not = θάνατος, but refers to propitiation *by blood*,—the well-known typical use of it in sacrifice.

εἰς ἐνδειξιν, κ.τ.λ.] ‘in order to the manifestation of His righteousness:’ this is the aim of the putting forth of Christ as an expiatory victim.

δικαιοσύνη, not *truth* (Ambrst., al.),—not *goodness* (Theodoret, Grot., Hammond, Koppe, Rosenm., Reiche),—not both these combined with *justice* (Beza),—not *justifying* or *sin-forgiving* righteousness (Chrys., Aug., Estius, Krehl., B.-Crus.),—not the *righteousness which He gives* (Luther, Elsner, Wolf, al.), which last would repeat the idea already contained in ver. 21 and rob εἰς τὸ εἶναι αὐτ. δίκαιον of all meaning,—not *holiness*, which does not correspond to δίκαιος and δικαιοῦν,—but ‘judicial righteousness,’ *JUSTICE* (as Orig., Calov., Tholuck, Meyer, Schrader, Rückert ed. 2, al.). This interp. alone suits the requirements of the sense, and corresponds to the idea of δικαιοῦν, which is itself judicial. A *sin-offering* betokens on the one side the expiation of guilt, and on the other ensures pardon and reconciliation: and thus the Death of Christ is not only a proof of God’s grace and love, but also of His judicial righteousness which requires punishment and expiation. (Mainly from De Wette.)

διὰ τ. πάρεσιν κ.τ.λ.] = διὰ τὸ παρίεναι τὸν θεὸν τὰ προγ. ἁμαρτήματα ἐν τῇ ἄνοχῃ αὐτοῦ, and contains the *reason why* God would manifest His judicial righteous-

ness; ‘on account of the overlooking of the sins which had passed, in the forbearance of God:’ i.e. to vindicate that character for justice, which might seem, owing to the suspension of God’s righteous sentence on sin in former ages in His forbearance, to be placed in question:—to shew, that though He did not then fully punish for sin, and though He did then set forth inadequate means of (subjective) justification,—yet He did both, not because His justice was slumbering, nor because the nature of His righteousness was altered,—but because *He had provided a way* whereby sin might be forgiven, and He might be just. Observe, *ἀρτίαις* is *not forgiveness*, but ‘*overlooking*,’ which is the work of *forbearance* (see Acts xvii. 30), whereas *forgiveness* is the work of *grace*,—see ch. ii. 4:—nor is τῶν προγεγ. ἁμ., ‘the sins of each man which precede his conversion’ (Calov.), but *those of the whole world before the death of Christ*. See the very similar words Heb. ix. 15.—The rendering διὰ, ‘by means of’ (Origen, Luth., Calv., Calov., Le Clerc, Elsn., Koppe, Reiche, Schrader), is both ungrammatical and unmeaning.

26. πρὸς τὴν ἐνδ. κ.τ.λ.] The art. distinguishes this ἐνδειξιν from the former, as the *fuller and ultimate object*, of which that ἐνδειξιν was a subordinate part:—‘with a view to the (or His) manifestation of His righteousness in this present time.’ The shewing forth that He was righteous throughout His dealings with the whole world, by means of setting forth an adequate and complete propitiation in the death of Christ, was *towards*, formed a subsidiary manifestation to, His *great manifestation of His righteousness* (same sense as before, *judicial righteousness, justice*) *under the Gospel*. The joining πρὸς τὴν ἐνδειξιν, κ.τ.λ. with ἐν τῇ ἄνοχῃ τ. θεοῦ (Beza, Rückert 2 ed., Thol., al.) would draw off the attention from the leading thought of the sentence to a digression respecting the ἄνοχῃ τ. θ., which is not probable.

εἰς τὸ εἶναι κ.τ.λ.] ‘in order that He may be (*shewn to be*;—the whole present concern is with ἐνδειξιν, the *exhibition*

27 ¹¹ Ποῦ οὖν ἡ ^m καύχησις; ⁿ ἐξεκλείσθη. διὰ ^o ποίου νόμου; τῶν ^p ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. 28 ^q λογιζόμεθα γὰρ ⁱ δικαιούσθαι πίστει ἄνθρωπον ^r χωρὶς ^s ἔργων ^s νόμου. 29 ἡ Ἰουδαίων ὁ θεὸς μόνον, οὐχί καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, 30 εἶπερ εἰς ὁ θεὸς ὅς ⁱ δικαιοῦσαι περιτομὴν ἐκ πίστεως καὶ ^t ἄκροβυστίαν διὰ τῆς πίστεως.

p = ver. 20 al. fr., Paul. James ii. 14—26. q = and constr., ch. xiv. 14. Phil. iii. 13.
r ver. 21. s ver. 20 reff. t ch. ii. 25 al 16. Paul only, exc. Acts xi. 3. Gen. xvii. 11.

ins soun FG v it Thl-comm lat.-ff.—for δια ποίου νομ., δια ἔργων νομον 73. 118.—for ουχι, ουκ D¹: ου FG.—δια (2nd) om D¹.—28. λογιζόμεθα D³ K al.—rec λογιζομ. soun (prob corr'n from misunderstanding of λογιζομαι to convey a conclusion: see note), with B(e sil)CD³(E?) JK most mss syrr al Chr Thdrt Thl Oec: txt AD¹FG 5. 39. 47. 80. 121-79 al v it copt ar-pol Cyr Dam Ambrst Ruf Aug Ambr al.—rec πιστει δικαι. ανθρ. (transposn to throw emphasis on πιστει, supposing the ver to convey a solemn conclusion), with JK? &c syrr al Chr Thdrt al: txt ABCDE (FG δικ. ανθρ. δια πιστεως) 5. 47. 178-9. 238 al d e copt: and (as FG) g v æth al lat.-ff.—29. η om 39 al Thdrt: μη A¹ (appy) 39² Hil: ει 77: an vss lat.-ff.—for μονον, μονων B 23. 39. 47-8. 76. 106-8-11² al lect 13 Clem₂ Ath₁ Julian and Cyr Chr₁ (mss vary) Thl (but aft iouδ. Clem Ath₁): μονος DE: txt ACFGJK? &c Ath₁ Thdrt Oec.—rec ουχι δε και (supplementary corr'n), with J &c Thdrt Chr Thl Oec: txt ABCD(E?) (FG ουχι) K 31-9. 47. 73. 117-77-8 al v it Syr copt Clem₂ Ath Julian and Cyr Chr (Mtt's ms₁) Dam lat.-ff: και ουχι και 108¹: και ουχι 3 Hil.—30. rec επειπερ (corr'n), with D¹D³EFGJK &c vss Ath Chr Thdrt Thl Oec: quoniam quidem Ambr: txt ABCD² 47¹. 80 al copt Clem Orig Cyr₂ Did Dam: siquidem Jer Pacian.—o om D¹ Orig.—for δικαιοσει, justificat e v Iren₁ Hil Jer Ruf Pacian: justificavit d tol harl flor demid Iren₁ Ambrst Ambr.—και ακροβ.—... πιστεως

to men of the righteousness of God) just and (yet, on the other side) justifying Him who is of (the) faith in Jesus' (τὸν ἐκ πιστ. Ἰησ., him who belongs to, stands in, works from as his standing-point, faith in Jesus:—see ch. ii. 8, note, and reff.).

27—IV. 25.] JEWISH BOASTING ALTOGETHER REMOVED BY this truth, NOT HOWEVER BY MAKING VOID THE LAW, nor BY DEGRADING ABRAHAM FROM HIS PRE-EMINENCE, but BY ESTABLISHING THE LAW, and shewing that Abraham was really JUSTIFIED BY FAITH, and is the FATHER OF THE FAITHFUL.

27.] ἡ καύχησις, 'the boasting,' viz. of the Jews, of which he had spoken before, ch. ii., not 'boasting' in general, which will not suit ver. 29.—(So Theodoret, τὸ ὑψηλὸν τῶν Ἰουδαίων φρόνημα,—Chrys., Theophyl., Oec.:—Vulg., gloriatio tua: Bengel, Rückert, Meyer, De Wette, al.)

ἐξεκλ. οὐκ ἐτι χωρὶν ἔχει, Theodoret. διὰ π. ν. κ. τ. λ.] 'By what law (is it excluded)? (is it by that) of works? No, but by the law (norma, the rule) of faith.' The contrast is not here between the law and the Gospel as two dispensations, but between the law of works and the law of faith, whether found under the law, or the Gospel, or (if the case admitted) any where else. This is evident by the Ap. proving below that Abraham was justified, not by works, so as to have whereof to boast, but by faith.

28.] λογιζόμεθα, not 'we conclude,' but 'we hold,' 'we reckon,' see reff.: the former is

against N. T. usage; and has probably caused the change of γὰρ into οὖν, by some who imagined that this verse was a conclusion from the preceding argument. 'For we hold (as explanatory of the ver. preceding,—on the other supposition the two vv. are disjointed, and the conclusion comes in most strangely), that a man is justified by faith, without the works of the law' (not works of law); and therefore boasting is excluded. 29.] In shewing how completely Jewish boasting is excluded, Paul purposes to take the ground of their own law, and demonstrate it from that. He will shew that God is not (the God) of Jews alone, but of Gentiles, and that this very point was involved in the promise made to Abraham, by believing which he was justified (ch. iv.), and therefore that it lies in the very root and kernel of the law itself. But, as often elsewhere, he passes off from this idea again and again, recurring to it however continually,—and eventually when he brings forward his proof-text (πατέρα πολλῶν ἐθνῶν τίθεικά σε, iv. 17), Abraham's faith, and not this fact, has become the leading subject.

30. εἶπερ] 'if at least (if we are to hold to what is manifest as a result of our former argument) God is One, who shall justify the circumcision (= the Jews, see ch. ii. 26) by (ἐκ, as the preliminary condition,—the state out of which the justification arises) faith, and the uncircumcision (the Gentiles) through (by means of) their faith.'

u ver. 3 reff.
v ver. 4 reff.
w = Heb. x. 9.
Num. xxx.
14. 1 Macc.
xv. 5.
ιστάωμ, see
ch. vi. 13.

31 νόμον οὖν ^u καταργουμέν δια τῆς πίστεως ; ^v μὴ γένοιτο, ABCD
EFG
JK
^w ἀλλὰ νόμον ^w ιστάνομεν.

IV. ¹ Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν

om (i. e. from πίστεως to πιστεως) 77. 92 al lect 8: της om 109-78 al.—31. δε for ουν Thdrt.—της om 80.—rec ιστωμεν (corrη), with D³EJK &c (συνιστωμ. 17. 65. 93 lect 6): ισταμεν 47 (but rec in marg): συνιστομεν 71 Chr Thdrt Thl Oec: txt ABCD²(D¹ περι-στανομεν)FG (στανομεν at beg of a line) al (συνισταν. 10 slav-ms) Orig Cyr Procop Dam: add δι αυτης Orig.

CHAP. IV. 1. ευρ. αβ. τ. π. η. κατ. σαρ. ACD(E²)FG 5. 21. 73. 137 it v copt arm Eus Cyr Dam Ambrst: εψηρεστηκεναι 4-marg 23-marg: txt B(e sil)JK mss nrlly syr al Chr Thdrt Oec Phot and Gennad (in Oec) (see note).—προπατορα ABC¹ 5. 10. 21. 137 Syr copt arm (aeth?) Eus Cyr Chr-comm₁ (alludg) Dam (see note): txt C'DEFGJK

Too much stress must not be laid on the difference of the two prepositions (see ver. 22 and note). The omission of the art. in ἐκ πίστ. and its expression in διὰ τῆς πίστ. are natural enough: the former expresses the ground of justification, generally taken, ἐκ πίστεως, *by faith*: the latter the means whereby the man lays hold on justification, διὰ τῆς πίστεως, *by his faith*: the former is the objective ground, the latter the subjective medium. [Jowett's rendering of περιτομήν ἐκ πίστεως, 'the circumcision that is of faith,' though ingenious, is hardly philologically allowable, nor would it correspond to the other member of the sentence, which he rightly renders 'and the uncirc. through their faith.' To understand τῆς πίστεως (as Mr. Green, Gr. p. 300) as referring to πίστεως just mentioned, 'by the instrumentality of the identical faith which operates in the case of the circumcised,' is to contradict the fact: the faith was not, strictly speaking, identical in this sense, or the two cases never need have been distinguished. See vv. 1, 2.] 31.] But again the Jew may object, if this is the case, if Faith be the ground, and Faith the medium, of justification for all, circumcised or uncircumcised, surely the law is set aside and made void. That this is not so, the Ap. both here asserts, and is prepared to shew by working out the proposition of ver. 29, that the law itself belonged to a covenant whose original recipient was justified by faith, and whose main promise was, the reception and blessing of the Gentiles.

νόμον, not 'law,' but 'the law,' as every where in the Epistle. We may safely say that the Ap. never argues of law, abstract, in the sense of a system of precepts,—its attributes or its effects,—but always of THE LAW, concrete,—the law of God given by Moses, when speaking of the Jews, as here: the law of God, in as far as written in their consciences, when speaking of the Gentiles: and when including both, the law of God generally, His written as well as His unwritten will.—Many comm. have taken this

verse (being misled in some cases by its place at the end of the chap.) as standing by itself, and have gone into the abstract grounds why faith does not make void the law (or moral obedience); which, however true, have no place here: the design being to shew that the law itself contained this very doctrine, and was founded in the promise to Abraham on a covenant embracing Jews and Gentiles,—and therefore was not degraded from its dignity by the doctrine, but rather established as a part of God's dealings,—consistent with, explaining, and explained by, the Gospel.

IV. 1—5.] Abraham himself was justified by faith.—The reading and punctuation of this verse present some difficulties. As to the first (see var. read.), the variation in the order of the words, and the reading προπάτορα, seem both, however strongly supported, to have sprung out of an idea that κατὰ σάρκα belonged to πατέρα. This being supposed, ἐψηρέκειναι was transposed to throw πατέρα ἡμ. κατὰ σάρκα together, —and then, because Abraham is distinctly proved (ver. 11) to have been in another sense the father of the faithful, πατέρα was altered to the less ambiguous προπάτορα, ancestor, a word not found in the N. T., but frequent in the Fathers. I have therefore with De Wette, Tholuck, and Tischendorf (in his last edn.) retained the rec. text. Grot., Le Clerc, and Wetst. punctuate, τί οὖν ἐροῦμεν; ἐβρηκ. . . . σάρκα:—and Matthai, τί οὖν; ἐροῦμ. . . . σάρκα; supplying δικαιοσύνην (or more rightly an indefinite τι) after ἐβρηκέειναι. But as Thol. well remarks, both these methods of punctuating would presuppose that Paul had given some reason in the preceding verses for imagining that Abraham had gained some advantage according to the flesh: which is not the case.

1. οὖν] The Ap. is here contending with those under the law from their own standing-point: and he follows up his νόμον ιστάνομεν, by 'what therefore ('hoc concesso,' 'seeing that you and I are both up-

^x εὐρηκέναι ^z κατὰ σάρκα; ² εἰ γὰρ Ἀβραὰμ ^a ἐξ ἔργων ^{x = Luke ix.}
^{12. Acts vii.}
^{11. Gen. vi. 8.}
^{z ch. i. 3 reif.}
^{a ch. iii. 20 and}
^{passim.}
^{b = ch. xv. 17.}
^{d = Mark}
^{1 Cor. xv. 31.}
^{xii. 12, or John i. 1, 2.}
^{bc Gal. vi. 4.}
^{c 1 Cor. v. 6 al⁸, Paul.}
^{Heb. iii. 6.}
^{Deut. x. 21 al.}
^{e w. dat., GEN. xv. 6.}
^{John v. 21.}
^{Acts xvi. 34.}

miss nrly (appy) vss Chr Thdrt Gennad and Phot (in Oec) Thl Oec.—2. *καυχῆσιν* 238.—*αλλα* F.—rec *τον θεον* (art inserted, but unnecessarily aft *προς*), with D³EJK &c Thdrt Chr al: txt ABCD¹FG.—3. *δε om* (as unnecessary), D¹FG 61. 108¹ al v it Chr lat-fl.—

holders of the law') shall we say,' &c. This ver., and the argument following, are not a *proof*, but a *consequence*, of νόμον ιστ.; and are therefore introduced, not with γάρ, but with οὖν.

εὐρηκέναι viz. towards his justification, or more strictly, earned as his own, to boast of. κατὰ σάρκα belongs to εὐρ., not (as Chrys., Theophyl., Erasm.) to πατέρα ἡμ. For the course and spirit of the argument is not to limit the paternity of Abraham to a mere fleshly one, but to shew that he was the spiritual father of all believers. And the question is not one which requires any such distinction between his fleshly and spiritual paternity (as in ch. ix. 3. 5). This being so, what does κατὰ σάρκα mean? It cannot allude to *circumcision*: for that is rendered improbable, not only by the parallel expression ἐξ ἔργων in the plural, but also by the consideration, that circ. was no ἔργον at all, but a seal of the righteousness which he had by faith being yet uncircumcised (ver. 11),—and by the whole course of the argument in the present place, which is not to disprove the exclusive privilege of the Jew (that having been already done, ch. ii. iii.), but to shew that the father and head of the race himself was justified not by works but by faith. Doubtless, in so far as circumcision was a mere work of obedience, it might be in a loose way considered as falling under that category: but it came after justification, and so is chronologically here excluded. κατὰ σάρκα then is in contrast to κατὰ πνεῦμα,—and refers to that department of our being from which spring works, in contrast with that in which is the exercise of faith: see ch. viii. 4, 5. 2.]

'For if Abraham was justified (assuming, as a fact known to all, that he was justified by some means) by works, he hath matter of boasting' (not expressed here whether in the sight of men, or of God, but taken generally: the proposition being assumed, 'He that has earned justification by works, has whereof to boast'). Then, in disproof of this,—that Abraham has matter of boasting,—whatever men might think of him, or attribute to him (e. g. the perfect keeping of the law, as the Jews did) one thing at least is clear, that he has none before God. This we can prove, (ver. 3) 'for

what saith the Scripture? Abraham believed God (God's promise) and it (τὸ πιστεῦσαι) was reckoned (LXX. Heb. 'He reckoned it') to him as (ch. ii. 26) righteousness.'—The whole question so much mooted between Protestants on the one hand, and Romanists, Arminians, and Socinians on the other, as to whether this righteousness was reckoned (1) '*per fidem*,' being God's righteousness imputed to the sinner; or (2) '*propter fidem*,' so that God made Abraham righteous on account of the merit of his faith, lies in fact in a small compass, if what has gone before be properly taken into account. The Ap. has proved Jews and Gentiles to be all under sin: utterly unable by works of their own to attain to righteousness. Now faith, in the second sense mentioned above, is strictly and entirely a work, and as such would be the efficient cause of man's justification,—which, by what has preceded, it cannot be. It will therefore follow, that it was not the act of believing which was reckoned to him as a righteous act, or on account of which perfect righteousness was laid to his charge, but that the fact of his trusting God to perform His promise introduced him into the blessing promised. God declared his purpose (Gen. xii. 3) of blessing all the families of the earth in Abraham, and again (Gen. xv. 5) that his seed should be as the stars of heaven, when as yet he had no son. Abraham believed his promise, and became partaker of this blessing. But this blessing was, justification by faith in Christ. Now Abraham could not, in the strict sense of the words, be justified by faith in Christ,—nor is it necessary to suppose that he directed his faith forward to the promised Redeemer in Person; but in so far as God's gracious purpose was revealed to him, he grasped it by faith, and that righteousness which was implied, so far, in it, was imputed to him. Some have said (Tholuck, c. g.) that the parallel is incomplete—Abraham's faith having been reckoned to him for righteousness, whereas, in our case, the righteousness of Christ is reckoned to us as our righteousness, by faith. But the incompleteness lies in the nature of the respective cases. In his case, the righteousness itself was not yet mani-

f = ch. ii. 26
 refl. Prov.
 xvii. 28.
 g = Acts x. 4.
 xix. 27, ch.
 ix. 8.
 h absol., Acts
 xviii. 3.
 i = 1 Cor. ix. Gal.
 i = Matt. xx.
 8. Luke x.
 7. 1 Cor. iii.
 8 al. Gen.
 xxxi. 7.
 k ver. 10.
 l = here only.
 Deut. xxiv.
 10. Thuc. ii.
 40. (Matt.
 vi. 12 only.)
 j Tim. i. 9. 1 Pet. iv. 18. 2 Pet. ii. 5. iii. 7. Jude ver. xv. only. Prov. xxi. 30. p ch. xii. 4. 1 Cor.
 xii. 12 al⁸. Paul. Heb. iv. 2. v. 4 only. q Gal. iv. 15 only t. r ver. 4. s ch. iii. 21, 28, &c.
 t = Matt. vi. 12. xii. 31. Isa. xxii. 14. Psa. xxxi. 1. u = Matt. vii. 23. xiii. 41 al. Exod. xxxiv. 9.
 v here only. l. c. Gen. vii. 19 alex. (See 1 Pet. ii. 16.)

ABCD
 EFG
 JK

καὶ ἔλογισθη αὐτῷ εἰς δικαιοσύνην. ⁴ τῷ δὲ ἔργαζομένῳ
 ὁ ἰμισθός οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ
 ὀφείλημα. ⁵ τῷ δὲ μὴ ἔργαζομένῳ, πιστεύοντι δὲ ἐπὶ
 τὸν δικαιούντα τὸν ἄσεβῃ, λογίζεται ἡ πίστις αὐτοῦ
 εἰς δικαιοσύνην. ⁶ καθάπερ καὶ Δαυὶδ λέγει τὸν μακα-
 ρισμὸν τοῦ ἀνθρώπου ὃς ὁ θεὸς λογίζεται δικαιοσύνην
 χωρὶς ἔργων, ⁷ Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι
 καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι· ⁸ μακάριος ἀνὴρ ὃς

4. rec το ὀφείλ. (appy as agreeing better with the idea of a definite obligation incurred : *ἔ. ece* = τὸ ὀφειλόμενον, 'what is due from the employer,' as indeed Bloomf. explains it), with a few mss (appy) Oec: txt ABCDEFGJK (οφίλημα D¹) most mss ff.—5. μὴ om 17.—ασεβην D¹FG: txt A(B?)CD³(E?)J(K?).—η πιστις αὐτου om 69: αὐτου om 120²: αὐτω 2.—add at end, *secundum propositum gratie Dei* v-edd Ambrst Pelag Sedul Victor-tunn Bed.—6. καθως και ο δαυιδ (ειδ D) DEFG: ο δ. also al Chr-comm.—εις δικαιοσ. 17. 46. 69². 70. 114 al lect 13.—7. και μακ. 35.—αφεθησαν 35. 74. 120 al (all in Mill) mss in LXX.—8. for ὃ, οὐ BD(E?)G 67², and Α al in LXX.—λογισεται K

fested. He believed *implicitly*, taking the *promise*, with all it involved and implied, as true. This then was his way of entering into the promise, and by means of his faith was bestowed upon him that full justification which that faith never apprehended. Thus *his faith itself*, the mere fact of implicit trust in God, was counted to *him* for righteousness. But though *the same righteousness* is imputed to us who believe, and by means of faith also, it is no longer the mere fact of believing implicitly in God's truth, but the reception of *Christ Jesus the Lord* by faith, which justifies us (see vv. 23—25 and note). As it was then the realization of God's words by faith, so now: but we have the *Person of the Lord Jesus for the object of faith*, explicitly revealed: *he had not*. In both cases justification is *gratuitous*, and is *by faith*: and so far, which is as far as the argument here requires, the parallel is strict and complete.

4. τῷ ἔργαζομ.] (q. d. τῷ ἐργάτῃ, but the part. is used because of the negative τῷ μὴ ἔργαζ. following)—'to the workman (him that works for hire, that earns wages, comp. προεργάσατο, Luke xix. 16) his wages are not reckoned according to (as a matter of) grace (favour), but according to (as a matter of) debt.' The stress is on κατὰ χάριν, not on λογίζεται, which in this first member of the sentence, is used hardly in the strict sense, of *imputing* or *reckoning*, but of *allotting* or *apportioning*:—its use being occasioned by the stricter λογίζεται below. And the sentence is a *general* one, not with any peculiar reference to Abraham,—except that after κατὰ χάριν we may supply ὡς τῷ Ἀβραάμ, if we will;

for this is evidently assumed. 5.] 'But to him who works not (for hire,—is not an ἐργάτης looking for his μισθός) but believes on (casts himself in simple trust and humility on) Him who justifies (accounts just, as in ver. 3) the ungodly ('impious'; stronger than 'unrighteous':—no allusion to Abraham's having formerly been in idolatry,—for the sentence following on ver. 4, which is *general* and of universal application *must also be general*,—including of course Abraham: ἀσέβεια is the state of all men by nature),—his faith is reckoned as righteousness.'—κατὰ χάριν is of course implied.

6—8.] The same is confirmed by a passage from David. This is not a fresh example, but a confirmation of the assertion involved in ver. 5, that a man may believe on Him who justifies the ungodly, and have his faith reckoned for righteousness. The applicability of the text depends on the persons alluded to *being sinners*, and *having sin not reckoned to them*. ἀσεβείς and λογίζομαι are the two words to be illustrated.—The Psalm, strictly speaking, says nothing of the imputation of *righteousness*,—but it is implied by Paul, that the *remission of sin* is equivalent to the *imputation of righteousness*—that there is *no negative state of innocence*—none intermediate between acceptance for righteousness, and rejection for sin. λέγ. τὸν μακ.] 'pronounces the blessedness,' 'the congratulation': in allusion perhaps to the Heb. form, בָּרַךְ, '(O) the blessings of'—It is very clear that this righteousness must be *χωρὶς ἔργων*, because its imputation consists in the remission and hiding

οὐ μὴ ῥ¹ λογιῇται κύριος ἁμαρτίαν. ⁹ ὁ ῥ¹ μακαρισμὸς οὖν ^w οὗτος ^w ἐπὶ τὴν ^x περιτομὴν, ^{xx} ἢ καὶ ^w ἐπὶ τὴν ^x ἀκροβυστίαν; λέγομεν γὰρ ὅτι ῥ¹ ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις ^g εἰς δικαιοσύνην. ¹⁰ πῶς οὖν ῥ¹ ἐλογίσθη; ^y ἐν περιτομῇ ὄντι, ἢ ^y ἐν ^x ἀκροβυστίᾳ; οὐκ ^y ἐν περιτομῇ, ἀλλ' ^y ἐν ἀκροβυστίᾳ. ¹¹ καὶ ^z σημεῖον ἔλαβεν περιτομῆς, ^a σφραγίδα τῆς δικαιοσύνης τῆς ^{aa} πίστεως τῆς ^y ἐν τῇ ἀκροβυστίᾳ, ^b εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ^c διὰ ^x ἀκροβυστίας, ^b εἰς τὸ ῥ¹ λογισθῆναι καὶ αὐτοῖς τὴν δικαιο-

Winer, § 48. 2.

b Acts iii. 19. vii. 19. ch. i. 11, 20 al.

c = ch. ii. 27 reff.

46-8. 117 al lect 13 al.—9. for μακαρισμός, μακαριος 80¹.—aft περιτ. ins μονον DE vss Ambrst Pelag: tantum manet v edd Ambrst Pelag.—η am 109.—και om 35. 47-9. 52. 108¹ al lect 13 tol Syr arr arm slav Chr.—for επι (2nd), εις C: om 29. 33.—λεγει 73.—οτι om BD¹ 47 (al?).—η πιστις om G g 117: aft δικαιοσ. 17. 62.—10. οντι om FG it v al (not copt syr al) Cyr Aug Ambrst Pelag.—η και D¹E.—ακροβυστια 1st to 2nd om 77.—11. περιτομην AC¹ 6. 9. 36. 47. 67. 77. 123 al syrr Orig-schol Eus Cyr (Chr?) Procop Dam: txt B(e sil)C²DEFGJK most mss it v copt al Thdrt Thl Oec lat ff.—aft σφραγ. ins δια FG: της περιτομης J.—της om 17.—τη om D(E?)FG 35. 114-57 al lect 13. 14 Procop Dam.—rec δι, with B(e sil)C &c: txt AD(E?)FGJ(K?) &c.—aft λογισθ. add εις το ειναι αυτον 48.—και om AB 47. 67². 73-4. 115 al demid tol ar-pot Orig-schol Cyr Dam: ins CDEFGJK most mss it v syrr aeth al Thdrt Thl Oec lat ff.—bef δικαιοσ. om την C²D¹ 67². 80. 115 al: εις δικαι. (pref την 67¹) A 32. 47. 114-24 e v Syr

of offences, whereas none can be legally righteous in whom there is any, even the smallest offence.

8.] οὐ μὴ λογιῇται, as the same constr. usually in the N. T. is future (Win. § 60. 3), and must be referred to the great final judgment. Or we may say with Olsh. that the expression is an O. T. one, regarding sin as lying covered by the divine long-suffering till the completion of the work of Christ, at which time first real forgiveness of sins was imparted to the ancient believers; comp. Matt. xxvii. 53. 1 Pet. iii. 18. In this last view the future will only refer to all such cases as should arise. 9—12.]

This declaration of blessedness applies to circumcised and uncircumcised alike. For Abraham himself was thus justified when in uncircumcision, and was then pronounced the father of the faithful, uncircumcised as well as circumcised.

μακαρισμός of course includes the fact, on account of which the congratulation is pronounced,—the justification itself.

9. ἐπί] sc. λέγεται, see reff.—The form of the question, with ἢ καί, presupposes an affirmative answer to the latter clause; which affirmative answer is then made the ground of the argumentation in vv. 10, 11, 12:—‘On the uncircumcision (-cised) also. For we say,’ &c.—The stress is on τῷ Ἀβραάμ, not on ἡ πίστις: ‘for we say, that to ABRAHAM faith was reckoned for righteousness.’

10.] πῶς, ‘under what circumstances?’—The interval between the recognition of his faith (Gen. xv. 6) and his

circumcision, was perhaps as much as twenty-five, certainly not less (Gen. xvii. 25) than fourteen years.

11.] ‘And he received (from God) the sign (token, or symbol) of circumcision (gen. of apposition, see ref.—the reading περιτομην appears to have been an alteration on account of σφραγίδα following), a seal (the Targum on Cantt. iii. 8, cited by Tholuck, has the expression, ‘the seal of circumcision,’ and in Sohar, Levit. vi. 21, it is called ‘a holy sign.’ So also Baptism is called in the Acta Thomæ, § 26, ἡ σφραγίς τοῦ λουτροῦ, and elsewhere in the Fathers simply ἡ σφραγίς. Grabe, Spicil. Patr. i. 333) of the righteousness (to stamp, and certify the r.) of the faith (gen. of apposition [but not in appos. with δικ. by construction],—‘of the r. which consisted in his faith,’—not, ‘of his justification by faith;’ the present argument treats of faith accounted as righteousness) which was (or, ‘which he had;’ τῆς may refer either to δικ. or to πίστ.,—but better to the former, because the object is to shew that the righteousness was imputed in uncir.) during his uncircumcision.’ In literal historical matter of fact, Abraham received circ. as a seal of the covenant between God and him (Gen. xvii. 1—10). But this covenant was only a renewal of that very one, on the promise of which Abraham’s faith was exercised, Gen. xv. 5, 6,—and each successive renewal of which was a fresh approval of that faith. The Apostle’s point is,—that the righteousness was reckoned, and the

^d ch. ii. 8 reff. ^e Acts xxi. 24. ^f Gal. v. 25. ^g vi. 16. ^h Phil. iii. 16 only. ⁱ Eccles. xi. 6. ^j 2 Cor. xii. 18. ^k 1 Pet. ii. 21 f. ^l ἡμεῖς τῆς ἀληθείας, Polyb. iv. 42. ^m 7. (dat., ch. xiii. 13.) ⁿ g ch. i. 3 reff. ^o 17. xi. 7. James ii. 5. ^p Micah i. 15. ^q εἰς τό w. inf., 1 Thess. iii. 3. ^r h = Tit. iii. 7. Heb. i. 2. vi.

Cyr Aug Ambrst Pel.—12. for τοις ουκ, ου τοις 37. 80 v-ed Syr arr slav Thdrt Thl-comm Procop Aug Ambrst-comm Ruf Pel: for τοις ουκ εκ, ου 73: τοις εκ 57.—for στοιχ., τυχοῦσι 31. 65. 80-9. 115 al.—rec εν τη ακροβ. (art supplied, but unnecessarily aft εν), with D^eEJK &c Chr Thdrt Thl Oec¹: txt ABCD¹FG 5. 44. 110-11-15-20²-3 all Cyr Procop Dam Oec¹: της πιστ. της εν τη ακροβ. JK all v (not am harl¹) al Thdrt Thl¹ Oec¹ lat¹f: της πιστ. της εν ακροβ. πιστεως D 71 d e.—13. for η, και 76. 124 al arm Thl.—αυτον om 42 arm slav-ms.—rec του κοσμ. (corrtn, but unnecessary), with JK &c Thdrt Thl Oec: txt ABCDEFG 47. 73. 80 al Dam.—bef πιστεως ins και 3. 44. 71 al

promise made, to Abraham, *not in circ. but in uncirc.* εἰς τὸ εἶναι . . .] 'In order that he might be (not 'so that he is;' see Gal. iii. 8) the father of all that believe in uncircumcision' (διὰ, see reff., —'conditionis').—Abraham is the father of the faithful. But the triumph and recognition of that faith whereby he was constituted so, was not during his circ. but during his uncirc.:—therefore the faithful, his descendants, must not be confined to the circumcised, but must take in the uncircumcised also.—On πατέρα in this sense, Tholuck compares the expression Gen. iv. 21. 1 Macc. ii. 54 (Φινεὺς ὁ πατὴρ ἡμῶν ἐν τῷ ζηλωσάι ζῆλον) and Maimonides, 'Moses is the father of all the prophets who succeeded him.' See also our Lord's saying, John viii. 37. 39. The Rabbinical book Michlal Jophi on Mal. ii. (Thol.) has a sentiment remarkably coincident with that in our text: "Abraham is the father of all those who follow his faith." εἰς τὸ λογ. κ.τ.λ.] (is in fact parenthetical, whether brackets are used or not; for otherwise the constr. from the former to the latter πατέρα would not proceed) 'in order that the righteousness (which Abraham's faith was reckoned as being,—the righteousness of God, then hidden though imputed, but now revealed in Jesus Christ) might be imputed to them also.'

12. καὶ (εἰς τὸ εἶναι αὐτὸν) πατέρα περιτομῆς . . .] 'And (that he might be) father of the circumcision (the circumcised) to those (dat., commodi 'for those,' 'in the case of those') who are not only (physically) of the circumcision, but also who walk (the inversion of the article appears to be in order to bring out more markedly τοῖς ἐκ περιτ. and τοῖς στοιχ.,—who are not only οἱ ἐκ περιτ., but also οἱ στοιχοῦντες . . .) in the footsteps (reff.) of the faith of our father (speaking here as a Jew) Abraham (which he had) during uncircumcision.' (The art. would make it

'during his uncir.,'—but the sense is better without it, the word being generalized.)

13—17.] *Not through the law, but through the righteouness of faith, was the inheritance of the world promised to Abraham: so that not only they who are of the law, but they who follow Abraham's faith are heirs of this promise.* 13.] γάρ, strictly 'for.' The argumentation is an expansion of πατέρα πάντ. τῶν πιστεύντων above. If these believers are Abraham's seed, then his promised inheritance is theirs. διὰ νόμου] not, 'under the law,'—nor, 'by works of the law,'—nor, 'by the righteousness of the law:' but, 'through the law,' so that the law should be the ground, or efficient cause, or medium, of the promise. None of these it was, as matter of historical fact.—'For not through the law was the promise (made) to Abraham, or (ἡ in negative sentences answers for και in affirm., see Matt. v. 17) to his seed, viz. that he should be heir of the world, but by the righteousness of faith.' This specification of the promise has perplexed most of the commentators. The actual promise, Gen. xii. 2, 3; xiii. 14. 17; xv. 18; xvii. 8, was the possession of the land of Canaan. But the Rabbis already had seen, and Paul, who had been brought up in their learning, held fast the truth,—that much more was intended in the words which accompany this promise, 'In thee (or in thy seed) shall all families of the earth be blessed,' than the mere possession of Canaan. They distinctly trace the gift of the world to Abraham to this promise, not to the foregoing. So Bemidbar Rabb. xiv. 202. 3 (Wetst.).—'Hortus est mundus, quem Deus tradidit Abrahamo, cui dictum est, "et eris benedictio"' (see other citt. in Wetst.). The inheritance of the world then is not the possession of Canaan merely (so that κόσμον should = γῆς) either literally, or as a type of a better posses-

sion.

x = 2 Cor. ii.
17. xii. 19
only. Exod.
xxii. 11
alex. (See
Luke xix. 30 reff)
Num. xxv. 4.
xv. 22 al. 4 Kings v. 7.
eis τό εἶναι, Philo de Creat. Princ. p. 728.

σε) ^x κατέναντι ^y οὐ ἐπίστευσεν θεοῦ, τοῦ ^z ζωοποιούντος
τοὺς νεκροὺς καὶ ^a καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.
y attr, Luke i. 4. Winer, § 24. 2 b. z John v. 21. ch. viii. 11. 1 Cor.
a See note, and Isa. xli. 4. xlviii. 13. 4 Kings viii. 1 (?) τὰ μὴ ὄντα ἐκάλεσεν
eis τό εἶναι, Philo de Creat. Princ. p. 728.

ABCD
EFG
JK

om FG 42. 91 al harl¹ d e g: it is aft *ov* in flor Aug.—17. ἐπιστευσας FG it v-ms tol flor
Syr ar-erp Ambrst Vigil Pelag: -σαν D¹ (*crediturae sunt aeth*), but *credidisti* d.—aft
θεου om του 44.—ζωογονουντος 93.—λαλουντος 109.—for ως, εις 37.—18. εἰ ἐπιτι

(not, 'so that the pr. was sure:' this was the *result*, but the Ap. states this as the aim and end of the inheritance being by faith,—quoad the seed of Abraham,—that they all might be inheritors,—as the manifestation of God's grace was the higher aim and end) to all the seed, not only to that (part of it) which is of the law (see ver. 14), but to that which is of the faith (walks in the steps of the faith, ver. 12) of Abraham' (it is altogether wrong to make Ἀβραάμ depend on σπέρματι expressed or understood, as Oecum., Koppe, and Fritzsche). The part of the seed which is of the law *here* is of course confined to *believing* Jews: the seed being *believers only*. This has been sometimes lost sight of, and the whole argument of vv. 13—16 treated as if it applied to the doctrine of justification by faith without the works of the law, a point *already proved*, and *now presupposed*,—the present argument being an historical and metaphysical one, proceeding on the facts of Abraham's history, and the natures respectively of the law and grace, to prove him to be the father of all believers, uncircumcised as well as circumcised.

ὅς ἐστιν πατὴρ πάντων ἡμῶν] By the last declaration, the *paternity* of Abraham, which is co-extensive with the *inheritance*, has been extended to *all who are of his faith*; here therefore it is reasserted: ἡμῶν meaning τῶν πιστευόντων.

17. καθὼς γέγρ.] The words (reff.) are spoken of the numerous progeny of Abraham according to the flesh: but not without a reference to that covenant, according to the terms of which all nations were to be blessed in him. The Ap. *may* here cite it as comparing his natural paternity of many nations with his spiritual one of all believers: but it seems more probable that he regards the prophecy as *directly announcing* a paternity far more extensive than mere physical fact substantiated.—These words are parenthetical, being merely a confirmation by Scripture testimony of ὅς ἐστιν πατ. πάντ. ἡμ., with which (see below) the following words are immediately connected.

κατέναντι οὐ ἐπίστευσεν θεοῦ] The meaning appears to be, 'Abraham was the father of us all,—though not physically, nor in actuality, seeing that we were not as yet,—

yet in the sight and estimation of God,—in his relation with God, with whom no obstacles of nature or time have force.'—The resolution of the attraction must be κατέναντι θεοῦ, κατέναντι οὐ ἐπίστευσεν, as in Luke i. 4,—'before God, in whose sight he believed.' [Chrysostom's interpretation (and simly Theodoret, al.),—ὡς-περ ὁ θεὸς οὐκ ἐστὶ μερικὸς θεός, ἀλλὰ πάντων πατὴρ, οὕτω καὶ αὐτὸς . . . τὸ γὰρ 'κατέναντι' ὁμοίως ἐστὶ,—does not fall in with the context, and is certainly a mistake.]

τοῦ ζωοπ. τ. νεκρ.] 'Who quickens the dead;'—a general description of God's almighty creative power (see 1 Tim. vi. 13), applied particularly to the matter in hand—the deadness of generative physical power in Abraham himself, which was quickened by God (but νεκροίς is a wider term than νεκρωμένον, the *genus*, of which that is a *species*). The peculiar excellence of Abraham's faith was, that it overleaped the obstacles of physical incapacity, and nonentity, and believed implicitly God's promise. Comp. 2 Cor. i. 9.

καὶ καλ. τὰ μὴ ὄντ. ὡς ὄντα] Much difficulty has been found here: and principally owing to an idea that this clause must minutely correspond with the former, and furnish another instance of God's creative Almightyness. Hence comm. have given to καλεῖν the sense which it has in reff., 'to *summon into being*,' and have understood ὡς ὄντα as if it were εἰς τὸ εἶναι. Thus, more or less, and with various attempts to escape from the violence done to the constr. Chrys., Grot., Elsn., Wolf, Fritzsche, Tholuck, Stuart, De Wette, al. I see however in this latter clause not a repetition or expansion of the former, but a new attribute of God's omnipotence and eternity, on which Abraham's faith was fixed. 'Who calleth (nameth, speaketh of) the things that are not, as being' (as if they were). This He did in the present case with regard to the seed of Abraham, which did not as yet exist:—the two key-texts to this word and clause being, ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα ch. ix. 7 (see note there),—and Acts vii. 5, ἐπηγγέλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. These τέκνα, which were at present in the category of τὰ μὴ ὄντα, and the nations which should

18 ὅς ^b παρ' ἐλπίδα ^c ἐπ' ἐλπίδι ἐπίστευσεν, ^d εἰς τὸ γε- ^b — Acts xviii.
 νέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ ^e εἰρημένον ^c Acts xvi.
^f Οὕτως ἔσται τὸ σπέρμα σου, ¹⁹ καὶ μὴ ^g ἀσθενήσας τῇ ^c Acts ii. 26.
 πίστει, οὐ ^h κατενόησεν τὸ ἑαυτοῦ σῶμα ἥδη ⁱ νεκρωμένον, ^d ver. 11 refl.
^k ἑκατονταέτης ^l που ^m ὑπάρχων, καὶ τὴν ⁿ νέκρωσιν τῆς ^e Luke ii. 24.
^o μήτρας Σάρρας, ²⁰ ^p εἰς δὲ τὴν ^q ἐπαγγελίαν τοῦ θεοῦ οὐ ^f Luke ii. 24.
^r διεκρίθη τῇ ^s ἀπιστίᾳ, ἀλλ' ^t ἐνεδυναμώθη τῇ πίστει, ^g — 2 Cor. xi.
 21. ^h = Isa. lvii. 1. ⁱ Heb. x. 24. ^j Col. iii. 5. ^k Heb. xi. 12 only ^l ^m Acts viii. 16 refl. ⁿ 2 Cor. iv. 10 only ^o Luke ii.
 23 only. ^p Gen. xx. 18. ^q constr., see Acts xxv. 20. ^r Acts i. 4 refl. ^s Acts x.
 20. xi. 12. ch. xiv. 23. James i. 6 f. (Jer. xv. 10.) ^t Acts ix. 22 of Paul, other-
 wise al^s, Paul only. ^u Ps. li. 7.

C'D¹D¹FG: om 31. 62. 70 al.—aft *ἐπίστευσ.*, add *αβρααμ* 39. 70 al.—*ἐθνων* om 109¹-78 al.—at end add *ὡς αἱ ἀστέρες (τα ἀστρα 106-8 marg Thl) του οργανου και το αμμου* (κ. ὡς ἡ αμμος 106-8-marg Thl) *της θαλασσης* (τ. θ. om Thl) FG 106-8-marg f latt v-sixt Thl lat-ff (not Jul in Aug Ambrst al).—19. *εν τη πιστει* D¹(E²)FG d¹ f g v-sixt copt syr Jul (in Aug) Bed.—bef *κατενοησεν* om ou (see notes) ABC 67². 93. 137 am copt Syr ar-erp Chr₁ (and Mtt's ms₁) Dam Jul (in Aug): txt DEFGJK mss nrly (appy) it v syr ar-pol al Chr (h l) Thl Oec Ambrst Bed.—*ως* 32 æth arm Thdr̄t.—*ηδη* om BFG 47. 213 al am demid harl Syr æth ar-erp Chr Epiph Ruf: ins ACDEJK &c vs (but syr*, and v Bed join it to *εκατοντ.*) Thdr̄t al.—20. *δε* om FG æth (*etiam* e v: *et*

spring, physically or spiritually, from him, God *ἐκάλε* ὡς ὄντα, spoke of as having an existence, which word Abraham believed. And here, as in the other clause, the *καλεῖν τὰ μὴ ὄντα ὡς ὄντα* is not confined to the case in point, but is a general attribute of all God's words concerning things of time: past, present, and future, being to His Omnipotence and Omniscience, *all one*. His purposes, *when formed*, are *accomplished*, save in so far as that evolution of secondary causes and effects intervenes, which is also His purpose. This also Abraham apprehended by his faith, which rested on God's absolute power to do what He had promised (see below). 18—22.] *A more detailed description of this (Abr.'s) faith, as reposed on God's Omnipotence.* 18.] 'Who

against hope (where there was nothing to hope) believed in hope (i. e. hopefully, entertaining hope, see refl.), in order to his becoming the father of many nations' (i. e. as a step in the process of his becoming, and one necessary to that process going forward. He would never have become, &c., had he not believed. To render *εἰς τὸ γεν.* 'that he should become,' and connect it with *ἐπίστευσεν* [Theophyl., Bez. all., De Wette] is against Paul's usage, who never connects *πιστεύω* with a neut. inf.,—and not justified by Phil. i. 23. 1 Thess. iii. 10.—The mere *consecutive* sense, 'so that he became,' here, as every where, is a weakening of the sense,—and besides, would introduce an objective clause in a passage which all refers subjectively to Abraham).

οὐτως] viz. as the stars of heaven: see l. c.,—and comp. Ps. cxlvii. 4. 19.] The reading (with or without οὐ?) must first be considered. Reading *οὐ*, the sense will be,

'And not being weak in faith, he paid no attention to, &c. Omitting *οὐ*, 'And not being weak in (his) faith, he was well aware of, &c.—but did not,' &c. Of these, the second agrees the better with *εἰς δὲ τὴν ἐπ.* ver. 20,—but the first very much better suits the context; the object being, to extol Abraham's faith, not to introduce the new and somewhat vapid notice of his being well aware of those facts of which it may be assumed as a matter of course that he could not be ignorant. The Ap. does not want to prove that Abraham was in his sound senses when he believed the promise, but that he was so strong in faith as to be able to overleap all difficulties in its way. The erasure of *οὐ* seems to have been occasioned by the use of *καὶ* instead of *οὐδέ* before *τὴν νέκρωσιν*.—And the following *δε*, without being strongly adversative, falls well into its place.—'He took no account of, &c. but'—The rendering, 'And he did not, being weak in faith, take account of, &c.' (omitting *οὐ*, and making *μή* the ruling neg. particle of the clause), is ungrammatical: *οὐ* would be required.—Abraham did indeed feel and express the difficulty (Gen. xvii. 17), but his faith overcame it, and he ceased to regard it. But most probably Paul here refers only to Gen. xv. 5, 6, where his belief was implicit and unquestioning.

ἑκατ. που] He was 99, Gen. xvii. 1. 24,—and Sarah, 90, ib. ver. 17.

20.] On *δε*, see above. 'But with regard to (ref.) the promise of God he doubted not through unbelief'—(De Wette thinks from the analogy of *πιστεύειν εἰς τι*,—that, *εἰς τ. ἐπ.* is perhaps the immediate object of *διακρίνεσθαι*: q. d. 'did not disbelieve in the promise of God'), but was

u Luke xvii. 18. John ix. 24. Josh. vii. 19. v = ch. xiv. 5. (2 Tim. iv. 5. 17. Luke i. 1 only.) Eccles. viii. 11. w = si-on, act., Heb. xii. 26 only pass., Gal. iii. 19. 2 Mace. iv. 27. 1 cor. James i. 12 al. ww = Phil. iii. 9, ch. i. 24. x ver. 3 reff. y Acts ix. 42. xi. 17 al. z = Matt. x. 8. xi. 5. Isa. xxvi. 19. a = 1 Cor. xi. 23. Gal. ii. 20. Eph. v. 25. b Matt. vi. 14. Ps. xviii. 12. Ezek. xviii. 26. c ch. v. 18 only t. Levit. xxiv. 22.

u δούς δόξαν τῷ θεῷ, ²¹ καὶ ^v πληροφρορηθεὶς ὅτι ὁ ^w ἐπήγ-
 γελται δυνατός ἐστιν καὶ ποιῆται. ²² διὸ ^{ww} καὶ ^x ἐλογίσθη
 αὐτῷ ^x εἰς δικαιοσύνην. ²³ οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον
 ὅτι ^x ἐλογίσθη αὐτῷ, ²⁴ ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει
^x λογιῆσθαι, τοῖς ^y πιστεύουσιν ^y ἐπὶ τὸν ^z ἐγείραντα
 Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ²⁵ ὃς ^a παρεδόθη διὰ
 τὰ ^b παραπτώματα ἡμῶν καὶ ^z ἡγέρθη διὰ τὴν ^c δικαίωσιν
 ἡμῶν.

copt).—τη απιστ. om æth.—αλλα B.—εδυναμωθη FG.—21. καὶ bef πληρ. om (as un-
 necessary: but the repetitions of καὶ are characteristic) FG(E?) (not D as in Scholz)
 it v lat-II (not Aug Ruf-Leo).—o om 44.—22. καὶ om BD¹FG g Syr copt ar-erp: ins
 (MSS) d e v syr al Thdrt Thl Oec Ambrst Jul (in Aug) Sedul.—23. om 177.—μονον δι
 αυτον DEFG v it, tantum propter ipsum solum Ambrst.—at end add εἰς δικαιοσυνην
 D⁴E 63 al d e v ed Syr ar-erp Cyr Chr Thl Ruf Ambrst Sedul (Thdrt pref η πιστις).—
 24. εγχιροντα A.—ιησουν om 115 æth: ιησ. χριστον 46. 113-marg v harl² Syr ar-erp
 Aug Ruf Pelag Ambrst.—25. bef παρεδοθη ins και 109-78 al.—for τα παραπτ., τας
 αμαρτιας 21 Ambrst: δικαιωσιν 109.—και . . . ημων om 177.—for δικαιωσιν, δικαιο-
 συνην D⁴E 17. 73-7. 89¹. 93 all lectt 13. 14 Cyr Chron (not Chr Thdrt Thl Oec).

strong (lit. 'was strengthened,' 'shewed himself strong') in faith' (dat. of reference, 'with regard to faith.' τῇ ἀπ. and τῇ πιστ., because both are here strictly abstract, being set against one another as opposites).

δοὺς δόξ. τ. θ.] viz. by recognizing His almighty power (see reff., esp. Luke).

21.] πληρ., see ch. xiv. 5, 'being fully persuaded.' ἐπήγ-γελται is not passive (nor ὁ nom.), but middle, and 'God' the subject; that, what He has promised, He is able also to perform.

22.] διὸ, on account of the nature of this faith, which the Ap. has now since ver. 18 been setting forth;—because it was a simple unconditional credence of God and His promise. καί.—besides being thus great and admirable, it was reckoned to him for righteousness:—ἐλογίσθη, viz. τὸ πιστεῦσαι τῷ θεῷ.

23—25.] Application of that which is said of Abraham, to all believers on Christ.

23.] ἐγράφη, 'was written,' not the more usual γέγραπται, 'is written:' simly in the parallel, 1 Cor. x. 11; and in our ch. xv. 4. The aorist asserts the design of God's Spirit at the time of penning the words: the perfect may imply that, but more directly asserts the intent of our Scriptures as we now find them. 'Now it was not written on his account alone (merely to bear testimony to him and his faith) that it was imputed to him,—but on our account also (for our benefit, to bear testimony to us of the efficacy of faith like his. Observe that διὰ in the two clauses has not exactly the same sense,—'on his account' being = (1) to celebrate his faith,—and (2) on our account = for

our profit: see on ver. 25), to whom it (i. e. τὸ πιστεῦειν τῷ θεῷ, as ver. 22) shall be imputed (for righteousness:—μέλλει λογ. is a future, as ch. iii. 30; v. 19 (Thol.),—not, as Olsh. al., spoken as from the time and standing of Abraham) namely, (to) us who believe on (this specifies the ἡμᾶς: and the belief is not a mere historical but a fiducial belief) Him who raised Jesus our Lord from the dead' (the central fact in our redemption, as the procreation of the seed of promise was in the performance of the promise to Abr., see ch. i. 4. 1 Cor. xv. 1; and resembling it in the ζωοποιῆσαι τοὺς νεκρούς).

24.] ἐκ νεκρῶν is always anarthrous, as indeed νεκροὶ sometimes is (for 'the dead') in classic writers, e. g. Thuc. iv. 14; v. 10, end: and see Winer, § 18. 1. The omission may in this phrase be accounted for by the preposition (Middleton, ch. vi. 1); but I suspect Winer is right in looking for the cause of the absence of the art. after prepositions rather in the usage of the particular substantive than in any idiom of general application.

25.] Here we have another example of the alliterative use of the same preposition where the meanings are clearly different (see above, vv. 23, 24). Our Lord was delivered up (to death) for or on account of our sins (i. e. because we had sinned):—He was also raised up (from the dead) for or on account of our justification (i. e. not because we had been, but that we might be justified). This separate statement of the great object of the death and resurrection of Christ must be rightly understood, and each member of it not unduly pressed to the exclusion of the other. The

V. ^{1 d} Δικαιωθέντες οὖν ^d ἐκ πίστεως ^e εἰρήνην ἔχομεν ^{d ch. iii. 20, 30}
^f πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ^{e = ch. ii. 10}
^{ref.} ^{f = Acts ii. 47.}
^{xxiv. 16. 1 John iii. 21.}

CHAF. V. 1. οὖν om 80.—for ἔχομεν, εἰχομεν (see notes) AB (this was ascertained by Tregelles) CDJK 17. 37. 46-8. 80. 113-33-5. 156. 170 all v it harl² Syr ar-erp copt Chr Thdr Cyp Dam Thl Oec Ruf Pelag Oros Aug Julian Ambrst-text Cassiod: txt E(e sil)

great complex event by which our justification (death unto sin and new birth unto righteousness) has been made possible, may be stated in one word as the GLORIFICATION of Christ. But this glorification consisted of two main parts,—His Death, and His Resurrection. In the former of these, He was made a sacrifice for sin: in the latter, He elevated our humanity into the participation of that Resurrection-life, which is also, by union with Him, the life of every justified believer. So that, when taking the two *apart*, the Death of Christ is more properly placed in close reference to *forgiveness of sins*,—His Resurrection, to *justification unto life* everlasting. And thus the Ap. treats these two great events, here and in the succeeding chapters. But he does not view them respectively as the causes, *exclusively of one another*, of forgiveness and justification: e. g. (1) ch. v. 9, we are said to be justified *by His blood*, and 2 Cor. v. 21 God made Him sin for us, *that we might become the righteousness of God* in Him: and (2) 1 Cor. xv. 17, if Christ is not raised, *we are yet in our sins*. So that, though these great events have their separate propriety of reference to the negative and positive sides of our justification, the one of them cannot be treated separately and exclusively of the other, any more than can the negative side of our justification, the non-imputation of our sin, without the positive, the imputation of God's righteousness.—It will be seen from what I have said above that I cannot agree with Bp. Horsley's view, that as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the *cause* of His being raised again. Such a pressing of the same sense on διὰ is not necessary, when Paul's manifold usages of the same preposition are considered: and the regarding our justification (in the sense here) as a fact past, is inconsistent with the very next words, δικαιωθέντες ἐκ πίστεως, which shew that *not the objective fact*, but its *subjective realization*, is here meant.—In these words (of ver. 25) the Ap. *introduces the great subject* of chaps. v.—viii.,—DEATH, as connected with SIN,—and LIFE, as connected with RIGHTEOUSNESS. The various ramifications of this subject see in the headings below.

V. —[1.] THE BLESSED CONSEQUENCES

OF JUSTIFICATION BY FAITH. 1.] It is difficult to resist the strong MS authority for the reading ἔχομεν in this verse: and yet every internal consideration tends to impugn it. If admitted, the sentence is *hortatory*.—‘*Being then justified by faith*, let us have *peace with God*.’ (This is the only admissible sense of the first person subjunctive in an affirmative sentence like the present. The usage is an elliptical one: ἴωμεν, ‘*that we go*,’ i. e. ‘*it is time*,’ or in an address, ‘*permit*, &c. that we go.’ Thus Od. χ. 77, ἔλθωμεν ἀνὰ ἄστυ: Il. χ. 450, ἰδὼμ, ἄτιν’ ἔργα τέτυκται. See other exx. in Kuhner, Gramm. § 463. The *deliberative* sense, attempted to be given by Dr. Tregelles (see Kitto’s Journal of Bibl. Lit. No. xiv. p. 465 ff.) can only have place in an *interrogative* or *dubitative* clause, and every example given by Mr. Green, whom he cites for his supposed sense, as well as by Kuhner (§ 464), is of this kind. Besides, to call the sense ‘*we ought to have*,’ *deliberative*, seems a misnomer.) But how can man be exhorted to *have* peace with God? To be *reconciled* to God, he may, 2 Cor. v. 20: but of this there is no mention here, and *having* (been allowed to believe in and enjoy) *peace with God*, depends on, not *our* reconciliation to Him, not any thing subjective in ourselves, but the objective fact of *His reconciliation to us*. If, as some say, ἔχομεν = κατέχομεν, Heb. x. 23, the article would be required before εἰρήνην, and (perhaps) before πρὸς or διὰ. Besides which there are two objections in the *form of the sentence* to this reading: (1) ἔχομεν is coupled by καὶ (δι’ οὗ καὶ) to ἐσχήκαμεν, and this connexion necessitates, in my view, that the first verb should *assert a fact*, as the second undoubtedly does. Had the former verb been ἔχομεν, we should hardly have found the καὶ where it is. (2) If ἔχομεν be hortatory, καυχώμεθα, in vv. 2 and 3, must be so likewise: (for if we are exhorted to the *lesser* degree of confidence, εἰρήνην ἔχειν, such exhortation can hardly be founded on the existence already of the *greater* degree, καυχᾶσθαι κ.τ.λ.) which, both as to sense and construction, is very improbable.—I believe an account of the reading is to be sought, as in 1 Cor. xv. 49, in a tendency of those who transcribed some of our MSS to give such assertions a *hortatory*, or, where inter-

g Eph. ii. 18. 2 δι' οὗ καὶ ἡ τὴν ἑ προσαγωγὴν ἐσχάκαμεν εἰς τὴν ἡ χάριν ABCD
 iii. 12 only †. ταύτην ἐν ᾗ ἡ ἐστήκαμεν, καὶ ἡ καυχώμεθα ἐπ' ἐλπίδι τῆς EFG
 h = vv. 17, 20. 21. ch. vi. 1. δόξης τοῦ θεοῦ. 3 οὐ μόνον δέ, ἡ ἀλλὰ καὶ ἡ καυχώμεθα JK
 i = 1 Cor. xv. 1. ἐν ταῖς ἡ θλίψεσιν, εἰδότες ὅτι ἡ ἡ θλίψις ἡ ὑπομονὴν
 j ch. ii. 24. ἡ κατεργάζεται, ἡ δὲ ἡ ὑπομονὴ ἡ δοκιμὴν, ἡ δὲ ἡ δοκιμὴ
 k = ch. ii. 7 reff. ἡ ἐλπίδα. 5 ἡ δὲ ἐλπίς οὐ ἡ καταισχύνει, ὅτι ἡ ἡ ἀγάπη τοῦ
 l 2 Cor. viii. 19 al. θεοῦ ἡ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ ἡ πνεύματος
 m = Matt. xiii. 21 al. Phil. ii. 22 only †. q absol., ch. ix. 33. x. 11. Isa.
 n ch. ii. 7 reff. s = Acts ii. 17. Joel ii. 28. t Acts xi. 28 reff.
 o ch. iv. 15 reff. r = ch. viii. 39. 2 Cor. xiii. 13.

FG all (appy) syr (appy) (slav?) (not aeth appy) Sedul Ambrst₁.—2. aft δι ου om και 46
 Syr aeth: νυν Thdr̄t.—rec aft ἐσχῆκ. ins τη πιστει (marginal gloss), with CJK &c vss
 Thdr̄t Chr₁ Oec lat-ff: also εν τη πιστει A 93. 124 al Tit Chr₁ Thl: txt BD(E?)FG d¹
 e g aeth Ambrst₁ (Aug Hil?).—for χαριν, χαραν A.—καυχωμενοι B (Bentl) 4² (but
 perhaps it belongs to next ver).—from 1st καυχωμεθα to 2nd om 177.—εφ D¹FG.—aft
 δοξης ins filiorum v Pelag Sedul Vig Ambrst (not Ruf as Wetst).—3. ου μον. δε τουτο D¹.
 —καυχωμενοι (B? see on ver 2) C 80 Orig₂ Tert (see ver 11).—4. for δοκιμην, δικαι-

rogative, a *deliberative form*: thus we have
 σωτηρώμεθα ver. 10,—ζήσωμεν ch. vi. 2,—
 πιστεύωμεν or πιστεύσωμεν ch. vi. 8,—
 ὑπακούσατε ch. vi. 17,—προσεύξωμαι (bis)
 1 Cor. xiv. 15,—πιδώμεν 2 Cor. v. 11,—
 πιστεύωμεν John iv. 42,—συνζήσωμεν and
 συμβασιλεύσωμεν 2 Tim. ii. 11, 12.—The
 whole passage is *declaratory of the conse-*
quences flowing from justification by
faith, and does not exhort, but assert.
 Nor does the place for exhortation arrive,
 till these consequences have been in the
 fullest and freest manner set forth,—in-
 deed so fully and freely, that the objection
 arising from their supposed abuse has first
 to be answered. I have therefore retained
 the indicative—‘**Being therefore justified**
 (‘*having been justified*’:—it is an *act past*
 on the Christian, not like sanctification, an
 abiding and increasing work) **by** (as the
 ground) **faith, we** (believers in Christ) **have**
 peace (‘reconcilement;’ the opposite of
 ὀργή, see ver. 9) **with** (‘in regard of,’ see
 reff.) **God through** (by means of) **our Lord**
Jesus Christ.’ With regard to the nature of
 this peace (‘*state of reconciliation*, ‘no
 more condemnation,’ as ch. viii. 1) see above,
 on the reading ἔχωμεν. 2.] ‘**Through**
whom we have also (so διὸ καὶ, ch. i. 24;
 iv. 22, where καὶ serves to shew the co-
 herence and likelihood of that which is as-
 serted—answering almost to our (‘as might
 be expected’) **had our access** (the per-
 sons spoken of having come to the Father
 by Christ,—see Eph. ii. 18,—the access is
 treated of as a thing past. τῇ πίστει and
 ἐν τῇ πίστει appear to have been glosses,
 explanatory of the method of access. This
 access would *normally* take place in bap-
 tism) **into this grace** (namely, the grace of
 justification, apprehended and held fast sub-
 jectively [from what follows]: not, τὸ πάν-
 των ἐπιτυχεῖν τῶν διὰ βαπτίσματος ἀγα-

θῶν [Chrys. al.], which is inconsistent with
 ἐν ᾗ ἐστήκ.: not, ‘the Gospel’ [Fritz.],
 for the same reason; not, ‘hope of blessed-
 ness’ [Beza], for that follows: least of all
 ‘the grace of the apostolic calling’ [Sem-
 ler], which is quite beside the purpose)
wherein we stand (see parallels in reff.:
 i. e. abide accepted and acquitted with
 God; see also 1 Cor. x. 12, and ch. xi. 20);
 and (couple to εἰρήν. ἔχομεν, not to ἐν ᾗ
 ἐστήκ.) **we triumph in the hope** (καυχά-
 ομαι is found with ἐπὶ, ἐν, περὶ, ὑπέρ, and
 [Thol.] with an acc. of the object. In Heb.
 iii. 6 we have τὸ καύχημα τῆς ἐλπίδος) **of**
the glory of God (of sharing God’s glory
 by being with Christ in His kingdom, John
 xvii. 22, see reff.). 3.] ‘**And not**
only so (not only do we triumph in hope,
 which has regard to the future), **but we**
triumph in (not amidst; the θλ. is the
 ground of triumph) **tribulations, knowing**
(because we know) that (our) tribulation
works endurance (supposing, i. e. we re-
 main firm under it) **and (our) endurance,**
approval (of our faith and trust, 2 Cor. ii.
 9; ix. 13: not, ‘proof’ [δοκιμασία], as
 Grot.; nor ‘experience,’ as E. V.,—‘δο-
 κιμή est qualitas ejus, qui est δοκιμος.’
 Bengel,—the result of proof), **and (our)**
approval (fresh) hope; and (our) hope
(not for αὐτῇ ἡ ἐλπ. as Olsh.) shames
(us) not (by disappointing us; ‘mocks
 us not’); **because God’s love** (not ‘the
 love of God,’ i. e. man’s love for God,
 —as Theodoret, and even Aug., misled
 by the Latin; see reff., and compare the
 explicit τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς
 (which answers to this in ver. 8) is (has
 been) **poured out** (‘effusa,’ not ‘diffusa’
 [Vulg.], which latter word perhaps misled
 Aug., owing to whose mistake the true in-
 terp. was lost for some centuries, although
 held by Orig., Chrys., and Ambrose. See

ἀγίου τοῦ δοθέντος ἡμῖν. ⁶ ἔτι γὰρ χριστὸς ὄντων ἡμῶν ^u ἀσθενῶν ^v κατὰ καιρὸν ^w ὑπὲρ ^x ἀσεβῶν ἀπέθανεν.
⁷ ^y μόλις γὰρ ^w ὑπὲρ δικαίου τις ἀποθανεῖται· ^v ὑπὲρ γὰρ
 τοῦ ἀγαθοῦ ^z τάχα τις καὶ ^a τολμᾷ ἀποθανεῖν· ⁸ ^b συν-
 ἴσθησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς, ὅτι ἔτι ^c ἀμαρ-
 οσύνῃ 17.—6. for *ετι* γαρ, *ει γε* B, *ει γαρ* copt ar-erp Isid Aug, *ει δε* J Syr, *εις τι γαρ*
 D² (not D¹ nor D³) FG, *ut quid enim* it v Iren Faustin al: txt A (appy) CD¹ D³ EK mss
 (appy) syr (slav?) Chr Thdrt Dam Thl Oec (Epiph [Marcion?]) Isid-ms) Ruf-text-
 comm.—aft *ασθενων*, ins *ετι* ABCD¹ FG (not D³ appy) 31. 137 it v syr copt (arr æth om
 former *ετι*) Epiph (Marcion?) Isid ms Dam Iren Faustin al (not Ruf-text and comm):
 Cyr Thdrt-comm confound this with ver 8. So that *ετι* occ 2ce in ACD¹ 31. 137 syr
 Dam Epiph al (*see note*).—for *ασεβων*, *ημων* 109-78 al.—7. om Iren: aft ver 8 in Orig.
 —for *δικαιων*, *αδικων* Syr ar-erp.—γαρ (2nd) om J 2. 32. 62 al lect 18: *δε* 238.—και
 τολμα τις lect 1.—8. om 71.—for *εις ημας*, *εν ημιν* (*in nobis*) it v Iren lat-ff.—rec aft
ημας ins ο θεος (*supplementary insertn, as is shewn by the follg varr in its position*),
 with ACK? & copt Chr Oec: bef *εις ημας* DEFGJ 76. 124 al it v syr Dial Thdrt Chr
 (Mtt's ms,) Thl Iren Aug al: bef *δε* arm: transp freely Syr al Faustin al: om, as in txt,
 B.—*ετι* om 109 arr Dial: for *ετι*, *ει* Syr Chr: *ει ετι* D² FG lat-ff: *και ετι* slav (*quo-*
niam, si cum adhuc pecc. essemus &c (omg *oun*, ver 9) d e v-ms tol Cypr Hil Aug, Ruf
 Pelag Ambrst al-latt.—for *αμαρτ.*, *ασθενων* arm-edd.—*ημων οντων* J Chr.—bef *χριστος*,

19 al. fr.
 z Philem. 15 only†.

x = ch. iv. 5 reff.
 a = 2 Cor. x. 12.

y Acts xiv. 18. xxvii. 7, 8, 16. 1 Pet. iv. 18 only.
 b ch. iii. 5 reff. c ch. iii. 7 reff.

u = here only.
 See 1 Cor. iv.
 10. Prov.
 xxii. 22. Ps.
 cxi. 12.
 v = here only.
 (John v. 4.)
 See Num. ix.
 13.
 w = John vi.
 51. x. 15.
 Luke xxii.
 Prov. xi. 31.

Trench on St. Augustine, ch. v. p. 89:—i. e. 'richly imparted' in our hearts (*in may* be taken pregnantly, *ἐκκέχ. εἰς καὶ μένει ἐν*,—or better, denotes the locality where the outpouring takes place,—the heart being the seat of our love, and of appreciation and sympathy with *God's love*) by means of the Holy Spirit (who is the Outpourer, John xvi. 14. 1 Cor. ii. 9, 10) who was given to us' (Olsh. rightly refers the aorist part. to the Pentecostal effusion of the Holy Spirit).—'Prima hæc est in hac tractatione Spiritus Sancti mentio. Nimirum ad hunc usque terminum quum perductus est homo, operationem Sp. Sancti notanter denique sentit.' Bengel.

6.] The text here is in great confusion,—see var. readd. The whole seems to have arisen from the ecclesiastical portion having begun *χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι*... When this found its way into the text, *ἔτι* was repeated. This offended the transcribers: but the first *ἔτι* could not be *erased*, because *γὰρ* followed; it was therefore conjecturally emended to *εἰ* (and *γὰρ* to *γέ* as in B, or *δέ* as in J), or *εἰς τί*,—some retaining *ἔτι* in both places. The place of *ἔτι* is often, in the case of absolutes, at the beginning of a sentence, with the subject of the sentence between it and the word or words to which it applies; so *ἔτι αὐτοῦ λαλοῦντος*, Matt. xii. 46,—*ἔτι δὲ αὐτοῦ μακράν ἀπέχοντος*, Luke xv. 20, &c.—'For Christ when we were yet weak ('powerless for good;—or even stronger than that:—there seems in this verse to be a tacit reference to Ezek. xvi.—See esp. vv.

7, 8 of that chap. in the LXX,—*σὺ δὲ ἦσθα γυμνὴ καὶ ἀσχημονοῦσα*... καὶ διήλθον διὰ σοῦ καὶ ἴδον σε, καὶ ἰδοὺ καιρὸς σου... καὶ διεπέτασα τὰς πτέρυγας μου ἐπὶ σέ, καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου, καὶ ὤμοσά σοι καὶ εἰς ἦλθεν ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος), at the appointed time (comp. reff. and Gal. iv. 4, and *καιρὸς* in the quotation above) Christ died for ('on behalf of,' see reff.) *ungodly men*' (not *ὑπὲρ ἡμῶν*, because the Ap. wishes to bring out fully by this strong antithesis, which he enlarges on in the next verses, the greatness of the divine Love to man).

7.] The greatness of this Love, of Christ's death on behalf of the impious, is brought out by shewing that there is none such among *men*, nay that such a self sacrifice,—not unexampled where a *good* man, one loving his fellow men and loved by them, is to be rescued,—is hardly found to occur on behalf of the pious and just.—'For hardly will any one die on behalf of a just man (masc.,—not neuter, 'for justice' or 'rights's sake,' as Jer., Erasm., Luth., al.: for the matter in hand is Christ's death on behalf of *persons*):—for (this second 'for' is exceptive, and answers to 'but I do not press this without exception,' understood) on behalf of the good man (the art. as pointing him out generally, as in the expr., 'the fool,' 'the wise man,' 'the righteous,' 'the wicked') perhaps (*τάχα* opens a possibility which *μόλις* closes) one is even found to venture (the pres. implies habituality—it may occur here and there) to die.'—The distinction here made between *δικαίος*

d Acts xiii. 39. τῶν ὄντων ἡμῶν χριστὸς ὕπερ ἡμῶν ἀπέθανεν. ⁹ πολλῶν
 1 Cor. iv. 4. οὐκ ἄλλου ^d δικαιοθέντες νῦν ^d ἐν τῷ αἵματι αὐτοῦ
 vi. 11. Gal. iii. 11. v. 4. e σωθῆσόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. ¹⁰ εἰ γὰρ ἐχθροὶ
 f Acts ii. 40. e ὄντες ^e καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
 Matt. i. 21. 2 Cor. vii. 11. αὐτοῦ, πολλῶν ἄλλου ^e καταλλάγέντες σωθῆσόμεθα ^h ἐν
 g 1 Cor. vii. 11. τῇ ⁱ ζωῇ αὐτοῦ. ¹¹ ^k οὐ μόνον δὲ, ἀλλὰ καὶ ^l καυχώμενοι
 2 Cor. v. 18. 19, 20 only t. (Jer. xxxi. 30.) 2 Mace. i. 5.
 h = Acts xi. 14. Jude 23 (rec.). Ezek. xviii. 22. i = 2 Cor. iv. 10, 11, 12. k ver. 3. l ch. ii. 17 reff.

ABCD
EFG
JK

ins κατα καιρον v-edd arm-edd Thdr̄ Aug, Pelag: καταλλαγημεν τω θεω δια του θανατου του υιου αυτου syr: χριστος om lect 12.—9. ουν om D¹FG 43. 52 (al?) vss Dial Iren Cyr̄ al (see on ετι, ver 8).—νυν om 39. 41 (al?) Dial.—αυτον om 238.—σωθησομεθα εν τη ζωη αυτου 178: σωθ. to σωθ. below om 109¹.—απο της οργης om 178: απο της μελλουσας κολασεως 91².—10. om 178.—A omits from τω θεω to τω θεω ver 11.—τω θεω om 39 lect 12 Prædest.—τον υιου om 93.—σωθησομεθα 93 (see on εχωμεν, ver 1).—11. ου μονον δε τουτο D¹(E το? or τουτο?) FG d g arm ar-pol Ambrst.—for καυχωμενοι, καυχωμεθα J 37. 44. 80. 121-30-32-34-38-42-50-55-70-78-79. 238 all

and ἀγαθός, is also found in Cicero, de Off. iii. 15, 'Si vir bonus is est qui prodest quibus potest, nocet nemini, recte *justum* virum, *bonum* non facile reperiemus.' (But some edd. read 'istum virum bonum.')

8.] 'But (as distinguished from human examples) He (i. e. God. The omission of ὁ θεός, which critical principles render necessary, is in keeping with the perfectly general way in which the contrast is put, merely with *τίς*, not *ἀνθρώπων τίς*. The subject is supplied from ἡ ἀγάπη τοῦ θεοῦ, ver. 5) gives proof of ('establishes;') (reff.)—not 'commends') His own love (*οὐκ*, as distinguished from that of men in ver. 7) towards us, in that while we were yet (as opposed to νῦν in the next ver.) sinners (= ἀσθενῶν = ἀσεβῶν, and opposed to δίκαιος and ἀγαθός, ver. 7) Christ died for us.'

9.—11.] The Ap. further shews the blessed fruits of justification, viz. salvation, both from wrath, and with life. The argument proceeds from the beginning of the chapter: but the connexion, as so frequent with St. Paul, is immediately with the parenthetical sentences just preceding.—'Much more then (if He died for us when sinners, a fortiori will He save us now that we are righteous by virtue of that His death) having now been justified by His blood (see remarks on ch. iv. 25), we shall be saved by Him from God's (force of the art.) wrath.'

10.] The same is substantiated in another form: 'we were enemies (see below) when He died and reconciled us: much more now that we have been reconciled, and He lives, shall we by His life be saved.'—'For if,

being enemies (ἐχθροὶ may either be active, as ch. viii. 7. Col. i. 21. Eph. ii. 15, *haters of God*: or passive, as ch. xi. 28, '*hated by God*.' But here the latter meaning alone can apply, for the Ap. is speaking of the Death of Christ and its effects as applied to all time, not merely to those believers who then lived: and those unborn at the death of Christ could not have been ἐχθροὶ in the active sense), we were reconciled (καταλλάσσεσθαι τινι also may be taken of giving up anger against any one, —see 1 Cor. vii. 11, and Jos. Antt. vi. 7, οὐ γὰρ εἶρα τὸν θεὸν διαλλαττόμενον,—or of being received into favour by any one, —see 1 Kings xxix. 4, ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ; and Jos. Antt. v. 2. 8, διαλυσάμενος τὰς μέμφεις, καταλλάττεται πρὸς αὐτήν,—the latter of which meanings, were received into favour with God, must for the reason above given be here adopted) to God by means of the Death of His Son (this great fact is further explained and insisted on, in the rest of the chapter) much more, having been reconciled (but here comes in the assumption that the corresponding subjective part of reconciliation has been accomplished, viz. justification by faith: comp. 2 Cor. v. 19, θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσειν ἑαυτῷ . . . δέόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ. Both these, the objective reception into God's favour by the death of Christ, and the subjective appropriation, by faith, of that reception, are included) we shall be saved by means of His Life' (not here that which he now does on our behalf, but simply the fact of His Life, so much enlarged on in ch. vi.: and our sharing in it).

11.] A further step still—not only has the reconciled man confidence that he shall escape God's wrath, but triumphant confidence,—joyful hope in God.—'But (aber) not only so, but (ἰσχυ-

¹ ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, δι' οὗ
νῦν τὴν ^m καταλλαγὴν ἐλάβομεν.

¹² Διὰ τοῦτο ὥσπερ ⁿ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία ^o εἰς
τὸν κόσμον ἐξῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος,
καὶ ^p οὕτως εἰς πάντας ἀνθρώπους ^q διήλθεν ^r ἐφ' ᾧ πάντες

q Luke ii. 15. Acts ix. 38. xi. 19 al.

r See Acts iii. 16. Matt. xix. 9. 2 Cor. v. 4.

lect 12 al it v arm slav Thl lat-ff: *καυχώμεν* FG.—*καὶ τὴν καταλλ.* lect 12.—12. *δια τοῦτο* om Syr: *καὶ* ar-erp.—for *ἀνθρ.*, *θανάτου* 37.—*τὴν ἁμαρτιαν* 2.—*bef οὕτως* om *καὶ* 4. 124 al v-ms Cassiod.—*ανθρ.* om 62.—rec aft *ανθρ.* ins *ο θάνατος* (*marginal gloss specifying the subj of διήλθεν, as is shewn by the varr*), with ABC &c vss Thl Oec Aug (often) al: aft *διήλθ.* Syr arm Chr Thdrt: bef *εἰς* syr*: varly transposed in copt al: om as in txt DEFG 62 al harl it (syr) Aug (often) Ambr Pac₂ Leo Bed.—*εἰς* *ἐξῆλθεν*

δὲν) we also triumph in God (particip. as the finite verb, see ch. ix. 28. Winer, § 46. 2) through our Lord Jesus Christ, through whom we have now (not in contrast with the future glory, 'even now,' as Thol. for that would be more plainly expressed,—but as in ver. 9) received (our) reconciliation' (to God).

12—19.] *The bringing in of RECONCILIATION and LIFE by CHRIST in its analogy to the bringing in of SIN and DEATH by ADAM.*

12.] This verse is one of acknowledged difficulty. The two questions meeting us directly are (1) To what does *διὰ τοῦτο* refer? (2) *ὥσπερ*, 'like as,' may introduce the first member of a comparison, the second being to be discovered; or may introduce the second, the first having to be discovered. I shall endeavour to answer both questions in connexion. (1) I conceive *διὰ τοῦτο* to refer to that blessed state of confidence and hope just described: 'on this account,' here meaning, 'quæ cum ita sint': 'this state of things, thus brought about, will justify the following analogy.' Thus we must take *ὥσπερ*, either (α) as beginning the comparison, and then supply, 'so by Christ in His Resurrection came justification into the world, and by justification, life;' or (β) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavours of comm. to supply the second limb of the comparison from the following verses have succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather a *weakening* than a *strengthening* the analogy. We have example for this use of *ὥσπερ*, in Matt. xxv. 14 and of *καθώς*, Gal. iii. 16.—'Consequently (the method of God's procedure in introducing life by righteousness resembled the introduction of death by sin: 'it was') like as by one man (the Ap. regards the *man* as involving generic succession and transmitting the corrupt seed of sin,

not the woman: but when he speaks of the *personal* share which each had in the transgression, 1 Tim. ii. 14, he says, 'Adam was not deceived, but the woman being deceived was in the transgression'), sin (as a power ruling over mankind, see ch. iii. 9, and ver. 21,—partly as a *principle* which exists in us all, and develops itself in our conduct, partly as a *state* in which we are involved; but the idea here must not be confined [Calv.] to *original sin*, as it reaches much wider, to sin both original and actual: nor to the *habit of sinning* [as Olsh.]: nor is it merely the *propensity to sin* [as Rothe]: nor is sin *personified* merely, as in ch. vii. 8. 11) entered into the world (not 'esse cepit,' 'primum commissa est,' as Reiche, Fritz., and Meyer: but *literally*,—'entered into,' 'gained access into,' the *moral world*,—for sin involves moral responsibility. So Gal. iii. 23, *πρὸ τοῦ δ' ἐλθεῖν τὴν πίστιν*, 'before the faith came in') and by means of sin (as the appointed penalty for sin, Gen. ii. 17; iii. 19) death (primarily, but not *only*, physical death: as *ἁμαρτία*, so *θάνατος*, is *general*, including the lesser in the greater, i. e. *spiritual and eternal death*. See ch. vi. 16. 21; vii. 10; viii. 6. 2 Cor. vii. 10), and thus (by this entering in of sin and death; i. e. in fact, by this *connexion of sin and death*, as appears by *ἐφ' ᾧ πάντες ἡμαρτον*) death (whether ὁ θάν. be genuine or not, death is the subject of *διήλθεν*) extended to all men (see ref. De W. well says that *πάντ. ἀνθρ.* differs from *κόσμον*, as the concrete part from the abstract whole, and *διέμχ.* from *εἰς-ἐνχεσθαι*, as the going from house to house differs from the entering a town.—Obs., that although the subject of *διήλθεν* is plainly *only death*, not *sin and death*, yet the spreading of *sin* over all men is *taken for granted*, partly in the *οὕτως*, partly in the following clause), because (*ἐφ' ᾧ*, lit. 'on condition that,' which meaning, if rightly applied, suits the case in hand.

s = ch. i. 13 al. ἥμαρτον. ¹³ s ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ABCD
 t Philen. 18 only 7. ἁμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου, ¹⁴ ἀλλὰ EFG
 n = vv. 17, 21. ch. vi. 12. ἡ βασιλεύσεν ὁ θάνατος ἀπὸ Ἀδὰμ ἕως Μωυσέως καὶ JK
 v of time, Matt. xii. 30. Acts x. 38. xx. 7. w ἐπὶ τοὺς μὴ ἁμαρτήσαντας x ἐπὶ τῷ ὁμοιώματι τῆς
 1 Tim. vi. 14 al. ἁμαρτίας
 w Luke i. 33. z παραβάσεως Ἀδὰμ, ὅς ἐστιν a τύπος τοῦ b μέλλοντος,
 xix. 4, 27. y ch. vi. 5. (Phil. ii. 7.) z ch. iv. 15 reff. a = 1 Cor. x. 6.
 x Luke i. 59. Neh. vii. 63. Ezz. ii. 61. y ch. vi. 5. (Phil. ii. 7.) z ch. iv. 15 reff. a = 1 Cor. x. 6.
 b = Matt. xii. 32. Acts xxiv. 25 al.

38. 73 al slav.—13. η αμαρτ. (1st) 38. 62 lect 19 Orig Thl: txt (MSS vss) Clem Chr Thdrt al.—ουκ ην slav-ms.—εν τω κοσ. 38. 72. 91. 114-15-79 al Thdrt.—for δε, γαρ 52-5 e Orig Cyr.—ελλογατο Α, ελλογετο 52. 108 al, λελογισται lect 19: imprutabatur v (am harl¹ flor &c) g syrr copt æth arr slav lat-ff: ευλογεῖται 71-7.—14. rec all: txt BDE &c (but all in follg ver).—μεχοις 108.—και om 67² d.—μη om 62-3-7² lect 18 Orig (1 or 2?) Cyr Ruf-expr mss mentd by Ruf Ambr-expr lat-gr-mss mentd by Ambr lat-mss mentd by Aug Tert Cypr al: but ins MSS mss nrly Orig-edd Ath₂ Chr Thdrt Cyr-jerus Thl Oec Iren Archel Jer-oft Aug al: and Aug says that omnes aut pæne omnes gr-mss have it.—και επι τω 62: εν τω B (Grsb and Scholz: but qu?) Chr Thdrt

Life depended on a certain condition, viz. obedience; *Death* on another, viz. disobedience. Mankind have disobeyed: the condition of Death's entrance and diffusion has been fulfilled: Death extended to all men, as a consequence of the fact, that,—posito, that, = *because*, all have sinned.—Orig., Aug., Bez., and Estius render it as Vulg., '*in quo*' [Adam]:—Chrys., Theophyl., Oec., Elsner, '*propter quem*:' Grot., '*per quem*' all sinner' (see ch. iii. 23:—not '*were sinful*,' or '*were born in sin*,' as Calvin would restrict the meaning: *sin*, as above remarked, is here, throughout, both *original* and *actual*; in the *seed*, as planted in the nature by the sin of our forefather: and in the *fruit*, as developed by each conscious responsible individual in his own practice. So that Calv.'s argument,—'*hic non agi de actuali peccato, colligere promptum est: quia si reatum quisque sibi arcesseret, quorsum conferret Paulus Adam cum Christo?*' does not apply, and the objection is answered by Paul himself, where he says, distinguishing between the παράπτωμα and the χάρισμα below, vv. 15, 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. The παράπτωμα was not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men:—nor, '*suffered the punishment of sin*,' as Grot. and Chrys., θητοὶ γεγόνασι).—Observe how entirely this assertion of the Ap. contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or traducian view, that all are evolved by God's appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original. 13.]

How, consistently with ch. iv. 15, could all men sin, *before the law*? This is now explained.—'*For up to (the time of) the law (= ἀπὸ Ἀδ. μέχρι Μωυσ. ver. 14: not 'during the time of the law,' as Orig., Chrys.,—τοῦ νόμου δοθέντος, . . . ἕως ὁ νόμος ἦν,—Theodoret,—an allowable rendering of the words, but manifestly inconsistent with the sense;—nor, 'as far as there was law, there was sin,' as Dr. Burton,—which is both inadmissible from the μέχρι Μωυσέως following, and would not answer to the simple matter of fact, ἦν ἐν κόσμῳ) there was sin in the world ('men sinned,' see Gen. vi. 5—13; committed actual sin: not, men were accounted sinners because of Adam's sin: the Ap. reminds us of the historical fact, that there was sin in the world during this period): but sin is not reckoned (as transgression) where the law is not.*' ελλογεῖται has given rise to much dispute. Very many comm. (Aug., Ambr., Luth., Melanc., Calv., Beza, Rückert, Tholuck, Stuart, al.) explain it of *consciousness of sin by the sinner himself*, as in ch. vii. 7: but (1) as De Wette observes, this is not the natural sense of the word, which implies two parties, one of whom sets down something to the account of the other (ref.): (2) this interp. would bring in a new and irrelevant element,—for the Ap. is not speaking in this chap. at all of *subjective human consciousness*, but throughout of *objective truths with regard to the divine dealings*: and (3) it would be altogether inconsistent with the declarations of ch. ii. 15,—where in this sense the ἐλλογισμός of sin by the νόμον μὴ ἔχοντες is distinctly asserted.—I am persuaded that the right sense of ἐλλ. is, '*reckoned*,' '*set down as transgression*,'—'*put in formal account*,' by God. In the case of those who had not the written law, ἁμαρτία is not

15 ἀλλ' οὐχ ὥς τὸ ^c παράπτωμα, οὕτως καὶ τὸ ^d χάρισμα· ^e οἱ πολλοὶ ἀπέθανον, ^e εἰ γὰρ τῷ τοῦ ἐνδὸς ^c παραπτώματι ^e οἱ πολλοὶ ἀπέθανον, ^e ^{ch. iv. 25 reff. d = ch. vi. 23. xi. 29. e = ch. xii. 5. 1 Cor. x. 17.}

—15. aft οὕτως (rec οὕτω : txt ABCG) om και B.—εν bef χαριτι om FG.—τη om 35-7.

formally reckoned as *παράβασις*, set over against the command: but in a certain sense, as distinctly proved ch. ii. 9—16, it is *reckoned* and they are condemned for it. Nor is there any inconsistency, as Tholuck complains, in this view. Other passages of Paul's writings support and elucidate it. He states the object of the law to be, ch. vii. 13, ἵνα γίνηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. The revelation of the law *exaggerated*, brought into prominent and formal manifestation, the sinfulness of sin, which *was before culpable and punishable*, but in a less degree. With this view also agree Acts xvii. 30. Rom. ii. 12, ὅσοι ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολούνται,—and iii. 25, in so far as they state an analogous case. The objection to taking οὐκ ἔλλογεται *relatively*, 'is not fully reckoned,' will hardly be urged by those who bear in mind the Ap.'s habit of constantly stating *relative truths as positive*, omitting the qualifying particles: see e. g. ch. vii. 7, where with οὐκ ᾔδειν and with ἁμαρτιαν both, we must supply qualifications (see note there).

14.] 'But (notwithstanding the last assertion that sin is not fully reckoned where the law is not) death reigned (was a power to which all succumbed) from Adam to Moses' (μίχρι Μωσῶν. = ἄχρι νόμου above): i. e. although the full ἔλλογισμός of sin did not take place between Adam and Moses, the *universality of death is a proof that all sinned*,—for death is the consequence of sin:—in confirmation of ver. 12. καὶ ἐπὶ τ. μὴ ἄμ.] 'even (notwithstanding the different degrees of sin and guilt out of, and under, the law) over those who had not sinned according to the similitude (reff.) of the TRANSGRESSION of Adam.' (1) ἐπὶ τῷ ὅμ. belongs to ἁμαρτ. and not to ἐμβασιλευσεν (as Chrys., Theophyl., Bengel, Elsn., al.),—for that would bring in, in the words τοὺς μὴ ἁμαρτήσαντας, an absolute contradiction to ἐφ' ᾧ πάντες ἥμαρτον, by asserting that there were some who *did not sin*. (2) The emphasis lies on *παράβασις*, as distinguished from ἁμαρτία. Photius (in De W.),—ὁ μὲν ('Αδ.) ὠρισμένῳ κ. νομοθετηθεῖσαν ἐντολὴν παρέβη κ. ἥμαρτεν· οἱ δὲ ἡμάρτανον τὸν αὐτοῦ διὰ τὸν λόγον ἐνυβρίζοντες. They had all *sinned*: but had not like Adam, transgressed a positive revealed command. (3) There is no reference here, as some comm. (Bez. al.) have supposed, to the case of *children and idiots*,—nor (as Grot., Wetst.) to *those who*

lived pious lives. The aim is to prove, that the seed of sin planted in the race by the one man Adam, has sprung up and borne fruit in all, so as to bring them under death;—death temporal, and spiritual;—of these, some have sinned without the law, i. e. *not as Adam did, and as those after Moses did*: and though sin is not formally reckoned against them, death, the consequence of sin, reigned, as matter of historical fact, over them also. It is most important to the clear understanding of this weighty passage to bear in mind, that the first member of the comparison, *as far as it extends*, is this: 'As by Adam's transgression, of which we are by descent inheritors, we have become (not by imputation merely, but by propensity) *sinners*, and have thus incurred death, so &c.' (see below).

ὅς ἐστι τύπος τ. μέλλ.] 'who is a figure (or type: not thus used by LXX, see Umbreit's note) of the future (Adam).' This clause is inserted on the first mention of the name Adam, the *one man* of whom he has been speaking, to recall the purpose for which he is treating of him,—as *the figure* (reff.) of Christ. τοῦ μέλλ., not 'qui futurus erat,' as Bez., Reiche; but spoken from the Ap.'s *present standing*, 'who is to come.' The fulfilment of the type will then take place completely, when, as 1 Cor. xv. 22, ἐν τῷ χριστῷ πάντες ζωοποιηθήσονται. Still less, with Koppe, can ὅς be taken by attr. for ὅ, and τοῦ μέλλοντος be interpr. 'of that which is to come,' viz. life and salvation: see 1 Cor. xv. 45.—Many suppose these words ὅς ἐστ. τύπ. τ. μέλλ. to be the apodosis of ver. 12: but see there.

15—17.] *Though Adam and Christ correspond as opposites, yet there is a remarkable difference, which makes the free gift of grace much more eminent than the transgression and its consequences, and enhances the certainty of its end being accomplished.*—'But not (in all points) as the act of transgression (of Adam, as the cause inducing sin and death on his race), so also is the gift of grace' (i. e. justification: not a direct contrast, as ὑπακοή in ver. 19: the Ap. has more in mind here the consequence of the παραπτ., and to that opposes the χάρισμα. De W.).

15. εἰ γὰρ κ.τ.λ.] *Distinction the first, in DEGREE:—and in the form of a hypothetical inference 'a minori ad majus.'* 'For if by the transgression of the one man the many have died, much more did the grace of God, and the gift abound in (by

f John iv. 10.
Acts ii. 38 al.
ff 2 Cor. i. 6.
g ch. vi. 7 al.
constr., Eph.
i. 8. 2 Cor.
ix. 8, but
περὶ transi-
tive.
h James i. 17
only.
i — here only.
See ch. xi. 33.
n See Rev. xix. 8.
Baruch ii. 19. Jer. xi. 20.

πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι
τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ χριστοῦ εἰς τοὺς πολ-
λοὺς ἐπερίσσευσεν. ¹⁶ καὶ οὐχ ὥς δι' ἐνὸς ἀμαρτήσαντος
τὸ δῶρημα· τὸ μὲν γὰρ κρῖμα ἐξ ἐνὸς εἰς κατάκριμα,
τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαί-
α — ch. i. 5. xvi. 26. 2 Cor. ix. 13. 1 Pet. i. 22. m ch. viii. 1 only †.

74 al lect 19: ins bef χάριτι 109. 78-92 al.—for ἐνὸς ἀνθρ., ονομαστος lect 19.—16. δι
om 109.—for ἀμαρτησαντος, ἀμαρτηματος DEFG 26. 80 (al ?) it (not d²) v (not am harl¹)
Syr ar-erp Thdrt-text Aug₂ (often txt) Ruf Pelag Ambr-comm Sedul.—γὰρ om FG
45 al lect 19.—bef εἰς κατάκριμα, ins παραπτωματος arm.—for παραπτ., ἀμαρτηματων

means of) the grace of the one man Jesus Christ towards the many.' (1) The first question regards πολλῶ μᾶλλον. Is it the 'a fortiori' of logical inference, or is it to be joined with ἐπερίσσευσεν as quantitative, describing the degree of abounding? Chrys. (πολλῶ γὰρ τοῦτο εὐλογώτερον), Grot., Fritz., Thol., adopt the former, and provided only the same thing is said here as in ver. 17, the usage there would decide it to be so: for there it cannot be quantitative. But I believe that not to be so. Here, the question is of abounding, a matter of degree, there, of reigning, a matter of fact. Here (ver. 16) the contrast is between the judgment, coming of one sinner, to condemnation, and the free gift, of (see note below) many offences, to justification. So that I think the quantitative sense the better, and join πολλῶ μᾶλλον with ἐπερίσσευσεν, in the sense of 'much more abundant (rich in diffusion) was the gift,' &c. (2) χάρις, not the grace working in men, here, but the grace which is in, and flows from, God. (3) ἐν χάριτι τ. τοῦ . . . , not to be joined, (Thol.) with ἡ δωρεά, as if it were ἡ ἐν χάρ. (which would be allowable), but with ἐπερίσσεια. The grace of our Lord Jesus Christ (His self-offering love, see 2 Cor. viii. 9) is the medium by which the free gift is imparted to men. (4) The aorist ἐπερίσσεια should here be kept to its indefinite historical sense, and not rendered as a perfect, however true the fact expressed may be: both are treated of here as events, their time of happening and present reference not being regarded. 16.] *Distinction the second, in kind.* The former difference was quantitative: this is modal.—'And not as (that which took place) by one having sinned, so is the gift.'—It is a question whether any thing, and what, is to be supplied before δι' ἐνὸς ἀμαρτ. Rothe, Meyer, and Tholuck (and so E. V.) would supply nothing, and render, 'And not as by one having sinned, so is the gift.' But (De W.) this has against it, (1) that since the γὰρ following gives the reason for this

sentence, this must contain implicitly all that that next expands in detail; which is not merely the distinction between springing from one man and out of many offences, but much more: and (2) that thus διὰ would = ἐκ or vice versa, whereas διὰ characterizes the bringer-in, and ἐκ the occasion. Others have supplied τὸ κρῖμα (Bengel, Köllner): τὸ κατάκριμα (Theophyl., Reiche): ὁ θάνατος εἰσῆλθεν (Grot., Estius, Koppe):—but inasmuch as it is purposely left indefinite, to be explained in the next verse, it is better to supply an indefinite phrase which may be thus explained: e. g. τὸ γενόμενον, 'that which took place by one,' &c. τὸ μὲν γὰρ, κ.τ.λ.] 'For the judgment (pronounced by God upon Adam) was by occasion of one man (having sinned,—supply ἀμαρτήσαντος: παραπτώματος would be hardly allowable, and would not help the sense, inasmuch as many sinners, as well as many sins, are implied in πολλὰ παραπτ. below), unto condemnation (its result, in his own case and that of his posterity: supply, as in ver. 18 is expressed, [ἐγένετο] εἰς πάντας ἀνθρώπους); but the free gift was by occasion of many transgressions (where sin abounded, ver. 21, there grace much more abounded: the existence of the law being implied in παραπτ.) unto justification.'—The only difficulty here is the sense of δικαίωμα. The ordinary meaning of the word is τὸ ἐπανόρθωμα τοῦ ἀδικήματος, 'the amendment of an evil deed:' so Aristotle, Eth. Nicom. v. 10, διαφέρει δὲ τὸ ἀδίκημα καὶ τὸ ἀδικον, καὶ τὸ δικαίωμα καὶ τὸ δίκαιον· ἀδικον μὲν γὰρ ἐστὶ τῇ φύσει ἢ τᾷ ἔχειν· τὸ αὐτὸ δὲ τοῦτο ὅταν πραχθῇ, ἀδικημά ἐστι· πρὶν δὲ πραχθῆναι οὐπω, ἀλλ' ἀδικον. ὁμοίως δὲ καὶ δικαίωμα· καλεῖται δὲ καὶ τὸ κοινὸν μᾶλλον δικαιοπράγημα, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος. But this, which Aristot. insists on as the proper, but not perhaps usual sense of the word, is not to be pressed in the N. T., and does not, though upheld by Calv., Calov., Wolf, and

ABCD
EFG
JK

ωμα. ¹⁷ εἰ γὰρ τῷ τοῦ ἐνὸς ὁ παραπτώματι ὁ θάνατος ὁ ἐβασίλευσεν διὰ τοῦ ἐνὸς, πολλῷ μᾶλλον οἱ τὴν ὁ περι-
 σείαν τῆς χάριτος καὶ τῆς ὁ δωρεᾶς τῆς δικαιοσύνης λαμ-
 βάνοντες ἐν ὁ ζωῇ ὁ βασιλεύουσιν διὰ τοῦ ἐνὸς Ἰησοῦ
 χριστοῦ. ¹⁸ ὥστε ὅτι ἐνὸς ὁ παραπτώματος ὁ εἰς
 πάντας ἀνθρώπους ὁ εἰς ὁ κατάκριμα, οὕτως καὶ δι' ἐνὸς
 ὁ δικαίωματος ὁ εἰς πάντας ἀνθρώπους ὁ εἰς ὁ δικαίωσιν

o ver. 14 reff.
 p 2 Cor. viii. 2.
 x. 15. James
 i. 21 only.
 Eccles. i. 3.
 Rev.
 q = Matt. xviii.
 8, 9. John v.
 23 al fr
 r = 1 Cor. iv. 8.
 Rev. v. 10.
 xx. 4, 6.
 xxii. 5.
 s ch. vii. 3, 25
 al 9. Paul
 only.
 t = ver. 12.
 Levit. xxiv. 22.
 u ch. iv. 25 only t.

1.—at end add ζωης D¹ d¹ æth.—17. for τω του ενος, εν ενι ADE(εν τω ενι DE)FG g
 (the same [+ A] as read αμαρτηματος ver 16): εν ενος 47 am demid (latt al) Orig₂:
 τω 44: txt B(e sil)CJ&c vss Chr Thdrt Thl Oec Aug (see notes).—δια τ. ενος om
 52 lect 19 Syr ar-erp copt: του om 115.—της δωρεας om B 49 Orig₂ Chr-comm
 Iren Aug-oft Bed: την δωρεαν 67² al ar-pol Thl Ruf: add και 63 v syrr ar-erp Cyr Isid
 Thdrt Chr (Mtt's ms; and other mss;) Oec-comm Pelag Ambrst.—της δικαιοσ. om C 70¹
 Orig₁ (retaining της δωρ.).—εν τη ζωη J 93 al.—βασιλευσωσιν 39¹. 93 al: -λευουσιν 47.
 77. 91 al copt Orig Chr₁.—αφ ενος, ins ανθρωπων 49 copt.—χρ. ιησου B Orig₂ (once as
 txt): add του επουρανιου 65.—18. παραπτωμων D-gr (Grsb and Scholz: but qu?).
 —παραπτωμα (pref ανθρωπων 46 al) FG 37. 46 al.—for εις κατακρι., ειηληθεν το κατα-
 κριμα lectt 13. 14 al: εις om 108¹: from ανθρωπους 1st to 2nd om 178.—for δικαιο-
 ματος, το δικαίωμα DE(F το και δικ.)G: justificationem flor Aug.—δικαίωμα ζωης 49

Rothe, suit the context as contrasted with κατάκριμα. Other renderings are, 'an absolutory sentence' (Meyer, Fritz., al.): 'righteousness,' as in ver. 18. Baruch ii. 19. Rev. xix. 8 (where see note): 'a righteous cause,' or plea (LXX, Jer. xi. 20): 'justification' (E. V., Luth., De Wette, al.). The first seems to me to be right, as standing most exactly in contrast with κατάκριμα; the use of the -μα being partly perhaps accounted for by the alliteration of the ending marking more strongly the antithesis. Thus as κατάκριμα is a sentence of condemnation, so δικαίωμα will be a sentence of acquittal. This in fact amounts to justification.

17.] *Distinction the third*, also in KIND: that which came in by the one sinner, was the reign of DEATH: that which shall come in by the One, Jesus Christ, will be a reigning in LIFE.—'For (carrying on the argument from ver. 15, but not so as to make parenthetical [Rothe] ver. 16,—for δικαιοσύνης presupposes δικαίωμα) if by the transgression of the one man (the reading ἐν τῷ ἐνὶ παραπτώματι goes with ἀμαρτηματος for ἀμαρτηαντος in ver. 16: both have evidently been corrections) death reigned by means of the one man, much more (logical—a fortiori) shall they who receive the abundance of the grace and of the gift of righteousness (ver. 15: beware of the shallow and weakening notion, that it is "for τῆς δικαιοσύνης διδωμένης") reign in life (eternal) by means of the One (Man) Jesus Christ.'—περισσία answers to ἐπερίσσειαν, ver. 15: τῆς χάριτος, το ἡ χ. τοῦ θεοῦ; only here, as at ch. i. 5, the word signifies not only the

grace flowing from God, but the same grace implanted and working in man:—δωριᾶς, το δωρεᾶ there, but qualified by τῆς δικαιοσύνης, answering to δικαίωμα in ver. 16.—The present λαμβάνοντες, instead of λαβόντες, is not merely used in a substantive sense, receptores (as Fritz. and Meyer), but signifies that the reception is not one act merely, but a continued process by which the περισσία is imparted. (So Rothe, De W., Thol.) ἐν ζωῇ βασ. "Antithesis to ὁ θάνατος ἰβασ. We should expect ἡ ζωῇ βασίλευσει, but Paul designedly changes the form of expression, that he may bring more prominently forward the idea of free personality. ζωῇ is not only corporeal (the resurrection) but also spiritual and moral,—as also in θάνατος we must include εἰς τῆς ἀμαρτίας ver. 12. βασιλεύουσιν is brought in by the antithesis: but it is elsewhere used (see reff.) to signify the state of blessedness, partly in an objective theocratic import (of the reign of the saints with Christ), partly in a subjective moral one,—because reigning is the highest development of freedom, and the highest satisfaction of all desires." De Wette.

18.] *Recapitulation and co-statement of the parallel and distinctions*.—'Therefore (ἀρα οὖν, see reff., is placed by Paul at the beginning of a sentence, contrary to classical usage) as by means of one transgression (not, 'the tr. of one,' as Erasm., Luth., Calv., Koppe, Fritz., Thol., which is contrary to usage, and to ver. 17, where that meaning is expressed by τῷ τοῦ ἐνὸς παραπτώματι. In this summing up, the Ap. puts the antithetical elements as strongly and nakedly

^v 2 Cor. x. 6. ζῶντες. ¹⁹ ὥσπερ γὰρ διὰ τῆς ^v παρακοῆς τοῦ ἐνὸς ἀνθρώπου ABCD
^{Heb. ii. 2} ^w ἁμαρτωλοὶ ^x κατεστάθησαν ^e οἱ πολλοί, οὕτως καὶ διὰ EFG
^{only f.} ^w ch. iii. 7 reff. ^e οἱ JK
^{3 Ma c. iii. 5.} ^z τῆς ^y ὑπακοῆς τοῦ ἐνὸς δίκαιοι ^x κατασταθήσονται ^e οἱ
^{Deut. xxviii.} ^y πολλοί. ²⁰ νόμος δὲ ^z παρεῖληθεν, ἵνα ^a πλεονάσῃ τὸ
^{13.} ^y ch. i. 5 reff. ^z παρὰ πῶμα. οὗ δὲ ^a ἐπλεόνασεν ἡ ἁμαρτία, ^b ὑπερπερίσ-
^z Gal. ii. 4 ^{only f.} ^{παραεῖληθε}
^{Λίθηρα νυκτός ἐν τὸς τῶν τειχῶν.} ^a ch. vi. 1. ² Cor. iv. 15 al. ² Chron. xxiv. 11.
^b 2 Cor. vii. 4 only f. See Mark vii. 37.

Cyr.¹—19. for παρακ., υπακοης 91.—κατεσταθμεν 37-8 al lect 19 Cyr: καθιστηκαμεν
 2.—aft ενος (2nd) add ανθρωπου D¹FG (δια της του εν. ανθρ. υπακ. FG) d¹ g (al latt)
 slav Iren-gr Aug¹ (somet omi) Ambr¹ Bed (not Faustin Pac Sedul Ambrst).—20. νομος
 γαρ J (so Tisch: not οὗ γαρ below, as Scholz).—aft παρειηλθ. ins εις το μεσον syr*.—
 for πλεοναση, πλεονεκτηση 109-78.—for παραπτ., αμαρτημα 36. 61 al lectt 13. 14: το

as possible in contrast: and therefore abridges 'the transgr. of one' and 'the righteousness of one' into 'one transgression' and 'one righteousness' it came upon (ἐγένετο, indefinite, being supplied) all men unto condemnation,—so also by means of One Righteous act (the Death of Christ viewed as the acme of His Obedience, see Phil. ii. 8 = ἡ ὑπακοή τοῦ ἐνός below; not as in ver. 16,—nor Righteousness, as Thol., which would not contrast with παραπτ., a single act) it came upon all men (in extent of grace,—in posse, not in esse as the other) unto justification of (conferring, leading to) life.' 19.] 'For (in explanation of ver. 18) as by the disobedience of (the) one man the many (= πάντες ἄνθρωποι above, but not so expressed here, because in the other limb of the comparison πάντ. ἄνθρ. could not be put, and this is conformed to it: see there) were made (not 'were accounted as' [Grot. al.]: nor 'became by imputation' [Beza, Bengel]: nor 'were proved to be' [Koppe, Reiche, Fritz.]: see reff.,—and the notes, on the kind of sin spoken of in this whole passage, as being both original and actual) sinners (not ὑπεύθυνοι κολάσει, as Chrys., Theophyl.: 'actual sinners by practice,' is meant, the disobedience of Adam having been the inlet to all this: comp. ἐφ' ᾧ πάντες ἡμαρτον ver. 12) so also (after the same manner or analogy likewise) by means of the obedience (unto death, see on last verse) of (the) One Man shall (future, because, as in ch. iii. 30, justification, as regards the many, is not yet completed. De W.) the many (= πολλοί, comp. Matt. xxvi. 28, Mark x. 45, but thus expressed because πολλοί would not have answered in the other limb of the comparison. In order to make the comparison more strict, the πάντες who have been made sinners are weakened to the indefinite οἱ πολλοί, the πολλοί who shall be made righteous are enlarged to the indefinite οἱ πολλοί. Thus a common term of quantity is found for both, the one extending to its largest numerical interpreta-

tion, the other restricted to its smallest) be made (see above) righteous' (not by imputation merely, any more than in the other case: but 'shall be made really and actually righteous, as completely so as the others were made really and actually sinners.' When we say that man has no righteousness of his own, we speak of him as out of Christ: but in Christ and united to Him, he is made righteous, not by a fiction, or imputation only of Christ's righteousness, but by a real and living spiritual union with a righteous Head as a righteous member, righteous by means of, as an effect of, the righteousness of that Head, but not merely righteous by transference of the Righteousness of that Head; just as in his natural state he is united to a sinful head as a sinful member, sinful by means of, as an effect of, the sinfulness of that Head, but not merely by transference of the sinfulness of that Head).—See the whole question respecting πάντες and οἱ πολλοί treated in Tholuck's Comm. in loc. 20.] How the law (of Moses) came in, in the divine economy.—'But (i. e. the two things spoken of ver. 19 did not simply and immediately happen) the law (of Moses: not law, in the abstract, nor 'the law of nature,' as Dr. Peile, —nor even the law of God in its general sense, as often in ch. i. ii.;—but here strictly the law of Moses, as necessitated by vv. 13, 14 in this same argument) came in besides (besides the fact of the many being made sinners, and as a transition point to the other result: formed a third term, besides these two. in the summary of God's dealings with man: comp. προετίθη Gal. iii. 19:—not πρὸς καιρὸν ἐδόθη, Theophyl.: not, came in between Christ and Adam [the fact, but not the interp.], as Theodore and Calv.:—not = ἐειρήλην merely),—in order that (τελικώς, its design, —not merely ἐκβατικῶς, its result, as Chrys., al.;—here, and every where else. So of ver. 21) the transgression (created by the law; for where no law, no transgression, ch. iv. 15:—not merely

σευσεν ἡ χάρις, ²¹ ἵνα ὥσπερ ^c ἐβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις ^c βασιλεύσῃ διὰ δικαιοσύνης ^c εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

VI. ¹ Τί οὖν ἐροῦμεν; ^e ἐπιμένωμεν τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις ^a πλεονάσῃ; ² μὴ γένοιτο. ^g οἵτινες ^h ἀπεθάνομεν τῇ ἀμαρτίᾳ, ⁱ πῶς ἔτι ^j ζήσομεν ἐν αὐτῇ; ³ ἢ ^k ἀγροεῖτε ὅτι ὅσοι ^m ἐβαπτίσθημεν ^m εἰς χριστὸν Ἰησοῦν, ^m εἰς τὸν

ⁱ = 1 Cor. xv. 12. Gal. iv. 9. ^j See ver. 11. Col. ii. 20. ^k = ch. iii. 29. ^l ch. i. 13 reff. vii. 1. ^m Matt. xxviii. 19. Acts xix. 5. 1 Cor. x. 2. xii. 13.

κακὸν Cyr.—21. for ἐν τῷ θ., in mortem it (not tol) v Tert, Pac Ruf Ambr.—for οὗ, ὅπου FG.—rec ουτω : txt ACG.—for βασιλευση, -σει JK 47. 77. 121-31-37-40-43-70 all: add η 71.—εἰα . . . ημων om 76. 124¹-79 al Thl: δ. τ. κ. ημ. ιησ. χρ. 93: χριστ. ιησ. B: τ. κ. ημ. om 7.

CHAP. VI. 1. rec επιμενουμεν, with mss vss Chr Thdrt Thl Oec Tert al: επιμενουμεν K 1. 57. 68. 109 all lect I3 copt Gild: επιμενωμεν J 93. 124 al: txt ABCDEFG 31-7. 46. 67². 71-3-7 80-7-9 all d e latt (copt) Dam Aug.—ινα . . . πλεοναση om 32.—2. aft οἱτινες ins γαρ FG it v syrr ar-pol (not Tert al).—ζησωμεν CFGJ 71. 93. 109-13. 23 all Diod Chr (Mtt's ms₁).—εν om 93.—add at end, και πως απεθανομεν Thdrt.—3. aft αγγ. ins αδελφοι Thdrt.—εις χρ. εβαπτ. 109 Thdrt.—ιησουν om B 31-9. 73. 109-13-20-24 al lect 8 Chr Thdrt Thl Ambr₁: ιησ. χριστ. 80 Syr æth ar pol: in Christo Jesu v it lat-fl (exc Tert₁): txt ACDEFGJK most mss vss Thdrt Oec Iren Aug-oft all.—

the knowledge of sin, but actual transgr.) might multiply (in actual fact: not 'be abundantly exhibited,' or any such evasive sense).—No possible objection can be taken to this statement by those who view the Law as a preparation for Christ. If it was so, then the effect of the Law, the creating and multiplying transgression, was an end in the divine purposes, to bring out the necessity of One who should deliver from sin and bring in righteousness. "Those who weaken this telic *ἵνα* into 'so that,' in order to guard the Ap. from what seems to them a doctrine unworthy of God, overlook equally his firm standing on the acknowledged ground of historic fact and actuality, as the humility with which here, as ever (ch. xi. 33, 34), he bows before the mystery of the *οἰκονομία τοῦ θεοῦ*." Umbreit. 'But (this terrible end, the multiplying of transgr., was not, however, God's ultimate end: He had a further and gracious one) where 'when,' De Wette, after Grot., al.: but Tholuck justly remarks that instances of this meaning of *οὐ* in prose are wanting. In verse it seems to occur, Eur. Iph. Aul. 96, but even there may be rendered 'in the case where') sin (the generic of the specific παράπτωμα) multiplied, (God's) grace exceedingly abounded' (not 'did much more abound,' as E. V.: for words compounded with ὑπερ have a superlative, not a comparative signification, e. g. ref. ὑπερλίαν, ὑπερνικῶς, ὑπερψόως, κ.τ.λ.,—and Paul often uses these compounds. The E. V. has likewise destroyed the force of the comparison by rendering the different words πλεονάζω and περισσεύω both by one word

'abound'). 21.] The purpose of this abounding of grace:—its ultimate prevalence and reign, by means of righteousness, unto life eternal.—'That, as sin reigned (the historic indefinite past, because the standing-point of the sentence is, the restitution of all things hereafter) in death (ἐν, of that in and by which the reign was exercised and shewn: death was the central act of sin's reign. He does not here say, 'death reigned by sin,' as in vv. 12—14, because sin and grace are the two points of comparison, and require to be the subjects) so also grace may reign by means of (not ἐν here, though it might be so, if δικαιοσ. applied to our being made righteous: but as it applies to the Righteousness of Christ making us righteous, it is διὰ) righteousness, unto (leading to) life eternal through (by means of) Jesus Christ our Lord' ('Jam ne memoratur quidem Adamus, solius Christi mentio viget.' Bengel.)

CHAP. VI.—VIII.] THE MORAL EFFECTS OF JUSTIFICATION. VI. 1—14.] No encouragement given hereby (see ch. v. 20) to a life in sin: for the baptized are dead to sin, and walk in a new (vv. 1—7) life, and one (vv. 8—11) dedicated to God.

1.] 'What then shall we say?'—the introduction of a difficulty or objection arising out of the preceding argument, and referring to ch. v. 20. See ch. iii. 5. ἐπιμένωμεν, 'we must we think that we may persist,'—the deliberative subjunctive. So εἰπωμεν ἡ σιγῶμεν, Eur. Ion 758: παρέλθω δόμους, Med. 1275. See Kühner, Gramm. § 464, and note on ch. v. 1.—'May we persist in (our natural state and

n Col. ii. 12
only f.
o ch. iv. 25
reff.
p See John xi.
40.
q ch. vii. 6
only. Ezek.
xlvii. 12.
r = Acts xxi.
21. w. ἐν.
2 Cor. iv. 2.
x. 3. Eph. v. 2 al.

θάνατον αὐτοῦ ^m ἐβαπτίσθημεν ; ⁴ ⁿ συνετάφημεν οὖν αὐτῷ
διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ^o ἡγήρθη
χριστὸς ἐκ νεκρῶν διὰ τῆς ^p δόξης τοῦ πατρὸς, οὕτως καὶ
ἡμεῖς ἐν ^q καινότητι ζωῆς ^r περιπατήσωμεν. ⁵ εἰ γὰρ
^s σύμφυτοι γεγόναμεν τῷ ^t ὁμοιώματι τοῦ θανάτου αὐτοῦ,
^u ὅθεν οὖν ^v ἀναστ. ins αὐτοῦ FG g Syr al.—6. καὶ τοῦτο B : τοῦτ. δε 179

ABCD
EFG
JK

4. for οὖν, συν 39 al: *enim* d e v Syr (g has both) Ruf Pelag Ambrst Ambr Gaud Bed. —for δια του βαπτ., *post baptism* Tert₁: add αὐτον 17 Cyr (but somet aft θανατον),—καὶ συναρτεστημεν αὐτω Orig 7: συνετ. . . . θαν. om Iren: εἰς τ. θ. δια τ. β. 115.—τον om D¹ FG.—δια (νπο D¹ appy) τ. δοξ. τ. πατρ. (πνευματος Cyr) om Iren Tert Pac Gaud Chrom: *per virtutem patris* Ambrst: *in gloriam patris* Pelag-comm.—5. for αλλα, αμα FG it v latt-ff.—aft αναστ. ins αὐτοῦ FG g Syr al.—6. καὶ τοῦτο B : τοῦτ. δε 179

commission of) sin, that (God's) grace may multiply' (v. 20)? 2.] *μη γέν.* (see reff.), used of some inference in itself abhorrent from reverence or piety, or precluded by some acknowledged fact inconsistent therewith. The latter is here the ground of rejection. An acknowledged fact in the Christian life follows, which precludes our persisting in our sin.—'We who (οἱτινες describing *quality*, not merely matter of fact) died (historic aorist, not perf. as in E. V.: the time referred to being that of our baptism) to sin (reff. and exx. in Wetst.:—became as separate from and apathetic towards sin as the dead corpse is sep. from and ap. towards the functions and stir of life: μένειν ἀκίνητον ὥσπερ τὸν νεκρόν, Chrys. 'Sin', τῇ ἁμ. = as above), how any longer shall we live in it' (= περιπατεῖν ἐν—but not, as De W., ζῆν with a dative: ζῆν ἐν τινι is a further step than ζῆν τινι, implying *introition*, and not merely *sympathy*). 3.] 'Or (supposing you do not assent to the argument in the last ver., see reff.) are ye ignorant (the foregoing axiom is brought out into recognition by the further statement of a truth universally acknowledged) that all we who were (i. e. all of us, having been) baptized into Christ Jesus ('into participation of,' 'into union with,' Christ, in his capacity of spiritual Mastership, Headship, and Pattern of conformity) were baptized into (introduced by our bapt. into a state of conformity with and participation of) His Death?'—The Ap. refers (1) to an acknowledged fact, in the signification, and perhaps also in the manner (see below) of baptism,—that it put upon us (Gal. iii. 27) a state of conformity with and participation in Christ;—and (2) that this state involves a death τῇ ἁμαρτίᾳ even as He died τῇ ἁμαρτίᾳ (ver. 10):—the meaning being kept in the back ground, but all the while not lost sight of, that the *benefits of His death* were likewise made ours by our introduction into the covenant.

4.] A further explanation of the

assertion in the last ver., proceeding (οὖν) on its concession by the reader.—'We were then (not the temporal but inferential 'then': q. d. "You grant my last position: Well then," . . .) buried with Him (ἡμῶν καθάπερ ἐν τινι τάφῳ τῷ ὄντι καταδύνοντων τὰς κεφαλὰς ὁ παλαιὸς ἄνθρωπος θάπτεται, καὶ καταδὺς κάτω κρύπτεται ὅλως καὶ καθάπαξ, Chrys. on John iii. Tholuck) by means of our baptism into (His) death (τοῦ βαπτ. εἰς τὸν θάνατον belong together, not συνετάφ. εἰς τ. θ., which would hardly bear any sense. The absence of the art. before εἰς is no objection to this;—it is unnecessary, because no distinction from any other baptism is brought out, and τὸ βάπτ.-εἰς-τὸν-θάν. is connected as one idea); in order that, as Christ was raised from the dead by the glory (δόξα and δύναμις are cognate ideas; comp. the import of the Heb. נָּ and the LXX in Ps. lxxviii. 35 [lxxvii. 34 LXX], Isa. xii. 2: and τὸ κράτος τῆς δόξης in Col. i. 11. The divine δόξα includes all that manifests the Creator to the creature: and hence also His Almightiness. Tholuck. —The renderings 'in Dei gloriam' [Beza, Bretschneider], and 'because He is the image of the Father' [Dr. Burton, altern.], are inadmissible for διὰ with a gen.) of the Father (Theodoret makes ἡ δόξα τοῦ πατρὸς = ἡ οἰκία θεότητος of the Son, which is manifestly wrong) thus also we should walk in newness of life' (not = 'a new life';—nor are such expressions ever to be diluted away thus: the abstract καινότητι is used to bring the quality of newness, which is the point insisted on, more into prominence, comp. 2 Thess. ii. 11. 1 Tim. vi. 17. Winer, § 34. 2).—The comparison is not only (as Stuart) between our Lord's physical death and resurrection, and our spiritual: but reaches far deeper: see notes on vv. 10, 11.

5.] The Ap. confirms the last ver. by a necessary sequence, that those who are united to Him in His Death, shall be also in His resurrection.—'For (confirm.) if we have become united with

^u ἀλλὰ καὶ τῆς ^v ἀναστάσεως ἐσόμεθα, ⁶ τοῦτο γινώσκοντες, ^u 1 Cor. iv. 15. Hom. 11. α, 81, 2. ^u ὅτι ὁ ^w παλαιὸς ἡμῶν ^w ἄνθρωπος ^x συνεσταυρώθη, ^u ἵνα ^v καταργηθῇ τὸ ^z σῶμα τῆς ^z ἁμαρτίας, ^a τοῦ μηκέτι ^b δου- ^v λεύειν ἡμᾶς τῇ ἁμαρτίᾳ. ⁷ ὁ γὰρ ἀποθανὼν ^c δεδικαίωται ^u Acts i. 22. Phil. iii. 10. 22. w Eph. iv. 22. Col. iii. 9. x Matt. xxvii. 44 l. Gal. ii. 20 only t. 1 Cor. ix. 10. y ch. iii. 3 reff. b Matt. vi. 24 al. Deut. xiii. 4 alex. z gen., — ch. vii. 23, 24. viii. 13. Col. ii. 11. c Acts xiii. 39 only.

vss.—εσταυρωθη 238.—καταργηση A æth.—7. om Tert Ambrst Ambr ms, Ruf (text,

the likeness of His Death (σύμφυτος = either (1) 'congenital,'—as διὰ τὴν σύμφυτον δικαιοσύνην, spoken of Samuel, Jos. Antt. vi. 3. 3,—or (2) 'cognate,' of like nature,—or (3) 'arising simultaneously,'—or (4) 'grown together,'—or (5) 'planted with,' 'consitus.' The rendering of Syr. Vulg., Luth., E. V., 'planted together,' is inadmissible, -φυτος being not from φυτεύω but from φύω: as also is that of Erasm. and Calv.,—'insititii.' The fourth meaning, 'grown together,' intimately and progressively united, '—coaluimus,' as Grot.,—seems here to apply best.—Obs. σύμφ. is to be connected with τῷ ὄντι, not with τῷ χριστῷ understood, as in ver. 6: in which case we should have to supply τῷ ὁμοιώματι again before τῆς ἀναστάσεως, which would be not only grammatically difficult, but would not correspond to the sense: for Christians, it is true, partake of the likeness only of Christ's death, but of His actual Resurrection itself, as the change of construction shews: see below), so shall we be also (ἀλλά after a hypothetical clause serves to strengthen the inference: see reff., and Hartung, Partikellehre, II. p. 40) with His Resurrection' (a change of construction: because it could not well have been said σύμφυτοι τοῦ ὁμοιώματος τ. θ. above, the gen. after adjectives compounded with σύν denoting the thing actually partaken [cf. Kühner, § 519, and Bernhardt, Syntax, p. 171: who cites examples in σύντροφος, Soph. Philoct. 203,—σύννομος, Eur. Hel. 1508,—σύμφωνος, Aristoph. Av. 658,—συμφύης, Plat. Legg. iv. p. 721,—συνήθης, ib. v. p. 739,—σύμφηφος, Cratyl. p. 398], and hardly the mere figure or likeness of it,—and similarly it could not well here be said σύμφ. τῇ ἀναστάσει, because the dat. would not be strong enough to denote the state of which we shall be actual partakers.—The future is used perhaps because of the inference, as a logical sequence,—'If, &c., . . . A shall = B:'—but more probably with a deeper meaning, because the participation in His Resurrection, however partially and in the inner spiritual life, attained here, will only then be accomplished in our entire being, when we 'shall wake up after his likeness').

6.] 'Knowing (recollecting) this,

that our old man (former self, personality before our new birth,—opposed to καινὸς or νέος ἄνθρωπος, καὶνὴ κτίσις,—see Col. iii. 10. 2 Cor. v. 17. Eph. iv. 22—24,—not merely the guilt of sin, nor the power of sin, but the man. The idea is not Jewish, as Tholuck has shewn: the passage quoted from the Sohar-chadasch not bearing the meaning commonly given to it,—and if it did, that book itself being a production probably of the sixteenth century) was (at our baptism) crucified with Him (the great key to our text is Gal. ii. 20. As the death of the Lord Jesus was by crucifixion, the Ap. uses the same expression of our death to our former sinful self, which is not only by virtue of, but also in the likeness of; Christ's death,—as signal, as entire, as much a death of cutting off and putting to shame and pain), in order that (the aim and end of the συνεσταυρωθῆναι) the body of sin might be annulled ('τὸ σῶμα τῆς ἁμαρτ. belongs together, and τῆς ἁμαρτ. is not to be joined with καταργ. as being = ἀπὸ τῆς ἁμαρτ. [Theodoret. Wahl];—nor is τὸ σῶμα τ. ἁμ., 'the totality of sin' [Orig. 2, Theophyl. 1, Grot.];—nor 'the substance or essence of sin,' after the Heb. usage of סֶפֶף and הָנָה [Schöttg.]; nor, 'the mass of sin' [Thol. i.];—nor a mere figure to carry out the idea of being crucified with Christ [Calov., Wolf, Reiche, Olsh., Stuart (2), al.];—nor = ἡ σὰρξ τ. ἁμαρτ.; but 'the body, which belongs to or serves sin,' in which sin rules or is manifested,—τὰ μέλη, ver. 13, in which is ὁ νόμος τῆς ἁμαρτίας, ch. vii. 23,—τὸ σῶμα τ. θανάτου, ch. vii. 24,—αἱ πράξεις τοῦ σώματος, ch. viii. 13,—τὸ σῶμα τῆς σαρκός, Col. ii. 11.' De Wette: with whom agree Orig. (1), Theophyl. (2), Beza, Bengel, Meyer, Tholuck, Stuart (1), al. But as De W. further remarks, we must not understand that the body is the seat of sin, or at all events must not so understand those words as if the principle of sin lay in the body, which is not true, for it lies in the will).

καταργηθῇ, 'might be rendered powerless' (annulled as far as regards activity and energy. The word occurs twenty-five times in Paul's Epp., and does not appear to signify absolute annihilation, but as above. Gregory of Nyssa has gone

cc = 2 Cor. v. 15.
 d See Acts xv. 11 reff. ch. xiv. 2.
 e 2 Cor. vii. 3. 2 Tim. ii. 11 only f.
 f ch. iv. 25 reff. g Luke xxii. 25. ch. xiv. 9.
 2 Cor. i. 24 al. L. P. Gen. iii. 16.
 h acc. obj., Gal. ii. 20. Rev. xviii. 7. i dat., Col. iii. 23 al. j = Heb. vii. 27. ix. 12. x. 10. (1 Cor. xv. 6) only t. k See ver. 2 reff. l = and constr., ch. xiv. 14. Phil. iii. 13. Wisd. xv. 16.
 m constr., here only. see ch. vii. 8.

^c ἀπὸ τῆς ἁμαρτίας. ⁸ εἰ δὲ ^{cc} ἀπεθάνομεν σὺν Χριστῷ, ^{ABCD} ^{EF} ^G πιστεύομεν ὅτι καὶ ^e συνζήσομεν αὐτῷ, ⁹ εἰδότες ὅτι Χριστὸς ^{JK} ^f ἐγερθεὶς ἐκ νεκρῶν οὐκ ^g ἔτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ^h ἔτι ^g κυριεύει. ¹⁰ ὁ γὰρ ἀπέθανεν, τῇ ⁱ ἁμαρτίᾳ ἀπέθανεν ^j ἐφ' ἅπαζ· ^b ὁ δὲ ζῇ, ^k ζῇ τῷ ^{hh} Θεῷ. ¹¹ οὕτως καὶ ὑμεῖς ^l λογίζεσθε ἑαυτοὺς ^m νεκροὺς μὲν τῇ ἁμαρτίᾳ,

and does not notice it in comm).—for γαρ, δε d e.—8. for δε, γαρ FG (*autem aut enim* g) tol: συν Syr slav.—συν om 2¹: εν 2². 32.—πιστευομεν 39. 44 ar-erp: πιστευωμεν 123.—rec συζησ. (see prolegg): -ζησωμεν CK 93. 109 al Thl: -ζησομεθα FG.—for αντω, τω χριστω D¹EF²G it v (not demid tol, nor v-Sixt) Syr Aug¹ Bed (not Chr) Thdrt Thl Occ Tert Aug² Ambr Pelag Ruf Sedul al.—9. και θαν. arm Aug-somet.—κυριενσει 28 it v-ed latt-ff: κυριευη lect 8.—10. τη αμ. is joined to former απεθ. in 73.

into the meaning in his discourse on 1 Cor. xv. 28 [Thol.], 'that we should no longer serve (be slaves to) sin' (i. e. that the body should no longer be under the dominion of sin, see below, ver. 12).

7.] The difficulty of this verse arises from the Apostle having in a short and pregnant sentence expressed a whole similitude, joining, as he elsewhere does in such cases, the subject of the first limb of the comparison with the predicate of the second. Fully expressed, it would stand thus: 'For, as a man that is dead is acquitted and released from guilt and bondage (among men: no ref. to God's judgment of him): so a man that has died to sin is acquitted from the guilt of sin and released from its bondage.' I express *δεδικ.* by this periphrasis in both cases, because I believe that all this is implied in it: 'is acquitted,' 'has his quittance,' from sin, so that Sin (personif.) has no more claims on him, either as a creditor or as a master: cannot detain him for debt, nor sue him for service. A larger reference is thus given to *δεδικ.* than the purposes of the present argument, which is treating of the power, not the guilt of sin, required: but that it is so, lies in the nature of *ἁμαρτία*, the service of which is *guilt*, and the deliverance from whose service necessarily brings with it *acquittal*.

8—11.] *This new life must be one dedicated to God.*

8.] 'Now (continuing the train of argument) if we died with Christ, we believe that we shall also (the future as in ver. 5,—because the life with Him though here begun, is not here completed: and the *πιστεύομεν* used more of *dogmatic belief*, than of *trust*, though the latter meaning is not altogether absent) live with Him.'

9.] *What sort of a life with Christ is meant?* This and the following verse explains, by what we know of the Resurrec-

tion-life of Christ.—The only difficulty here is in οὐκ ἔτι κυριεύει, as implying that Death *had* dominion over Christ, which we know it *had not*: see John x. 17, 18; ii. 19. Acts ii. 24. But this vanishes, when we remember that our Lord, by submitting to Death, virtually, and in the act of death, surrendered Himself into the power of Death. Death could not hold Him, and had no power over Him further than by his own sufferance: but power over Him it *had*, inasmuch as *He died*.

10.] 'For (the proof of the foregoing) the death which He died (not 'in that He died,' as E. V., nor is *ὁ* for *καθ'* *ὁ*, either here or in Gal. ii. 20, but the accus. objective, governed by the verb. So also of *ὁ δὲ ζῇ* below) unto sin He died (De Wette well remarks that we must in *expressing* this verse abide by the *indefinite* reference to sin in which the death of Christ is placed; if we attempt to make it more definite, 'for sin,' or 'to that state, in which He suffered the punishment of sin,' we shall lose the point of comparison, which lies in 'to sin' and 'to God.' If we are to *expand* the words 'died to sin,' we must say that our Lord at death passed into a state in which He had 'no more to do with sin'—either as *tempting* Him [though in vain], or as *requiring to be atoned for* [this having been now effected], or as *met by Him* in daily contradiction which He endured from sinners) once for all (so that it is not to be repeated: see reff.); but the life which He liveth (see above) He liveth unto God' (indefinite again, but easily filled up and explained: *to God*,—as being glorified by and with the Father, as entirely rid of conflict with sin and death, and having only God's [properly so called] work to do,—as waiting till, in the purposes of the Father, all things are put under Him:—and *to* [for] *God*, as being the manifestation and bright-

^k ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ. ¹² μὴ οὖν ⁿ βασιλευέτω ἡ ἁμαρτία ἐν τῷ ὀθνητῷ ὑμῶν σώματι, ^p εἰς τὸ ὑπακούειν ταῖς ^q ἐπιθυμίαις αὐτοῦ. ¹³ μηδὲ ^r παριστάνετε τὰ ^s μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ ^t παρ-στήσατε ἑαυτοὺς τῷ θεῷ ὡς εἰ ἐκ νεκρῶν ζῶντας, καὶ τὰ ^u μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ. ¹⁴ ἁμαρτία γὰρ ὑμῶν οὐ ^v κυριεύσει· οὐ γάρ ἐστε ^w ὑπὸ νόμον, ἀλλὰ ^x ὑπὸ χάριν.

^{a129}. Paul only. Exod. xxix. 17 al.

t See 2 Cor. vi. 7. ch. xiii. 12. Jer. xxi. 4.

u Gal. iv. 21.

80 al-latt.—11. *ἡμεῖς* Aug.—rec aft νεκρ. *μεν* ins *ειναι* (supplementary addn), with JK &c vss gr-lat-ff: bef νεκρ. *μεν* BC Cyr Dam (*μεν* v. Cyr Dam): om ADEFG 17. 178 al copt aeth Chr (Mtt's ms.) Tert.—rec at end add τω κυριω ημων, with CJK &c lect 25 copt Syr (but pref to χρ. ιησ.) al Chr Thl Oec-text Ambrst (expr) Ruf: om ABDEFG 47¹. 177-9 al it flor harl demid tol aeth syr Bas Cyr Thdrt Thl-Oec-comm Tert₂ Hil Aug Pelag Sedul Bed.—12. for αμαρτ., ο νομος sah.—τω om 238.—ημων 93.—επακουειν FG.—rec αυτη εν ταις επιθ. αυτου (*appy a combination of the two readings*), with C³JK (most later mss) lect 25 syr ar-pol slav Chr Thdrt Thl Oec (αυτω 9. 23 5. 71, om 120: var al: επιθ. αυτης 115 Orig Thdrt): αυτη, omg the rest, DEFG d¹ g Iren Tert Vict-tun: txt ABC¹ 4¹. 39. 47. 67. 80. 179 al d² v copt sah syr ar-erp aeth arm Orig₂ (Meth in Epiph) Antioch Dam Jer Aug Sedul Bed (Pel and Ambr-text): om the whole aft επακουειν 178 e Ambr Faustin.—13. rec ως (*corn to simpler word*), with DEFGJK most mss Chr Thdrt Thl Oec: txt ABC 16. 47. 73. 93 al Meth (in Epiph) Dam: add τους Syr syr*.—ζωντες D¹FG.—bef μελη, om τα B.—14. αμαρτ. . . κυριευσει om 76. 124¹.—for ου, ουκειτι 73. 80 aeth Chr Thdrt Ambrst.—κυριευει 39. 73.—rec αλλ, with

ness of the Father's glory). 11.] *An exhortation to realize this state of death unto sin and life unto God with Christ.* 'Thus (after the same manner as Christ) do ye also (imperative: Meyer only holds it to be indic.) account yourselves (better than 'infer yourselves to be,' as Chrys. and Beza,—see reff. and on ch. iii. 28) dead (indeed) unto sin (as ver. 2 and following), but alive unto God in Christ Jesus' (i. e. 'by virtue of your union with Him: not through [διὰ] Christ Jesus; in this chapter it is not Christ's Mediatorship, but His Headship, which is prominent.—ἐν χρ. Ἰησ., is not [Reiche, Meyer, Fritz.] to be joined with both νεκρ. τῇ ἁμ. and ζωντ. τ. θ., but only with the latter, next to which it stands, and of which it is literally and positively, whereas of the other it is only figuratively [τῷ ὁμοίωμ., ver. 5] and negatively true).

12, 13.] *Horatory inferences from ver. 11: from μὴ τοῦ ἁμαρτίας, negative, answering to νεκρὸς τῇ ἁμ.,—then positive, answering to ζῶντας τῷ θεῷ.*

12.] *Βασιλευέτω* answers to the imagery throughout, in which Sin is a master or lord. It is hardly right to lay a stress on it, and say (as Chrys.) οὐκ εἶπε μὴ οὖν ζήτω ἡ σὰνξ μηδὲ ἐνεργεῖτω, ἀλλ', ἡ ἁμαρτία μὴ βασιλευέτω· οὐ γὰρ τὴν φύσιν ἤλθεν ἀνελεῖν, ἀλλὰ τὴν προαίρεσιν διορθῶσαι: it is no matter of comparison between reigning and indwelling merely, but between reigning and being deposed.—But

why τῷ θνητῷ ὑμ. σώματι? Orig., al., explain it 'dead to sin,' which it clearly cannot be. Chrys., Theodoret, Grot., and Reiche, suppose the word inserted to remind us of the other life, and the shortness of the conflict, or (Theophyl.) of the shortness of sinful pleasures; Köllner,—to point out that it is dishonourable to us to serve Sin, whose reign is confined to the mortal body; Fritzsche, 'quoniam, qui peccato ministrum se præbet, adhuc in mortali corpore hæreere nec nisi fragilis vitæ meminisse videtur.' De Wette, Tholuck, al., that the Apostle wishes to keep in view the connexion between sin and death on the one hand, and that συνζῆν which is freed from death on the other. This last view seems the most probable. See 2 Cor. iv. 11 and note.—There is considerable uncertainty in the reading of the latter part of this verse. That which I have adopted is supported by the primary MSS. and has the approval of Lachmann, Tischendorf, Meyer, and De Wette.

13.] 'Nor render (see reff.; —as a soldier renders his service to his sovereign, or a servant to his master) your members (more particular than 'your bodies,' the individual members being instruments of different lusts and sins) as instruments (or, 'weapons,' as Vulg., most of the Greek exposs., and Luth., Calv., Beza, Tholuck, which latter defends this rendering by Paul's fondness for military similitudes, and by the occurrence of ὀφύοντα below, ver.

v ch. iii. 9.

xi. 7.

v ch. iii. 4 reff.

x ch. v. 16 reff.

y attr. Luke

ix. 36. Acts

xxi. 24 al.

AD¹(E?)J(K?) &c: txt BCD¹FG &c.—15. rec *αμαρτησομεν*, with mss nrly Chr Thdr̄t (h l) Thl Oec: *ημαρτησαμεν* FG d² e² g am harl: txt ABCDEJK 37-9. 46-7. 55. 71-7. 80-9. 91-3. 110¹-13-53 lect 8 al Clem (Thdr̄t, ?).—rec *αλλ*, with AD(E?)J(K?) &c: txt BCFG &c.—16. *η ουκ* D¹FG 21¹ d¹ g demid flor harl¹ Sedul Bed (not Ambr Ambrst al).—*οτι* om 17.—*δουλους* om 17. 48¹ Apollinar in caten.—*δουλοι* *υπακουετε* om (see above) 17.—for *ητοι*, *η sah*.—*εις θανατον* om DE d e Syr sah ar-erp arm-venet Aug

ABCD
EFG
JK

23;—but, as De W. observes, the comparison here is to *servitude* rather than *soldiership* of unrighteousness to sin; but render (the *present* imperat. above denotes habit,—the exhortation guards against the recurrence of a devotion of the members to sin: this *aorist* imperat., on the other hand, as in ch. xii. 1, denotes an *act* of self-devotion to God once for all, not a mere recurrence of the habit) *yourselves* (not merely *your members*, but your whole selves, body, soul, and spirit) to God, as alive from having been dead (as in vv. 4 ff. and Eph. ii. 1—5), and your members as instruments (see above) of righteousness to God' (dat. '*commodi*,' as indeed is *τῇ αμαρτ.* above, the dat. after *πιστ.* being there left to be supplied, because of *τῇ αμ.* following).

14.] An assurance, confirming (by the γὰρ) the possibility of the *sur-render* to God commanded in the last ver. *that sin shall not be able to assert and maintain its rule in those who are not under the law but under grace*.—The future *κυριεύσει* cannot be taken as a command or exhortation, which use of the future would if not always, yet certainly here, require the second person,—and would hardly suit a personification like *αμαρτία*.—The second part of the ver. refers back to ch. v. 20, 21, where the law is stated to be the multiplier of transgression,—and accords with 1 Cor. xv. 56, *ἡ δύναμις τῆς αμαρτίας, ὁ νόμος*. The stress is on *κυριεύσει*: q. d. 'Your efforts to live a life of freedom from the tyranny of sin shall not be frustrated by its after all tyrannizing over you and asserting its dominion: for ye are not under that law which is the strength of sin, but under that grace (here in the widest sense, justifying and sanctifying,—grace in all its attributes and workings) in which is no condemnation,' ch. viii. 1.—It will be seen from the above, that I interpret *κυριεύσει* rather of the *eventual* triumph of sin by obtaining domination over us, than of its reducing us under its subjection as servants in this life. This is necessary, both to fit this verse into the context, and to suit the question which arises in the next. See Calvin's masterly note. So also Tholuck and De Wette.

(The discussions [in Stuart and al.] as to whether *νόμ.* is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here: the assertion being merely that of the general *matter of fact*, about which there can be no question, that we [Christians] are not *under the law*, placed in a covenant of legal obedience, but under grace,—placed in a covenant of justification by faith and under the promise of the indwelling Spirit—subjects of a *higher law*—even the *law of the spirit of life in Christ Jesus*, ch. viii. 2. Whether we are *bound* by the law, and how far, depends on how far the law itself spoke the immutable moral truth of God's government of the world, or was adapted to temporary observances and symbolic rites now abolished,—the whole of which subject is not under consideration here. I make these remarks to justify myself for not entering into those long and irrelevant discussions with which many of our commentaries are interrupted, and the sense of the Apostle's argument confounded.)

15—23.] *The being under grace* (free from the condemnation of sin) and *not under the law*, is no encouragement to sin; for (vv. 16—19) *we have renounced the service of sin, and have become the servants of righteousness*: and (vv. 20—23) *the consequences of the service of sin are terrible and fatal, whereas those of the service of righteousness are blessed and glorious*.

15.] *τί οὖν* (sc. *ἐστίν*); = *τί οὖν ἐροῦμεν*; ver. 1.

ἁμαρτήσωμεν] *Must we imagine that we may sin?* 'may we sin?'—the aor. because he is speaking of *committing acts of sin*: on the deliberative subjunctive, see ver. 1.—This question is not, any more than that of ver. 1, put into the mouth of an objector, but is part of the Apostle's own discourse, arising out of what has preceded, and answered by him in the following verses.

16.] 'You are the servants either of God or of sin,—there is no third course.' The former part of the ver. as far as *ὑπακούετε* reminds them merely of an universal truth,—that the yielding ourselves servants to obedience to any one, implies the *serving*, being (in

δικαιοσύνην; ¹⁷ χάρις δὲ τῷ θεῷ, ὅτι ἦτε δοῦλοι τῆς
 ἁμαρτίας, ὑπακούσατε δὲ ^z ἐκ καρδίας ^a εἰς ὃν ^b παρεδόθητε
^c τύπον ^d διδασχῆς, ¹⁸ ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας
^f ἐδουλώθητε τῇ δικαιοσύνῃ. ¹⁹ ^g ἀνθρώπινον λέγω διὰ
 τὴν ^h ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ ⁱ παρ-
 εστήσατε τὰ ^j μέλη ὑμῶν ^k δοῦλα τῇ ^l ἀκαθαρσίᾳ καὶ τῇ

^e John viii. 32, 36. ver. 22. ch. viii. 2, 21. Gal. v. 1 only f. 2 Macc. i. 27. ^f Acts vii. 6.
^g Gen. xv. 13. ^h Acts xvii. 25 reff. See ch. iii. 5. ⁱ h = 1 Cor. ii. 3. Heb. v. 2. vii. 28.
^j adj. here only. Eur. Hecub. 137. ^k ch. i. 24. Eph. iv. 19 reff. ^l 1 ver. 13.

(Ruf-comm?) : *ad peccatum* Prædest.—for εἰς δικ., *justitia* d : g has both.—17. *χαρις* G1 : *gratias* v f.—οτε 109.—*υπακούσατε* 238.—*καθαρὰς καρδίας* A 13. 26 al ar-pol (*ex toto corde* aeth) Chr₁ (but not h l text nor comm).—ἀπὸ καρδ. add *νῶν* sah.—for ον, ὅ 109 : ἡ 44.—εἰς τύπον 17.—18. for δε, ον C 37. 118 ar-pol aeth arm : om 37-9. 62 al lect 12 tol (al latt) copt (τε Syr aeth?) : for ἐλευθ. . . αμαρτ., *credentes autem in Christum* Ambrst.—19. for μελη, βελη 37 (and in ver 13) : *σωματα* 3. 49. 57 : *animas* arm (but not arm-venet) : add *της σαρκος* Chr.—for δούλα (twice), *δουλεύειν* FG it v

reality) the servants of such person. Then this is applied in the form of a dilemma, implying that there is no third service, q. d. 'Now this must be true of you *with regard either to sin or to God.*' 'Know ye not, that to whom ye yield yourselves servants with a view to obedience, his servants ye are to whom ye obey, (and in this case) either (ἡτοι—*h* only occurs here in N. T. *ἡτοι* in alternatives is exclusive, cf. Herod. i. 11, *διδῶμι αἶρεσιν, ὁκοτέρην βούλει τραπεῖσθαι* . . . *ἡτοι κείνῳ γε τὸν ταῦτα βουλεύσαντα εἰ ἀπολλύσθαι, ἡ σέ, τὸν ἐμὲ* . . . Isocr. *ἀντιδ.* p. 317, *ἡλθεν ἂν ἡτοι κατηγορήσων ἢ καταμαρτυρήσων*, and see Hartung, *Partikellehre*, ii. 355 f.) (servants) of sin, unto death ('with death as the result,'—not physical death merely, nor eternal death merely, but DEATH [by sin] in its most general sense, as the contrast to [life by] *RIGHTEOUSNESS*,—the state of misery induced by sin, in all its awful aspects and consequences :—and so throughout this passage and ch. vii.), or of obedience (τοῦ θεοῦ, sc.—obedience to Him who alone ought to be obeyed) unto righteousness (with righteousness as its result; not imputed merely, nor implanted merely, but *RIGHTEOUSNESS* in its most general sense as the contrast to *death*,—the state of blessedness induced by holiness, and involving in it, as a less in a greater, *eternal life* : and so throughout this passage?)' 17, 18.] The dilemma solved for them by reference to the matter of fact: *that they were once servants of sin, but on receiving the gospel, obeyed its teaching : and consequently were freed from the service of sin, and became the servants of righteousness* :—and this in the form of a thanksgiving to God, whose work in them it was : so also 1 Cor. i. 14.—There is a stress on ἡτε as referring to a state *past*. So Eph. v. 7 : on account of which stress apparently the μὲν, which

would naturally follow it, is omitted.

17. ὑπ. . . διδασχῆς] Attr.: the simple constr. would be *ὑπακούσατε τῷ τύπῳ τῆς διδ.* εἰς ὃν (or ὃν) *παρεδόθητε*, 'ye obeyed (ὑπ. on account of ὑπακοή above) from the heart (reff.) that form of teaching (so *μόρφωσις* ch. ii. 20; most probably used of the practical *norma agendi* accompanying the doctrine of the gospel; so Calv., Luth., Beza, Reiche :—De W. thinks it is the Pauline form of teaching, of justification by faith, distinguished from the Judaistic) to which ye were delivered' (this inversion to the passive agrees admirably with *τύπος*, as a mould, exemplar, or pattern after which they were to be fashioned : so *κατὰ τὰ δόγματα τυποῦσθαι*, Arrian. *Enchir.* ii. 19 [Thol.] : and Beza, —'hoc dicendi genus magnam quandam emphasin videtur habere. Ita enim significatur evangelicam doctrinam quasi instar typi ejusdem esse, cui veluti immittamur, ut ejus figuræ conformemur, et totam istam transformationem aliunde provenire.' [Thol.] And Chrys. remarks, τὸ παραδοθῆναι, τὴν τοῦ θεοῦ βοηθειάν αἰνίττεται).

18. ἐλευθ. . . . δικαιοσ.] 'And (this ver. is closely united with the foregoing; Rückert, Reiche, and Meyer think that it might be stated as a syllogistic conclusion, of which the dilemma is the major, and the *fact* of ver. 17 the minor) having been freed from sin, ye were enslaved (see on next ver.) to righteousness.' 19.] For the expression *ἐδουλώθητε* the Ap. apologizes : 'it is not literally so; the servant of righteousness is *no slave*, under no yoke of bondage; but in order to set the contrast between the former and the new state better before you, I have used this word.' 'I speak as a man (according to the requirements of rhetorical antithesis) on account of the (intellectual, as De W.

1 ch. iv. 7 reff.
m ch. v. 16 reff.
Acts xi. 18.
n 1 Cor. i. 30
alē. Paul.
except 1 Pet.
i. 2.
o dat., 1 Cor
xiv. 20. ver.
2 reff. Winer,
§ 31. 2a.
p ch. i. 13 reff.
q = Luke ii. 47.
Jer. ii. 12.
r ch. i. 16 reff.
s = 2 Cor. xi.
15. Phil. iii.
19. 1 Pet. i. 9.
t Acts xi. 18 reff.
u ver. 19.

¹ ἀνομία ^m εἰς τὴν ἀνομίαν, οὕτως νῦν ⁱ παραστήσατε τὰ ^{ABCD}
ⁱ μέλη ὑμῶν ^j δοῦλα τῇ δικαιοσύνῃ ^m εἰς ⁿ ἀγιασμόν. ²⁰ ὅτε ^{EFG}
γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ^o ἐλεύθεροι ἦτε τῇ δικαιο- ^{JK}
σύνῃ. ²¹ τίνα οὖν ^p καρπὸν εἶχετε τότε; ^q ἐφ' οἷς νῦν
ἐπαισχύνεσθε, τὸ γὰρ ^s τέλος ἐκείνων θάνατος. ²² νυνὶ
δὲ ^r ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, ^t δουλωθέντες δὲ
τῷ θεῷ, ^u ἔχετε τὸν ^p καρπὸν ὑμῶν ⁱ εἰς ⁿ ἀγιασμόν, τὸ δὲ

lat.-ff (not Tert Jer).—for ἀκαθ., ἁμαρτία 34.—εις τ. ἀνομ. om B some lectt al Syr ar-erp Sedul Ruric.—οὕτω καὶ 7. 117 tol al-latt Syr arm slav (not mod) Tert, Sedul.—νυν om 31 syr*: δη 76.—for δοῦλα (2nd), σπλά A.—for δικαιοσ., ἀγιασύνῃ 49.—21. for οὖν, γὰρ tol al-latt Chr Ambrst.—τοτε om 39 Tert.—το μὲν γὰρ BD EFG 73 al syr Thdrt Chr (Mtt's mss): txt ACD³JK mss nrly (appy) vss nrly Clem Chr Thl Oec lat.-ff.—at end add εστιν FG vss.—22. for δε τω θεω, τη δικαιοσυνῃ 29 æth.—aft τέλος ins αυτου

and Thol.: not moral, as Meyer and Olsh.) weakness of your flesh (i. e. 'because you are σαρκικοί and not πνευματικοί, and want such figures to set the truth before you.'—Orig., Chrys., Theodoret, Calv., Estius, Wetst., al., take these words in a totally different sense: '*I require of you nothing which your fleshly weakness will not bear*'): for (explanatory of ἐδουλώθ.) like as ye (once) rendered up your members (as) servants to impurity and to lawlessness (two divisions of ἁμαρτία—impurity,—against a man's self,—lawlessness, against God), unto lawlessness (both which, ἀκαθ. and ἀνομ., lead to ἀνομία, result in it: 'qui iustitiae serviunt, proficiunt: ἀνομοι, iniqui, sunt iniqui, nihil amplius.' Bengel: not 'from one ἀνομία to another,' as Occum., Theophyl., Luth., Grot., Erasm., al.: because [De W.] ἀνομία is not an act, but a principle) so now render up your members (as) servants to righteousness (see ver. 16) unto (leading to, having as its result, perfect) holiness'—(contrast to ἀνομία, and both embracing their respective consequences).

20—23.] As a further urging of the above exhortations the Ap. contrasts the end of their former life with that of their present.

20.] γάρ introduces a motive for the foregoing: but the ver. belongs to the following: for ver. 22 is the contrast to it. Meyer and Fritz. think it to be an explanation of ver. 19, but are certainly mistaken. 'For when ye were servants of sin, ye were free in relation to (dat. of regard or reference, Winer, § 31. 3) righteousness.'—There is doubtless a latent irony in the use of ἐλεύθεροι here; but it must not be brought out too strongly: it does not appear, till the end of that freedom is declared.

21.] 'Well, then, ye were free: and what was the benefit?' οὖν concedes and assumes.—There are two ways of

pointing: (1) that of E. V., carrying on the question to ἐπαισχύνεσθε, and supplying ἐπ' ἐκείνοις before ἐφ' οἷς, adopted by Chrys., Oec., Vulg., Beza, Grot., Estius, Bengel, Reiche, Meyer, Fritz., Stuart, al. But this though good as far as constr. is concerned, is inconsistent with the N. T. meaning of καρπός, which is 'actions,' the fruit of the man considered as the tree, not 'wages,' or 'reward,' the fruit of his actions: see below, ver. 22, and ch. i. 13, note. So even Phil. i. 22 (see note).—So that I much prefer (2) the punctuation of Syr., Theodoret, Theophyl., Luth., Melancth., Koppe, Platt., Tholuck, Rückert, Köllner, Olsh., Lachm., Griesb., De Wette, al.,—placing the interrogation at τότε, and making ἐφ' οἷς v. ἐπαισχ. the answer. 'What fruit then had ye at that time? (Things, deeds) of which ye are now ashamed.'

τὸ γὰρ τέλ. ἐκ. θ.] the reason of their present shame. 'For the end (= virtually ὁψώνια, ver 23, and would be a mere repetition of καρπός on the first method of punctuation above) of those things (those καρποί consisting of sinful acts) is death (death in the widest sense, see note on ver. 16,—physical, which has been the end of sin, in which we all are involved,—and spiritual and eternal, which will be the end of actual sin if followed out). 22.] Contrast of your present state to that former one: 'freedom from sin as a master,—servitude (comp. ἀνθρώπινον λέγω, ver. 19) to God (a higher description than merely δικαιοσύνη, the actual antithesis to ἁμαρτία, ver. 18. The devil, as the corresponding antithetical power, seldom appears in the teaching of Paul: and only in casual expressions, as Eph. iv. 27: vi. 11. 2 Tim. ii. 26),—fruit (see on καρπός, above 21,—and remark τὸν καρπὸν, your fruit, fruit actually brought forth, q. d. ἔχετε καρπὸν, καὶ ὁ καρπὸς ὑμῶν ἀγιασμος) unto

^s τέλος ζωὴν αἰώνιον. ²³ τὰ γὰρ ^v ὁψώνια τῆς ἀμαρτίας ^v Luke iii. 14. 1 Cor. ix. 7. 2 Cor. xii. 8 only t. w = ch. v. 15 ref. x ch. vi. 3 ref. y ch. vi. 9 ref. z generic, sing. Matt. xix. 16. Mark ii. 27 al. a 1 Cor. vii. 39. Gal. iv. 1. See Dent. xii. 19. b here only. Num. v. 29 al. c = 1 Cor. vii. 27, 39. d ver. 6. Gal. v. 4. See ch. vi. 18, 22. 2 Cor. xi. 3. e gen. of reference, John v. 29, bis. 2 Cor. ix. 13. Mark i. 4 al. Winer, § 30. 2, b. feb v. 18 al¹⁰. Paul only. g Matt. xii. 39. Mark viii. 38. James iv. 4. 2 Pet. ii. 14 only. Ezek. xvi. 38 al. h = Acts xi. 26 only. ἐχρημάτιζε βασιλεύς, Diol. Sic. xx. 53. i = here only. Levit. xxii. 12. Deut. xxiv. 2. Jer. iii. 1. θάνατος, τὸ δὲ ^w χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. VII. ¹ ^x Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος ^y κυριεύει ^z τοῦ ἀνθρώπου ^a ἐφ' ὅσον χρόνον ζῇ; ² ἡ γὰρ ^b ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ ^c δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ^d κατήργηται ἀπὸ τοῦ νόμου ^e τοῦ ἀνδρός. ³ ^f ἄρα οὖν ζῶντος τοῦ ἀνδρός ^g μοιχαλὶς ^h χρηματίζει, ἐὰν ⁱ γένηται ἀνδρὶ ¹ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρηται

arm.—23. του θεου om 28.

CHAR. VII. 1. for του ανθρ., in homine d v g.—2. bef νομω, ins οντι Orig₂.—3. aft ζωντος; add χρ G.—χρημ. μοιχ. D(E?) FG it v al Jer al: χρηματίζει al slav Chr Thdr̄t: add η γυνη A copt Orig₁ Chr₁.—ο ανηρ αυτης FG (Tisch: not D as Scholz and Lachm) v Syr ar-erp lat-ff (not d Tert).—απο του νομ. om 76: add του ανδρος 17 v harl (not

(leading unto perfect) sanctification,—and the end (governed by ἔχετε) life everlasting.

23.] The ends of the two courses placed pointedly and antithetically, and the inherent difference, that whereas 'death' (see above) is the wages (ὁψ. = pay, or ration, of soldiers; compare the similitude in ver. 13, and remarks there) of sin, earned and paid down,—eternal life is no ὁψώνιον, nothing earned, but the free gift of God to His soldiers and servants;—and that in (not 'through,'—true enough, but not implied in ἐν, see above on ver. 11) Christ Jesus our Lord.

VII. 1—6.] The explanation and proof of the assertion ch. vi. 14, οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν: the answer to the question of vi. 15 having occupied vv. 16—23. 1—4.] The Christian is dead to the law by being dead with Christ, and has become His.

1.] Connect with vi. 14, which is in fact the sentence immediately preceding. Reiche and Meyer connect with vi. 23; 'The gift of God is eternal life in Jesus Christ our Lord: this you can only doubt by being ignorant,' &c.:—Krehl believes ch. vii. to be the expansion of 'Death is the wages of sin,'—and ch. viii., of 'the free gift of God is eternal life.' But not only does this division not hold, for much of ch. viii. regards the conflict with sin and infirmity,—but the prominence of νόμος as the subject here forbids the connexion with ὁψώνια τῆς ἀμαρτ. Θάνατος.—The steps of the proof are these: The law binds a man only so long as he lives (ver. 1):—e. g. a married woman is only bound to her husband so long as he lives (vv 2, 3):—so also the Christian being dead with Christ and alive to Him is freed

from the law (ver. 4).

ἀδελφοί] Not addressed particularly to Jewish Christians: see below: but generally to the Roman church.

γινώσκουσιν γ. νόμ. λαλ.] 'For I am speaking (writing) to men acquainted with the law;' i. e. the persons to whom I address this epistle are such as know the law: not 'I speak to those who know the law,' as if he were now addressing a different class of persons,—which would require τοῖς γὰρ γινώσκουσιν τὸν νόμον τοῦτό φημι, see Gal. iv. 21.—Nor does the knowledge of the law here affirmed of the Romans prove that the majority of them were Jewish Christians: they may have been Gentile proselytes: see below on ver. 4.

ὅτι ὁ νόμ. κυρ. τοῦ ἀνθρ. . . .] 'that the (Mosaic: for of that, and not of any other law, is the whole argument) law hath power over a man (not ὁ νόμ. τοῦ ἀνθρώπου, 'a man's law,' and κυριεύει absolute, 'has dominion,'—as Hamm. and Dr. Burton, which is very questionable Greek and still worse sense) as long time as he' (the man, see vv. 4 and 6:—not the law, as Origen, Erasmus, Grot., Estius, al., which would introduce the irrelevant question of the abrogation of the law, whereas the whole matter in argument is the relation of the Christian to the law).

2.] 'For (not merely = e. g. but, as Thol., the example is itself a proof), the married (ref.) woman is bound by the law to the living husband: but if the husband have died, she is set free from (lit. annulled from) the law of ('regarding,' comp. ref. and ὁ νόμος τοῦ λιπευῆ, Levit. xiv. 2) the husband' (no hypallage).

3.] 'And accordingly (ἅμα οὖν, 'from the same consideration, it follows that') while

ἔστιν ^d ἀπὸ τοῦ νόμου, ^j τοῦ μὴ εἶναι αὐτὴν ^ε μοιχαλίδα ABCD EFG JK
^k γενομένην ἀνδρὶ ^l ἐτέρῳ. ⁴ ὥστε, ἀδελφοί μου, καὶ ὑμεῖς
^k ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς
^h τὸ γενέσθαι ὑμᾶς ^l ἐτέρῳ, τῷ ἐκ νεκρῶν ^m ἐγερθέντι, ἵνα
ⁿ καρποφορήσωμεν τῷ θεῷ. ⁵ ὅτε γὰρ ἤμεν ἐν τῇ ^o σαρκί,
^p τὰ παθήματα τῶν ^q ἁμαρτιῶν τὰ ^r διὰ τοῦ νόμου
^s ἐνηργεῖτο ἐν τοῖς ^t μέλεσιν ἡμῶν ^u εἰς τὸ ⁿ καρποφορῆσαι
¹ Matt. viii. 21 al. ² Cor. x. 3. See note. ^p ch. viii. 18 al⁷ Paul. Heb.
^m ch. iv. 25 reff. ^q gen. obj., see ch. i. 26 reff. ^r Acts iii. 16. ¹ Pet. i. 20.
ⁿ Matt. xiii. 23 ff. ¹⁰ only. ¹¹ Hab. iii. 17. ¹² Wisd. x. 7. ¹³ only. ¹⁴ only. ¹⁵ only. ¹⁶ only. ¹⁷ only. ¹⁸ only. ¹⁹ only. ²⁰ only. ²¹ only. ²² only. ²³ only. ²⁴ only. ²⁵ only. ²⁶ only. ²⁷ only. ²⁸ only. ²⁹ only. ³⁰ only. ³¹ only. ³² only. ³³ only. ³⁴ only. ³⁵ only. ³⁶ only. ³⁷ only. ³⁸ only. ³⁹ only. ⁴⁰ only. ⁴¹ only. ⁴² only. ⁴³ only. ⁴⁴ only. ⁴⁵ only. ⁴⁶ only. ⁴⁷ only. ⁴⁸ only. ⁴⁹ only. ⁵⁰ only. ⁵¹ only. ⁵² only. ⁵³ only. ⁵⁴ only. ⁵⁵ only. ⁵⁶ only. ⁵⁷ only. ⁵⁸ only. ⁵⁹ only. ⁶⁰ only. ⁶¹ only. ⁶² only. ⁶³ only. ⁶⁴ only. ⁶⁵ only. ⁶⁶ only. ⁶⁷ only. ⁶⁸ only. ⁶⁹ only. ⁷⁰ only. ⁷¹ only. ⁷² only. ⁷³ only. ⁷⁴ only. ⁷⁵ only. ⁷⁶ only. ⁷⁷ only. ⁷⁸ only. ⁷⁹ only. ⁸⁰ only. ⁸¹ only. ⁸² only. ⁸³ only. ⁸⁴ only. ⁸⁵ only. ⁸⁶ only. ⁸⁷ only. ⁸⁸ only. ⁸⁹ only. ⁹⁰ only. ⁹¹ only. ⁹² only. ⁹³ only. ⁹⁴ only. ⁹⁵ only. ⁹⁶ only. ⁹⁷ only. ⁹⁸ only. ⁹⁹ only. ¹⁰⁰ only. ¹⁰¹ only. ¹⁰² only. ¹⁰³ only. ¹⁰⁴ only. ¹⁰⁵ only. ¹⁰⁶ only. ¹⁰⁷ only. ¹⁰⁸ only. ¹⁰⁹ only. ¹¹⁰ only. ¹¹¹ only. ¹¹² only. ¹¹³ only. ¹¹⁴ only. ¹¹⁵ 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τῷ θανάτῳ ⁶ νυνὶ δὲ ^νκατηργήθημεν ἀπὸ τοῦ νόμου, ^{v ver. 2.}
 ἀποθανόντες ἐν ^ω ^{w = John v. 4.} ^{ch. i. 18 reff.} ^{x ch. vi. 6 reff.} ^{y ch. vi. 4 reff.} ^{z ch. ii. 29 reff.} ^{a here only t.} ^{Eurip. Hel.} ¹⁰⁰² ^{b ch. iii. 4 reff.}
 ἐν ^y καινότητι ^z πνεύματος καὶ οὐ ^a παλαιότητι ^z γράμματος.

⁷ Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; ^b μὴ γένοιτο.

του ν., της σαρκος Dial.—εν om 93.—καρποφορεῖν 17.—6. rec αποθανοντος (see note), with B? al?: for αποθ., του θανατου DEFG it ν (exc am¹) latt mentd by Ruf (but Ruf expr disapproves) Jer all: txt A(B?)CJK 17. 39. 44. 72-3-7. 80-9. 91-2. 106-8 to 11-13 al am¹ syrr copt arr aeth arm slav Goth Bas Cyr Chr Thdrt Dam al Tert Ruf-expr Pelag (appy).—κατηχοιμεθα 62. 71 aeth.—ημας om BFG: ins ACDEJK mss appy Chr Thdrt al: add θεω slav Tert Aug.—7. εροουμεν om 36 Orig Chr₁ (not Clem Tert): add

with St. Paul's way of speaking on this subject will at once feel: comp. 2 Cor. xi. 2. Eph. v. 30—32) to (dat. commodi, 'to the honour of) God.' 5, 6.] *In the fleshly state* (before we died with Christ) *sinful passions which were by the Law worked in us and brought forth fruit to death: but now that we are dead to the law, we are no longer servants in the slavery of the letter, but in the newness of the spirit.*—The Law (v. 20, alluded to again vi. 14) was the *multipier of sin*. To this thought, and the inferences from it, the Ap. now recurs, and contrasts the state under the law in this respect, with that of the believer in Christ. 'For when we were in the flesh (= 'under the law:' so almost all comm., ancient and mod.,—exc. Beza, Bengel, Reiche, and Thol, who take it to mean the mere fleshly state, in which the Spirit is not yet energizing, and Ambrst., Calov., Olsh., al., who interpret it the state of the unregenerate. But *how* does ἐν σαρκὶ denote 'under the law?' Some say, *on account of its carnality*, as more or less Theodoret, Oec., Hammond, Grot., al.: some, *on account of the power of sin under the law*,—as Chrys., Theophyl., Calv., al.: best of all is it to understand it, with Rückert, Köllner, Meyer, Fritz., De Wette, as pointing to the period *before death with Christ*, in which we were sensual and sinful: so that ἐν σαρκὶ εἶναι forms a contrast with θανατωθῆναι. But, as De W. observes, it must not with Fritz. be rendered 'quum viveremus,' as this is never the sense of ἐν σαρκὶ εἶναι,—not even 2 Cor. x. 3: nor, I may add, Phil. i. 24) *the incitements* ('passions of sins,' objective gen., which led to sins: not by hendiadys for παθὴμ.-ἁμαρτωλά, which, as always, destroys the force) *to sins, which were by means of the law* (the *incitements*,—not the *sins*, in this place, though ultimately it was so, the incitement leading to the sin. The full meaning of ἐκ τοῦ νόμου must be kept, 'which were by means of the law:' i. e. the law occasioned them. Locke argues for the rendering, 'under the law,' 'in the time of the law,' which would destroy the force of

the argument connecting *the law* with *sin*, here put so strongly as to require the question of ver. 7) wrought ('energized: not pass., but middle: see note on Gal. v. 6) in our members (the instruments of sin, ch. vi. 13) to the bringing forth of fruit (see on τοῦ μή ver. 3: the καρποφ. was the final object of their energizing, not the mere result.—In καρποφ. here, the allusion to *progeny* is very distant, if it exists at all. Meyer makes it refer to an adulterous state, and personifies θάνατος; but this can hardly be) unto death' (only a verbal antithesis to τῷ θεῷ:—'whose end was death'). 6.] 'But now (opposed to ὅτε, ver. 5) have we been delivered (annulled) from the law, having died (to that) wherein we were held (the reading ἀποθανόντες cannot even be brought into discussion, as it appears to be only a conjecture of Beza's, arising from a misunderstanding of the text (and of Chrysostom's commentary, who did not read it),—see above on ver. 1: the other reading, τοῦ θανάτου, is a correction to suit ver. 5. So that ἐν ^ω either refers directly to νόμον, ἀποθανόντες being absolute and parenthetic, or we must understand ἐκείνῳ aft. ἀποθ. I prefer the latter, as suiting better the style of the Ap. and the whole connexion. The omission of the demonstrative pron. probably is occasioned by a desire to give especial prominence to the fact of ἀποθανόντες, or perhaps on account of the prepos. ἀπό in composition, as in ch. x. 14, πῶς οὖν ἐπικαλῶσονται εἰς ὃν οὐκ ἐπίστευσαν;) so that we serve (not 'should serve,' as E. V.: the pres. describes the actual state:—understand 'God' after serve) in the new life of the Spirit (i. e. of the Holy Spirit of God, who originates and penetrates the Christian life:—the first mention of the Spirit so much spoken of in ch. viii) and not in the old life of the letter' (the law being only a collection of precepts and prohibitions, but the Gospel a service of freedom, ruled by the Spirit, whose presence is liberty). καινότης and παλαιότης are not as in ch. vi. 4, καινότητι ζωῆς, attributes of the genitives

bb *an* omitted,
Cal. iv. 15
refl.
c = 2 Cor. x. 8.
cc ch. i. 24
refl.

ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνω ἐν μὴ διὰ νόμου· τὴν ^c τε γὰρ ^{cc} ἐπιθυμίαν οὐκ ἤδεν, εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ

ABCD
EFG
JK

οτι 17. 46-8. 71-2. 177 al lect 40 Thl.—εγνω 238.—τε om FG d g v.—for ἐπιθ., ἀμαρτιαν 109-78.—οτι ο ν. ελεγ. 93.—8. δε om D (Lachm, not Scholz Tisch).—κατηργασατο D(E?) al.—aft νεκρα, add ην G 117 al d g v Syr Jer Aug Sedul Ambrst Ruf-text Pel:

which follow them, but *states in which* those genitives are the *ruling elements*.

7—25.] *An explanation of the part which the law has in bringing out sin, by example of the Ap.'s own case.*—In this most important and difficult passage, it is of the first consequence to have a clear view of the *form* of illustration which the Ap. adopts, and of the *reason why he adopts it*. The former has been amply treated of by almost all commentators: the latter, too generally, has escaped their enquiry. But it furnishes, if satisfactorily treated, a key to the other. I ask then first, *why* St. Paul suddenly changes *here to the first person*? And the answer is, because he is about to draw a conclusion negating the question (ὁ νόμος ἀμαρτία;) upon purely *subjective* grounds, proceeding on that which *passes within*, when the work of the law is carried on in the heart. And he is about to depict this work of the law by an example which shall set it forth in vivid colours, in detail, in its connexion with sin in a man. What example then so apposite, as *his own*? Introspective as his character was, and purified as his inner vision was by the Holy Spirit of God, what example would so forcibly bring out the inward struggles of the man which prove the holiness of the law, while they shew its inseparable connexion with the production of sin?—If this be the reason why the first person is here assumed (and I can find no other which does not introduce into St. Paul's style an arbitrariness and caprice which it least of all others exhibits), then we must *dismiss from our minds all exegesis which explains the passage of any other*, in the first instance, *than of Paul himself*: himself indeed, as an *exemplar*, wherein others may see themselves: but not himself *in the person* of others, be they the *Jews*, nationally or individually, or *all mankind*, or *individual men*. This being done, there arises now a question equally important,—Of *what self* is it that he speaks throughout this passage? Is it *always the same*? If so, is it always the *caral, unregenerate self*? or always the *spiritual, regenerate*? Clearly *not the latter always*; for to that self the historical account of vv. 7—13 will not apply, and still less the assertion, in the *present*, of ver. 14. Clearly *not the former always*: for to that the assertion of ver. 22 will not

apply, nor that of ver. 25. Is it always the *complex self*, made up of the prevailing spiritual regenerate, with the remains of the carnal-unregenerate? *Not always this*: although this seems nearer to satisfying the conditions: for in the description ver. 9, ἐγὼ ἔζω ὡς χωρὶς νόμου ποτὶ, and in ἐγὼ σὰρκινός εἰμι κ.τ.λ. ver. 14, there is no complexity, but the ἐγὼ is *clearly the carnal man*. Therefore not always the same. If not always the same, *where is the distinction*? If we look carefully, the Ap. himself will guide us to it. Having carried on the ἐγὼ unqualified and unexplained till ver. 18, he there has occasion to say οὐκ οἰκῇ ἐν ἐμοὶ ἀγαθόν. But he is conscious that, as he had written to the Cor. (1 Cor. iii. 16), τὸ πνεῦμα τοῦ θεοῦ οἰκῇ ἐν ὑμῖν: he therefore finds it necessary to correct himself by an explanation, *what ἐγὼ he meant*, and adds to ἐν ἐμοί,—*τούτέστιν ἐν τῇ σαρκί μου*. So that ἐγὼ there is equivalent to *ἡ σὰρξ μου*, i. e. 'myself in my state of *life to the law and sin*, and acting according to the motions of sin.' Again, when the *approval of the law of God* is affirmed (not the mere *θέλω*, which I will treat by and by), it is not barely ἐγὼ, but to avoid confusion, in ver. 22 the Ap. adds κατὰ τὸν ἔσω ἄνθρωπον, and in ver. 25, prefixes αὐτός; in both cases shewing that (see notes below) he speaks of the *complex man*, himself made up of an ἔσω and an ἔξω ἄνθρωπος, of ὁ νοῦς and ἡ σὰρξ. Are we then justified in assuming, that up to ver. 22 the carnal-unregenerate self is spoken of, but after that the complex self? Such a supposition would not be consistent with the assertion of the θέλω from ver. 15 onwards: *no such will existing in the carnal unregenerate man*. I believe the true account will be nearly as follows:—from ver. 7—13 incl. is *historical*, and the ἐγὼ there is the *historical self*, under the working of conviction of sin, and shewing the work of the law; in other words, *the carnal self in the transition state*, under the first motions towards God generated by the law, which the law could never have perfected. Then at ver. 14, Paul, according to a habit very common to him, keeps hold of the carnal self, and still having it in view, *transfers himself into his present position*,—altering the past tense into the present, still however meaning by ἐγὼ (in ver. 14),

^d ἐπιθυμήσεις· ⁸ ἄφορμὴν δὲ λαβούσα ἡ ἁμαρτία διὰ τῆς ^d ἐκδοχ. xx. 17.
^f ἐντολῆς ^g κατειργάσατο ἐν ἐμοί ^h πᾶσαν ^{cc} ἐπιθυμίαν· ^e deut. v. 21.
^f ver. 11. 2 Cor.
^g v. 12. xi. 12
^h bis. Gal. v.
 13. 1 Tim. v. 14 only P.† f Matt. v. 19 al. g ch. iv. 5 reff. h = Acts 3 x. 19 reff.

εστιν 13. 26 Aug (somet) Ambr Ruf-comm.—9. εἴην B: txt (&c) Meth Chr Thdrt Dam

ἡ σάρξ μου. But, having passed into the present tense, he immediately mingles with this mere action of the law upon the natural conscience, the motions of the will towards God which are in conflict with the motions toward sin in the members. And hence arises an apparent verbal confusion, because the ἐγώ, e.g. in ver. 17, of whom it is said, οὐκ ἐτι ἐγὼ κατειργάζομαι αὐτό, being the entire personality, the *complex self*, is of far wider extent than the ἐγώ of whom it is said οὐκ οἰκεῖ ἐν ἐμοί, τούτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. But the latter ἐγώ, in this part of the chapter, is shewn to be (vv. 17. 20) no longer properly ἐγώ, but ἡ οἰκοῦσα ἐν ἐμοί ἁμαρτία,—and so it *passes altogether out of sight* after ver. 20, and *its place is taken by the actual then existing complex self* of Paul, compounded of the regenerate spiritual man, sympathizing with God's law, serving God's law, in conflict with the still remaining though decadent carnal man, whose essence it is to serve the law of sin, to bring captive to the law of sin. This state of conflict and division against one's self would infallibly bring about utter ruin, and might well lead to despair (ver. 23), but for the rescue which God's grace has provided by Jesus Christ our Lord. And this rescue has been such, that I, the αὐτός ἐγὼ of ver. 25, the *real self*, the nobler and better part of the man, serve, with the νοῦς (see there) the law of God: whereas it is only with the flesh, according to which (viii. 4) *I do not walk*, but overcome and mortify it, that I serve (am still subject to) the law of sin. Then this subjection of the flesh to the law of sin, to the δουλεία τῆς φθορᾶς, is fully set out, in its nature,—consequences to the carnal,—and uses to the spiritual,—in ch. viii. —Any thing like a summary of the exegesis of this passage would be quite beyond my limits. I must refer the student to commentaries on *this epistle alone*,—and especially to that of Tholuck, where a complete and masterly history is given. It may suffice here to say, that most of the ancients supposed ἐγὼ to represent mankind, or the Jews generally, and the whole to be taken chronologically,—to ver. 9 as *before* the law, after ver. 9 as *under* the law. This was once Augustine's view, Prop. 44 in Ep. ad Rom., but he afterwards changed it (Retract. i. 23) and adopted in the main that advocated above. —The default of a history of the exegesis

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will be found to be in some measure compensated by the account of opinions given under the separate verses below.

7.] τί οὖν ἐρ., see note, ch. vi. 1.

ὁ ν. ἁμαρτία:] 'Is the law (not, as Jowett, 'conscience,' but in our case, the revealed law of God, which awoke the conscience to action) sin?'—not 'the cause of sin,' which in one sense the Ap. would not have denied,—but *sin*, abstr. for concrete, *sinful*, or, as Bengel, 'causa peccati peccaminosa.' ὁ νόμος itself being abstract, that which is predicated of it is abstract also. The contrast is, ὁ νόμος ἅγιος, ver. 12. The question itself refers back to ver. 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου. It is asked, *not by an objector*, but by the Ap. himself, in anticipation of an objection.

ἀλλά] Is 'but' here in contrast to ὁ νόμ. ἁμαρ., meaning, 'so far from that,'—or is it a qualification of μὴ γένοιτο meaning 'but still it is true, that . . . ?' Neither expl. exactly suits the context, which is, by a proper elucidation of the law's working as regards sin, to prove it to be holy. I would rather understand ἀλλά, 'but what I mean is . . .,'—'I say not that, but . . .' There surely is no contrast to ὁ νόμ. ἁμαρτία, see ver. 8.

οὐκ ἔγνων] 'non cognoscebam, ni . . .,'—'I was living in a state of ignorance of sin, were it not . . .' This constr. comprehends in it οὐκ ἂν ἔγνων as a consequence, and is therefore often said to be put for it; but it has its propriety, as here, where a historical state is being described, and the unconditional indicative is more appropriate. Tholuck makes it = 'non cognoveram, ni . . .,' in which case the indic. expresses more plainly than the conjunctive the absolute dependence of the fact on the condition.—There is some difficulty in understanding the mutual relation of the clauses, τὴν ἁμ. οὐκ ἔγνων, and τὴν τε γὰρ ἐπιθ. οὐκ ᾔδειν. It is well known that τε differs from καί, in not *coupling things co-ordinate*, but *attaching things subordinate*, to a former. Thus Thucyd. i. 9 begins Ἀγαμέμνων τῷ μοι δοκεῖ . . . on which Poppo remarks (cited by Thol.), 'Sequitur exemplum auctæ Græcorum opulentæ . . . ductum ex rebus Agamemnonis et causis expeditionis Trojanæ;' an *example* being a subordinate verification of a general categorical statement. The γὰρ also shews that the second clause is subordinated to, and alleged in substantiation of

A A

i ch. iii. 21. ⁱ χωρὶς γὰρ νόμον ἁμαρτία ^k νεκρά. ⁹ ἐγὼ δὲ ¹ ἔζων χωρὶς ABCD
 k = James ii. 17 al. ^m ποτέ. ⁿ ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία EFG
 l (subjective) here only. See John ix. 41. 1 Thess. iii. 8. m = John ix. 13, ch. xi. 30 al. n = but obj., Gal. iii. 23, 25. JK

Thl Oec.—for ἀνεξ., ἐζησεν 48. 72.—10. η (2nd) om J 48. 77. 109 al Chr (Mtt's ms.).

the first. Then *what* is ἁμαρτία? Is it sin in *act*, or sin in *principle*,—the principle of sin? Not *sin in act*, so that ἀμ. οὐκ ἔγν. should mean, 'I had not known sin,' i. e. 'had not sinned;' as Fritz.: for then the law would have truly and actually been the cause of sin: nor, *sin in act*, so that the meaning were, 'I had not known the nature of a sinful act:' for this would not agree with the subordination of ἐπιθυμία below: the ἐπιθ. being more general (πᾶσαν ἐπιθ.) than the particular acts which it induced. But the reference must be to *sin in principle*, the principle of sin: 'I had not recognized such a thing as sin, but by means of the law.' So Calv., Melancth., Calov., Rückert, Kölln., Olsh., Thol., De Wette.—'The law' here is in the full sense of the *Mosaic law* as regarded *himself*,—not excluding the wider sense on which I have insisted in the former part of the Ep., when applied to *others*.

τῇν τε γὰρ . . .] 'For neither ('neque enim') had I known (by experience: 'known any thing of') concupiscence (the motions of the flesh towards sin,—whether acted on or not,—whether consented to or not:—this *motion* he would not have perceived, because he was simply *moving with it*) if the law had not said, Thou shalt not desire' (Exod. xx. 17. Deut. v. 21). 'Desire,' in the above sense. The Ap. omits all the objects there specified, and merely lays hold of the idea contained in ἐπιθυμῆσεις. And it may well be said and strictly, that the 'desire' there spoken of would lead to all kinds of sin—therefore murder, adultery, &c., if carried out: and that the prohibition of desire there serves as an example of what the law actually forbids elsewhere.

8.] 'But (proceeding with the development of sin by means of the law) *sin* (the sinful principle or propensity, but without any conscious personification on the part of the Ap.,—see some excellent remarks on personification in Tholuck) *taking occasion* (ἀφορμή, as its derivation indicates, means more than mere opportunity,—it indicates the furnishing the material and ground of attack, the *where-with* and *whence* to attack. The words here are not to be joined, as Luth., Olsh., Meyer, with διὰ τ. ἐντολῆς:—for (1) ἀφορμ. λαβεῖν διὰ would not express *whence* the ἀφορμή is taken, as παρά or ἐκ, but only *by what means* some ἀφ. is taken from some source,—which would not

here suit the Ap.'s meaning, seeing that the *source itself* was the commandment,—and (2) ver. 13, διὰ τοῦ ἀγ. κατεργ., decides the matter here,—but *absolutely*, as frequently, see Wetst.), *by means of the commandment* (not = τοῦ νόμου, but the *tenth commandment*, the prohibition in question) *wrought in me* (not 'wrought out,' 'brought into action,' but 'originated') all (manner) of concupiscence; for without the law sin is (not 'was:' the omission of the verb substantive shews the sentence to be a *locus communis*,—and comp. ch. iv. 15) *dead*' (powerless and inactive: comp. 1 Cor. xv. 56, ἡ δύναμις τ. ἁμαρτίας ὁ νόμος.—This *deadness of sin without the law* must not be understood as meaning that sin was committed but not recognized, the conscience being not informed nor awakened: such a statement would be *true*, but would *not touch the matter argued here*. Erasmus (Thol.) well explains the νεκρά,—'Quum ante legem proditam (but see below) quædam peccata nescirem, quædam ita scirem, ut mihi tamen licere putarem, quod vetita non essent,—levius ac languidius sollicitabatur animus ad peccandum, ut frigidius amamus ea, quibus ubi libeat potiri fas sit. Cæterum legis indicio proditis tot peccati formis, universa cupiditatum cohors irritata prohibitione cœpit acrius ad peccandum sollicitare.' Compare also Prov. ix. 17, and (Wetst.) Ovid, Amor. ii. 19. 3, 'Quod licet ingratum est, quod non licet acrius urit' and ib. iii. 4. 17, 'Nitimur in vetitum semper, cupimusque negata:' and Seneca, de Clem. i. 23 (Thol.). 'Parricidæ cum lege cœperunt, et illis facinus pœna monstravit:' and a remarkable passage from Cato's speech in Livy xxxiv. 4, 'Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari tutius est, quam absolvi, et luxuria non mota tolerabilior esset, quam erit nunc, ipsis vinculis, sicut fera bestia, irritata, deinde emissa.'

9.] It is a great question with Interpp., of *what period* Paul here speaks. Those who sink his own personality, and think that he speaks merely as one of mankind, or of the Jews, understand it of the period before the law was given: some, of Adam in Paradise before (?) the prohibition: those who see Paul himself throughout the whole think that he speaks,—some, of his state *as a Pharisee*: this however would necessitate

ο ἀνέζησεν, ¹⁰ ἐγὼ δὲ ¹ ἀπέθανον· καὶ ^p εὐρέθη μοι ἡ ἐντολὴ ^o ch. xiv. 9 rec. Luke xv. 24, 32. Rev. xx. 5 rec. f. p = Acts xxiv. 5 al. q ellips., ver. 5. r = See Levit. xviii. 5. Gal. iii. 12. s = ch. v. 12. t ch. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. 1 Tim. ii. 14 only. Exod. viii. 29. vat. u = here only. See ver. 10. u μέν solitar., Col. ii. 23 reff. v ch. iii. 4 reff. v ch. ii. 9 reff. x = ch. iii. 4. xi. 6. 1 Cor. xiii. 1 al. γ 1 Cor. xii. 31. 2 Cor. i. 8. iv. 17. Gal. i. 13. Paul only. ὑπερβ., 2 Cor. iv. 7. xii. 7 only t.

—11. for ἐξηπ., *conculcavit* (ἐξεπατήσεν) æth.—12. αἷα καὶ om 46 Tert.; δίκαια καὶ om 2. 92² Tert.;—for ἀγαθὴ, θαυμαστὴ 47.—13. ἐμοὶ αγ. arm: αγ. ἐν ἐμοὶ 49. 70. 114. —rec for ἐγενετο, γεγενε (corn, the historic aor not being understood), with JK mss nrly (appy) Chr Thdr̄t Thl Oec: om FG: txt ABCDE 47. 73. 80 al Meth Dam: est d g Ambrst Jer Ruf.—rec αλλα, with DEJ(K?): txt (A uncert) BCFG &c.—aft φανη, ins h g 17. 67¹. 122 al Chr.—τον om 17.—η ἀμαρτ. ἀμαρτωλ. D(E?) FG it tol arm Aug, Ambrst:

the understanding the legal death which follows, of his *conversion*, which cannot well be: some, of his state as a *child*, before that freedom of the will is asserted which causes rebellion against the law as the will of another: so Meyer, Thol., al. Agreeing in some measure with the last view, I would extend the limits further, and say that he speaks of *all that time*, be it mere childhood or much more, before the law began its work within him,—before the deeper energies of his moral nature were aroused (see on ἐλθοῦσης below).—‘But (ἐζων opposed, but only formally, to νεκρά, and so having δέ: so Meyer and De W.) I was alive (not merely ‘lived,’ ‘went on,’ but emphatic, ‘*vivus eram*,’ as Aug., i. e. ‘lived and flourished,’—contrasted with ἀπέθανον below) without the law (the law having no recognized place in my moral existence) once; but when the commandment (above, ver. 8) came (purely subjective; not ‘was enacted,’ ‘came in,’—but ‘came to me,’ as we say, ‘came home to me,’ ‘was brought home to me’), sin sprung into life (not ‘revived:’ however true it may be that sin was merely dormant, the idea insisted on here, is, that it was dead and came to life, begun to live and flourish:—but this is not to be compared with ἀνέβλεψα in John ix. 11; see note there)—10.] but I died’ (ceased to live-and-flourish as before,—fell into that state of unhappiness, which ever afterwards under the gospel he calls θάνατος, ver. 24, ch. viii. 2): ‘and (not an additional particular, but = ‘and so,’—merely changing the subject from ‘I,’ to ‘the commandment’) the commandment, which was for (tending to) life (comp. ch. x. 5, ὁ ποιήσας αὐτὰ ἀνθρω-

πος ζήσεται ἐν αὐτοῖς, and reff. there: the life is one of prosperity primarily, but capable of, and indeed requiring [x. 5] a higher interpretation), this (very commandment) (αὐτὴ is more forcible than αὐτή, see Matt. xxiv. 13. Winer, § 23. 3) was found (subjective—οὐκ εἶπεν, ὅτι ἡ ἐντολὴ γέγονέ μοι θάνατος, ἀλλ’ εὐρέθη, τὸ καινὸν καὶ παράδοξον τῆς ἀτοπίας οὕτως ἐρμηνεύων, Chrys.) to be to me unto (tending to) death’ (explained on ἀπέθ. above).

11.] ‘For (explanatory how ver. 10 happened) sin (the sinful principle within me) taking occasion (absol. as in ver. 8, where see note),—by means of the commandment deceived me (there is a plain reference to the Tempter deceiving Eve, which was accomplished by means of the commandment, exciting doubt of and objection to it, and lust after the forbidden thing: see 2 Cor. xi. 3), and by it slew me’ (‘brought me into the state of misery and death:’—but there is an allusion again to the effect of the fall, as the act of the Tempter).

12.] ‘So that (seeing it was not the law in general, nor this particular commandment, that wrought concupiscence in me, but the sinful principle in me taking advantage of these, which themselves were given εἰς ζωὴν and not εἰς θάνατον) the law (indeed) is holy (μέν, as understanding a δέ to follow—‘but it was sin,’ &c.: which does follow in an expanded form, in ver. 13), and the commandment (οὐκ ἐπιθυμήσεις, ver. 8) holy and just and good’ (Theodoret thus accounts for the epithets: ἁγίαν προεργόρευσεν ὡς τὸ δέον διδάξασαν δικάϊαν δέ, ὡς ὁρθὸς τοῖς παραβάταις τὴν ψήφον ἐξενεγκοῦσαν ἀγαθὴν δέ, ὡς ζωὴν τοῖς φυλάττουσιν εὐτρεπιζουσιν. See also

zz ch. ii. 2.
iii. 19.
a ch. i. 11.
1 Cor. xii. 1.
xiv. 1 ad f.
b 1 Cor. iii. 1.
2 Cor. iii. 3.
Heb. vii. 16.
2 Chron.
xxiii. 8.
Ezek. xi. 19.

ἁμαρτία διὰ τῆς ἐντολῆς. ¹⁴ ^{zz} οἶδαμεν γὰρ ὅτι ὁ νόμος ^{ABCD}
ⁱⁱⁱ πνευματικός ἐστίν, ἐγὼ δὲ ^b σάρκινός εἰμι ^c πεπραμένος ^{EF}
ὑπὸ τὴν ἁμαρτίαν. ¹⁵ ὁ γὰρ ^w κατεργάζομαι οὐ γινώσκω ^{JK}
οὐ γὰρ ὁ θέλω ^c πρᾶσσω, ἀλλ' ὁ μισῶ, τοῦτο ποιῶ.

c = here only. 4 Kings xvii. 17. 1 Macc. i. 15.

peccator aut (ἡ) peccatum Aug: elsw delinquens per mandatum.—14. for οἶδαμεν, *scio* Jer.—for γὰρ, δὲ ADEJ 120-24 al syr-marg Orig¹ Cyr Thdrt Aug¹ Hil Ruf Ambr Bed: om ieth arm Aug² Jer.—rec *σαρκικός* (*corrtn to more usual and apply more appropriate word? but the two are constly confused*), with JK? &c Orig Chr Thdrt-h-1 Phot Thl Oec: txt ABCDEFG 17. 35. 48. 61-7. 73. 80-7. 113². 78-79 al Meth Eph Nyss Bas Cyr Thdrt Dam.—15. aft θελω, ins *αγαθον* 106 v-ed harl arm (om arm-venet) Sedul Bed (Cyr).—rec bef περ. ins *τουτο* (*corrtn for uniformity*), with AB?C &c vss Chr Thdrt al Aug al: om DEFG it copt Goth Meth Pelag Ambr¹ al (πωω and πρᾶσσω transp 80. 91).

1 Tim. i. 8.) 13.] ‘Did then the good (= ‘that which was good,’ i. e. ἡ ἐν-τολή, but made abstract for the sake of greater contrast) become death (so ὁ νόμος, ἁμαρτία, ver. 7) to me?’—Was it, after all, the commandment itself that became to me this death of which I speak?—‘Far from it: but (it was) sin (that became death to me.—The constr. adopted by Vulg., Luth., al., ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἡμ., διὰ τ. ἀγ. μοι κατεργαζομένη [ἦν] θάνατον, is hardly admissible);—that it might appear (be shewn to be) sin, (by) working death to me by means of the good’ (that which was good: see above).—The misuse and perversion of good is one of the tests whereby the energy of evil is detected; so that sin, by its perversion of the (good) commandment into a cause (evil) of death, was shewn in its real character as *sin*. That this is the rendering is evident by the following clause, which is parallel with it. Erasm., Valla., Elsner, Dr. Burton, al., make ἁμαρτία the subject: ‘that sin might appear to be working death,’ &c. (‘so that sin appears to have effected my death,’ &c. Dr. Burton, most ungrammatically): there is no objection to this on the ground of ἁμαρτ. being anarthrous, as even Bp. Middleton himself reluctantly acknowledges;—the objection lies in the context, as above.

ἵνα γένηται, κ.τ.λ.] ‘that (explains and runs parallel with the former ἵνα, as in 2 Cor. ix. 3, where he adds to the 2nd ἵνα, καθὼς ἔλεγον) sin might, by the commandment, become above measure sinful:’ i. e. that sin, which was before unknown as such, might, being vivified and brought into energy by (its opposition to) the commandment, be brought out as being (not merely ‘shewn to be’) exceedingly sinful (sinful in an exaggerated degree—prominent in its true character as the opponent of God).

14.] On the change into

the present tense here, see above in the remarks on the whole section. Hitherto has been *historical*: now the Ap. passes to

the *present time*, keeping hold yet of the carnal ἐγὼ of former days, whose remnants are still energizing in the renewed man.—‘For (by way of explaining and setting in still clearer light the relative positions of sin and the law, and the state of inner conflict brought about by their working) we know (it is an acknowledged principle amongst us, see reff.) that the law is spiritual (sprung from God, who is a Spirit, and requiring of men spiritual purity. These meanings, which have been separately held by different commentators, may, as Thol. and De W. observe, well be united): but I (see beg. of section) am carnal (σάρκινος, stronger than σαρκικός; *carneus* rather than *carnalis*,—but it is doubtful whether the two endings were not used indiscriminately: see Tholuck), sold (into slavery, see reff.: but the similitude must not be exacted in all particulars, for it is only the fact of slavery, as far as its victim, the man, is concerned, which is here prominent) under (to, and so as to be under the power of) sin.’—Tholuck (who differs from the view of this section advocated above, yet) adds here: “The ἐγὼ appears here in its totality as sinful, while in vv. 16, 20 it is distinguished from sin. That Paul does not here bear in mind this distinction, may be justified by the maxim, ‘à potiori fit denominatio;’ the ἐγὼ is a slave, and has not his own will: as ver. 23 shews, the ἐγὼ which is hostile to sin, the νόμος τοῦ νοός, is under coercion, and the man is a captive. So Arrian in Epict. ii. 22: ὅπου γὰρ τὸ ἐγὼ καὶ τὸ ἐμὸν, ἐκεῖ ἀνάγκη ῥέπειν τὸ ζῶον, εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῖον εἶναι, εἰ ἐν προαιρέσει, ἐκεῖνο (qu. ἐκεῖ?) εἶναι.”—The latter clause of the verse is the very strongest assertion of man’s subjection to the slavery of sin in his carnal nature.

15.] ‘For (a proof of this πεπράσθαι under sin, viz. not being able to do what I would, vv. 15—17) that which I do (am in the habit of doing) I know not (act blindly, at the dictates of another: which is proper to

16 εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ, ^d σύμφημι τῷ νόμῳ ὅτι ^{d here only t.}
^e καλός. 17 νυνὶ δὲ ^{ee} οὐκ ἔτι ἐγὼ ^f κατεργάζομαι αὐτό, ^{Xen. Anab.}
^g ἀλλὰ ἡ ^g οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. 18 οἶδα γὰρ ὅτι οὐκ ^{v. 8. 8.}
^h οἰκεῖ ἐν ἐμοὶ, ^h τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. ^{e = 2 Cor. xiii.}
^{7 al.}
^{re = ch. xi. 6.}
^{i ver. 13.}
^{g const'r. ch.}
^{viii. 9. 1 Cor.}
^{iii. 16. xv. 15.}
^{20. G. n. iv.}
^{16. xvi. 3.}
^{h Acts xix. 4.}
^{rell.}
^{i ver. 21 only t. Hom. Od. xxii. 65. Polyb. iv. 38. 7. iii. 57. 8. Xen. Anab. vii. 3. 22.}

110-11. 238 al).—τοῦτο ποιῶν 106 v-ed arm Cyr Sedul Bed.—16. aft θελω ins
 εγω 37.9. 113-14.—for καλος, καλον εστιν FG.—17. for ουκετι, ουκ 33-5. 55 al Syr
 ar-erp æth (appy) Sedul Jer.,—αυτω 106-9.—rec αλλ, with AC(K?) &c: txt BDEFGJ
 &c.—for οικουσα, εν οικουσα B Ambrst (εν οικει am Ambrst and follg ver): txt (MSS &c)
 Clem Meth Chr Thdrt al lat-fi.—18. οιδμεν 48.—εν εμοι, τουτεστιν om Iren Aug¹ (not
 Clem).—το αγαθ. FG 121-77 al Meth Cyr.—το γαρ κατεργ. το αγαθον FG.—rec aft
 ου (ουχ), ins ευρισκω (see note), with DEF(ουκ)GJK &c vss Chr Thdrt Thl Oec Jer
 Sedul al: γινωσκω 73: εχω æth: om ABC 47. 67². 80 al copt arm (ουχ ευρ. arm-marg)
 Meth Procl Cyr gr-mss-mentd-by-Aug Aug-oft.—19. αγαθον τουτο ποιω (see ver 15) v

a slave. σκοποῦμαι φησί, συναρπάζομαι, ἐπιήρην υπομένω, οὐκ οἶδα πῶς ὑποσκελιζομαι, Chrys. The meaning, 'I approve not,' introd. by Aug. and held by Erasmus., Beza, Grot., Estius, Semler, al., is not sanctioned by usage,—see note on 1 Cor. viii. 3,—and would make the following clause almost a tautology: for (expln of last assertion, shewing how such blind service comes to pass) **not what I wish, that do I** (this θέλω is not the full determination of the will, the standing with the bow drawn and the arrow aimed;—but rather the inclination of the will,—the taking up the bow and pointing at the mark, but without power to draw it:—we have θέλω in the sense of *to wish*, 1 Cor. vii. 7. 32; xiv. 5. 2 Cor. xii. 20), **but what I dislike** (= οὐ θέλω, ver. 19: no distinction in intensity between θέλω and μισῶ) **that I do** (no distinction here between πράσσω and ποιῶ, as apparently in John iii. 20, 21, where see note: for they are interchanged in vv. 19, 20).—The comm. cite several parallel passages from profane writers: e. g. Seneca, Hippol. 604, 'Vos testor omnes cœlites, hoc quod volo, me nolle;—Epictetus, Enchiridion ii. 26, ἐπεὶ γὰρ ὁ ἀμαρτάνων οὐ θέλει ἀμαρτάνειν, ἀλλὰ κατορθῶσαι, δῆλον ὅτι ὁ μὲν θέλει οὐ ποιεῖ, καὶ ὁ μὴ θέλει ποιεῖ:—the well known lines of Ovid, Met. vii. 19, 'aliudque cupido, Mens aliud suadet: video meliora proboque, Deteriora sequor:—Plautus, Trinummus iii. 2. 31, 'Scibam ut esse me deceret, facere non quibam miser:—&c. 16.] 'But if (= 'now seeing that;') takes up the foregoing and draws an inference from it) **what I wish not, that I do, I agree with** (bear witness to) the law that it is good' (viz. 'in that the law prohibits what I also dislike,—the law and I are as one in proscribing the thing,—the law, and my wish, tend the same way'). 17.] 'Now however ('quod

autem quum ita sit;') not of time, as Grot., 'nunc post legem datam,'—or Koppe, 'ex quo Christianus factus sum') it is no longer (not a chronological, but a logical sequence, 'it can no more be said, that;') see ref.) **I that do it** (κατεργ. as recalling ver. 8), **but sin that dwelleth in me**.—Here the ἐγὼ is not the complex responsible self, by which the evil deed is wrought, and which incurs the guilt of working it: but the self of the will in its higher sense, the ἔσω ἄνθρωπος of ver. 22. The not bearing this in mind has led to error in interpretation and doctrine: e. g. when it is supposed that the Christian is not responsible for his sins committed against his spiritual will and higher judgment: whereas we are all responsible for the ἔργα of the sin that dwelleth in us, and it is in this very subjection to and involution with the law of sin in our members, that the misery consists, which leads to the cry in ver. 24. 18.] An explanation of the οἰκοῦσα ἐν ἐμοὶ ἀμαρτία of the last ver.—'For I know (by experience, detailed in the next ver.) that there dwells not in me, that is, in my flesh (any) good (thing).' I said, sin that dwelleth in me, because I feel sure, from experience, that in me (meaning by 'me' not that higher spiritual self in which the Spirit of God dwells, but the lower carnal self: see on this important limitation the remarks at the beginning of the section), dwells no good thing. And what is my proof of this? How has experience led me to this knowledge?—'For (the proof from experience) the wish (to do good) is present with me (παρ., not metaphorical, see reff., but, as προκείμεαι in Homer, used commonly of meats served up to, lying before, any one); but to do that which is good, is not (the absence of εὕρισκω in ABC, and the variations, of γινώσκω, ἔχω, —and besides, the somewhat unusual termi-

j = Acts xix.

19. xxvii. 28.

k = Heb. vii.

16.

kk ch. ii. 9 reff.

l here only.

Xen. Mem.

iii. 11. 10.

Herod. iii. 36.

Eurip. Med.

136.

m Eph. iii. 18.

See 2 Cor. iv.

16. ὁ ἐν τῷ

ἀνθρ., Plat.

Rep. ix. p.

589.

n = and constr.

Heb. x. 25.

o = Matt. viii. 21 al.

Ezek. xii. 3 alex.

Θέλω κακὸν, τοῦτο πράσσω. ²⁰ εἰ δὲ ὁ οὐ θέλω, τοῦτο
 ποιῶ, οὐκ ἔτι ἐγὼ ¹κατεργάζομαι αὐτὸ, ἀλλ' ἡ ²οἰκοῦσα
 ἐν ἐμοὶ ἁμαρτία. ²¹ ^jἐύρισκω ἄρα τὸν ^kνόμον τῷ ^lΘέλοντι
 ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ ^{kk}τὸ κακὸν ⁱπαράκειται.
²² ¹συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ ^mτὸν ἔσω
 ἄνθρωπον, ²³ ⁿβλέπω δὲ ^oἕτερον νόμον ἐν τοῖς ^pμέλεσίν
 μου ^qἀντιστρατεύμενον τῷ ^kνόμῳ τοῦ νοός μου, καὶ
^rαἰχμαλωτίζοντά με τῷ νόμῳ ^sτῆς ἁμαρτίας τῷ ὄντι ἐν
^pch. vi. 13. ^qhere only †. ^rLuke xxi. 24. ²Cor. x. 5. ²Tim. iii. 6 only.
^sgenit., = ch. vi. 6.

ABCD
EFG
JK

arm Jer (somet) Ruf-comm.—αλλα B : txt ACDG.—ου θελω om G (Scho. Lachm, not Tisch) : μεσω F v-sixt Thdr̄t Aug-somet Ruf-comm.—20. rec aft θελω ins εγω (*corr̄n* for emphasis: or for conformity with εγω below?), with AJK &c copt syr al Thdr̄t Thl-text Oec Aug-ofst: aft τουτο 219 Clem Jer: bef ου Chr-text: om BCDEFG 31. 49. 61. 73. 80. 109-24 al lect 40 it v Syr æth arm Cyr Chr (Mtt's ms.) Thl-comm Amb Pelag Aug. Ambrst al.—aft ουκ ετι om εγω 61.—αλλα BD¹ &c (and ver 19): txt ACD³EFGJ(K?) &c.—21. for αρα, γαρ 73. 122¹: autem tol.—aft νομον, ins bonam demid.—for τω, το (and ποιει) 109.—θεληματι 93.—στι . . . παρακειται om FG g.—for σι, kai arm.—22. for συνηδομαι, δυνασσομαι 106.—τον νομον 109.—for θεου, κυριου 34 : νοος B.—aft ανθρ. ins εμον sah.—23. νομον om 76: add της αμαρτίας 36-marg æth.—αντιστρατ. κ. αιχμαλ. (omg με) τω νομ. του νοος μου τω οντι Λ.—bef τω

nation of the sentence with οὐ,—are too strong presumptions of its being an interpolation, to allow of its retention) (present with me).’

19.] And this οὐ παρακείσθαι of the *doing* good is shewn by my acts, in that I do not the good that I wish (to do), but the evil which I do not wish, that I do.

20.] The inference of ver. 17 restated, with the premiss of ver. 16 in the place of νυνὶ δέ:—but its meaning is now clearer and deeper than then; we know now that the ἐγὼ which does not the evil thing, is the *better* ἐγὼ of the ἔσω ἄνθρωπος,—whereas the ἐμοὶ in which sin dwells and rules, though included in the complex self, is the *lower* ἐγὼ, ἡ σὰρξ μου. And so the way is now prepared for at once setting forth the conflict within us between these two.

21.] ‘I find then (i. e. as appears from what has been detailed) the (this) law (presently to be defined as the law of sin in my members, and exemplified in the following words: so τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν, Acts xi. 16:—τῶν λόγων, τοῦ κυρ. Ἰησ. ὅτι αὐτὸς εἶπε,—Acts xx. 35 (De W.). This is the view of Calv., Bez., Grot., Estius, Wolf, Winer, Meyer, De Wette, al. It cannot well be referred to the *Mosaic law*, as, with various forced arrangements and constructions, Chrys., Theophyl., Theodoret, Tholuck, Olsh., Fritz., Köllner; the great objection being, that all these *do violence to the context*. Tholuck’s remark, that had νόμον meant as above, it would have been anathrous, or τοῦτον τὸν νόμον, is sufficiently answered by the above examples: and the dative after εὑρίσκω, to which he

also objects as inadmissible in any language, is justified by Soph. CEd. Col. 966, οὐκ ἂν ἐξεύροις ἐμοὶ | ἁμαρτίας δυναδὸς οὐδέν,—and by Plat. Rep. iv. p. 421, ἕτερα . . τοῖς φύλαξιν εὐρύκαμεν, ‘alia invenimus nostris custodibus observanda,’ Ficin.) to me (for myself) **wishing** to do good, that (consisting in this, that) **evil** is present with (see above, ver. 18) me.’

22, 23.] *Explanation of the conflict above alleged to exist.*—‘For I delight in (σύν not signifying participation with others, but as in συλλυπούμενος, Mark iii. 5, and in the phrase σύννοιά μοι, denoting ‘apud animum meum.’ Thol.—συνήδομαι is a stronger expression than σύμφημι, ver. 16) ‘the law of God after the inner man’ (= νοῦς, ver. 25,—see reff. and comp. Peter’s ὁ κρυπτός τῆς καρδίας ἄνθρωπος, 1 Pet. iii. 4. But not merely, the mental and reasoning part of man:—for that surely does not delight in the law of God:—it is absolutely necessary to pre-suppose the influence of the Holy Spirit, and to place the man in a state of grace before this assertion can be true. And it is surprising to find commentators like Tholuck and De Wette, while they acknowledge that συνήδομαι is stronger than σύμφημι, yet denying the gradual introduction of the spiritual man in the description of this conflict. True, THE SPIRIT is not yet introduced, because purposely kept back until treated of as the great Deliverer from this state of death; the man is as yet described as compounded of the outer and inner man, of ἡ σὰρξ and ὁ νοῦς, and the operations of the two are detailed as if unassisted,—

τοῖς ^p μέλεσίν μου. ²⁴ ^t ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ^t ^{Re-v. iii. 17}
^u ῥύσεται ἐκ τοῦ σώματος ^s τοῦ θανάτου τούτου; ²⁵ ^v χάρις ^t ^{only. Isa.}
^u τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. ^w ἄρα οὖν ^{xxxiii. 1.}
^u αὐτὸς ἐγὼ τῷ μὲν ^x νοῦ ^y δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ ^u ^{= and constr.,}
^{v = ch. vi. 17 al. fr.} ^{w ch. v. 18 al 9. Paul only.} ^{x = ver. 23 al. 2 Thess. ii. 2.} ^{y ch. vi. 6 reff.}

νομ. της αμαρτ., ins εν DEFGK 17. 37. 46-8. 72. 113-77 all it v copt sah goth Clem Thdrt lat-ff (*in lege or sub lege or in legem*): om (A)B?CJ most mss syrr æth al Cæs Meth Chr Thl Oec.—25. rec for χαρ. τῷ θεῷ, ευχαριστῶ (add δὲ 49) τῷ θεῷ (*see notes*), with AJK & syrr goth al Orig₁ Chr Thdrt-text Thl Oec: η χάρις του θεου DEFG 33 it v Thdrt-comm-appy lat-ff (κυριον for θ. FG g): txt B 213 sah æth Orig₁, and χ. δὲ τῷ θ. C² (C¹ uncert) 10. 17. 31. 73. 80. 93 al copt arm Meth Cyr Paulin Jer₁—om om D¹, but suppl D¹ (appy).—εγω αυτος D¹(E?) al v al: αυτος om copt sah æth.—εν τῷ μ. μου sah.—μην om FG 10 it v lat-ff: aft νοι, add μου 10 Syr arr copt sah.—εν δὲ τη σαρκι μου Syr (arr?) copt sah.

even the term *πνέυμα* for the human spirit being as yet avoided,—but all this is done, because the object is to set the conflict and misery, as existing even in the spiritual man, in the strongest light, so that the question in ver. 24 may lead the way to the real uses and blessed results of this conflict in ch. viii.); but I see (= ‘find;’—as if he were a spectator of that which is going on within) a different law (differing in kind and aim, not = ἄλλος merely) in my members (= ἐν τῇ σαρκὶ μου, ver. 18), warring against (ἀντιστρ.). is not to be joined with βλέπω so as to = ἀντιστρατεύσθαι,—though that would be an allowable constr., see 1 Cor. viii. 10. Acts viii. 23,—but βλέπω—μουν forms an independent sentence antithetic to συνήδουμαι (ἄνθρωπον) the law of my mind (the consent viz., to the law of God, which my mind yields; not = the law of God, any more than the different law in my members = the law of sin,—but both meaning the standard or rule set up, which inclination follows:—the one in the νοῦς, in harmony with the law of God,—the other in the μέλη or σὰρξ, subservient, and causing subservience, to the principle or law of sin), and bringing me (the whole complex self—the ‘me’ of personality and action) into captivity to (not, ‘by means of,’ as Chrys., Theodoret, Theophyl.,—but dat. commodi aft. αἰχμαλ.) the law of sin (the sinful principle, of resistance to God’s law, ἡ ἁμαρτία as awakened and set energizing, ver. 9, by that law) which is in my members.—Comm. have much disputed whether the ἕτερος νόμος, and the νόμος τῆς ἁμαρτ., both ἐν τοῖς μέλεσίν μου, are different, or the same. The former view is held by Calv., Beza, Köllner, Rückert, De W.: the latter by Reiche, Meyer, Fritz., Tholuck. It appears to me (*see above*) that the identity cannot be maintained without introducing great confusion into the sentence. 24.] *The division of the man*

against himself,—his inward conflict, and miserable state of captivity to sin in the flesh, while with the mind he loves and serves the law of God. From this wretched condition, which is a very death in life, who shall deliver him? σώματος cannot well be figurative, ‘universitas vitiorum,’ or ‘mortifera peccati massa,’ but must, on account of the part which ἡ σὰρξ and τὰ μέλη have hitherto borne, be literal. Then, how is τούτου to be taken? Some (Syr., Erasm., Calv., Beza, Olsh., Winer) join it with σώματος, and (not Winer) justify the constr. as a Hebraism: but Winer has refuted the notion (§ 34 b, p. 194) of a Hebraism, and the arrangement has no Greek example. It can only be joined with θανάτου;—and that most fitly, as the state which he has been describing is referred to by τοῦ θανάτου τούτου. Then ‘the body of this death’ will mean, ‘the body whose subjection to the law of sin brings about this state of misery,’ comp. σῶμα τῆς ἁμαρτίας, ch. vi. 6. From this body, as the instrument whereby he is led captive to the law of sin and death, he cries out for deliverance: i. e. to be set free, as ch. viii. 2, from the law of sin and death.—Some comm., misled by the notion of a Hendiadys (σώματος τοῦ θ. = θνητοῦ σώματος), a most fruitful source of error in exegesis, have imagined that the ver. implies a wish to be delivered from the body (by death), and expresses a weariness of life.—The cry is uttered, as De Wette well observes, in full consciousness of the deliverance which Christ has effected, and as leading to the expression of thanks which follows. And so, and no otherwise, is it to be taken. 25.] The rec. ευχαριστῶ has but slender authority, and in the great variety of readings, it is not easy to determine. η χάρις τοῦ θεοῦ is evidently a correction to answer to τῷ θεῷ above; so that our choice lies between χάρις τῷ θ. and χάρις δὲ τῷ θ.—The sentence is (not, of course, construction-

z ch. v. 16, 18 νόμῳ ἁμαρτίας. VIII. ¹ οὐδὲν ἄρα νῦν ² κατὰ κρῖμα ABCD
only t. τοῖς ἐν χριστῇ Ἰησοῦ. ² ὁ γὰρ νόμος τοῦ ^a πνεύματος τῆς EFG
a ver. 10. Rev. xi. 11. JK

CHAP. VIII. 1. νῦν om D¹ Syr æth arm ar-pol Jer Victorin Prædest: aft κατακρ. 76 scholl in 115. 124 Chr₂ Thldrt Thl Aug.—τοῖς om 67² g.—rec at end ins μη κατα σάρκα περιπατοῦσιν (so far, with AD² 137 d² v Syr arm ar-erp goth Bas Chr-expr lat-fl) ἀλλὰ κατὰ πνεῦμα (supplied from ver 4, from a misunderstanding of the argument: see notes), with D³EJK &c ar-pol slav Thldrt Thl Oec: but om BC¹C²D¹FG 47.

ally, as the var. readg. ἡ χάρις τοῦ θεοῦ, but logically) an answer to the preceding question: 'Thanks to God (who hath accomplished this) by means of Jesus Christ our Lord.'—This exclamation and thanksgiving more than all convince me, that Paul speaks of none other than himself, and carries out as far as possible the misery of the conflict with sin in his members, on purpose to bring in the glorious deliverance which follows.—Compare 1 Cor. xv. 56, 57, where a very similar thanksgiving occurs.

ἄρα οὖν κ.τ.λ.] These words are most important to the understanding of the whole passage. We must bear in mind that it had begun with the question, IS THE LAW SIN? The Ap. has proved that it is NOT, but is HOLY. He has shewn the relation that it holds to sin, viz. that of vivifying it by means of man's natural aversion to the commandment. He has further shewn, that in himself, even as delivered by Christ Jesus, a conflict between the law and sin is ever going on: the misery of which would be death itself, were not a glorious deliverance effected. He now sums up his vindication of the law as holy; and at the same time, sums up the other side of the evidence adduced in the passage, from which it appears that the flesh is still, even in the spiritual man, subject (essentially, not practically and energetically) to the law of sin,—which subjection, in its nature and consequences, is so nobly treated in chap. viii.—So then (as appears from the foregoing), I myself (I, who have said all this against and in disparagement of the law; I, who write of justification by faith without the deeds of the law: not 'I alone,' without Christ, as opposed to the foregoing,—as De Wette, Meyer: nor, 'ego idem,' I, one and the same person, as Beza, Erasm., Calv., Olsh.: nor 'ille ego,' as Grot., Thol. See, for the meaning given above, ch. viii. 26 (αὐτὸ τὸ πνεῦμα); ix. 3; xv. 14. 2 Cor. x. 1; xii. 13, in all which places [see on Rom. xv. 14] it has the same force) with my mind (indeed) (ὁ νοῦς = ὁ ἔσω ἄνθρ. as in ver. 23) serve the law of God (cf. συνήδομαι, ver. 22), but with my flesh (the ἐγὼ of ver. 18; and the σὰρξ throughout of ch. viii.) the law of sin.' It remains to be seen, how this latter subjection, which in the natural man carries all with

it, is neutralized, and issues only in the death of the body on account of sin, in those who do not walk after the flesh, but after the Spirit. CHAP. VIII. 1—39.]

In the case of those who are in Christ Jesus, this divided state ends in the glorious triumph of the Spirit over the flesh: and that (vv. 1—17), though incompletely, not inconsiderably, even here in this state, —and (vv. 18—30) completely and gloriously hereafter. And (vv. 31—39) the Christian has no reason to fear, but all reason to hope: for nothing can sever him from God's love in Christ. 1—17.]

Although the flesh is still subject to the law of sin, the Christian, serving not the flesh, but walking according to the Spirit, shall not come into condemnation, but to glory with Christ. 1.] 'There is therefore (an inference from vii. 25, because with their mind, and that mind dwelt in and led by the Spirit of Christ, they serve, delight in, the law of God) now (this νῦν is emphatic, and follows upon the question and answer of vii. 24, 25, —rebus sic stantibus,—now that a deliverance has been effected from the body of this death, by Christ. This is certain from the γάρ which follows, setting forth the fact of the deliverance) no condemnation (reff.; = the penal consequence of sin original and actual) to those (who are) in Christ Jesus.' (The expression ἐν χρ. Ἰησ. refers particularly to the last place where God's gift of life eternal in Christ Jesus our Lord was spoken of, ch. vi. 23,—and generally to all that was said in that chapter of our incorporation into and union with Him).—The words μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, 'walking as they do not according to the flesh but according to the Spirit,' are probably a gloss introduced from ver. 4, right enough in sense (see there), but out of place here, because this moral element of 'those in Christ' is not yet brought in: the present assertion is general, and is made good in detail by and by. See var. readgs.

2.] 'For (a reason why there is no condemnation) the law (norma, method = influence, as in ἔτιρον νόμον, vii. 23,—used here perhaps for sharper contrast to the νόμος ἁμαρ. below) of the Spirit of life (the Lord and Giver of life—life used

^a Ζῶνς ἐν χριστῷ Ἰησοῦ ^b ἡλευθέρωσέν με ἀπὸ τοῦ νόμου ^b ch. vi. 18 reff. ^c τῆς ἁμαρτίας καὶ τοῦ θανάτου. ³ τὸ γὰρ ^c ἀδύνατον τοῦ ^c constr. nom., see Heb. viii. 1, acc., 2 Cor. xiii. 17. ^d ἐν ᾧ ^e ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ ^d = Heb. ii. 18, Judas xvi. 30, e = 2 Cor. xiii. 3. ^f υἱὸν ἐπέψας ἐν ^f ὁμοιώματι ^g σαρκός ^g ἁμαρτίας καὶ ^h περὶ ^h i ch. i. 23 1 ch. i. 23 h = Heb. x. 6.

reff. Phil. ii. 7.

g constr., Phil. iii. 21 bis.

67². 177 al d¹ g copt sah æth Orig-schol Ath Cyr Dial Ruf Aug.—2. ἐν χρ. ἰησ. om 76 (and schol) 117 Chr Suid : ἰησ. om 62.—for με, σε BFG g Syr Chr₂ or ₃-mss Aug : ἡμας copt ar-erp Dial Meth : txt ACDEJK mss (appy) d e v syr sah æth goth al Thdr̄t Chr₁ (mss σε) Thl Oec Tert Jer Ambr al.—του νομου om 73 : του ν. και 2. 92.—3. ἐν ω ἡσθ. δ. τ. σαρ. om æth.—vi. εαυτ. Did : αὐτου 109.—και περι ἁμαρτίας om 34. 71. 109 Hipp Cyr₁ Ps-Chr : και om Syr Orig Did Hil Ambr-somet

in an incipient higher sense than ἔζων in ch. vii. 9,—see below) freed me (aor., referring to the time of his conversion.—There is no stronger proof to my mind of the identity of the speaker in the first person throughout with the Ap. himself, than this extension of that form of speaking into this chapter: nothing more clearly shews, that there he was describing a really existing state within himself, but insulating, and as it were *exaggerating* it [as so often], to bring out more clearly the glorious deliverance to follow) in Christ Jesus (I follow the more regular grammatical arrangement, in taking ἐν χρ. Ἰησ. with the verb. Thus also Thol. and De Wette.—It may be taken [notwithstanding the absence of the art., at which indeed only tiros will stumble] with ζῶνς, as Luther, which seems to suit ch. vi. 23,—or with τοῦ πν. τ. ζ. as Piscator and Platt,—or with ὁ νόμ. τ. π. τ. ζ., as Calv.) from the law of sin (vii. 25) and death' (death again here bears a higher meaning than in ch. vii. *We are now on higher ground* :—κατάκριμα having been mentioned, which is the punishment of sin, death now *involves* that, and is not only temporal misery, but eternal ruin also).—This '*law of the Spirit of life*' having freed him from the law of sin and death, so that he serves another master, *all claim of sin on him is at an end*—he is acquitted, and there is no condemnation for him. 3.] 'For (expl. of ver. 2, shewing the method of this liberation) that which was not in the power of the law (the constr. is a nominativus pendens, as in ref. 1, in apposition with the following sentence, ὁ θεὸς κ.τ.λ.; so Rück-ert, Meyer, Fritz., De W., Tholuck : Winer, § 32. 7, makes it an acc. governed by ἐποίησε understood : Olsh. al., make it an acc. absol. or supply κατὰ : Camerarius and Beza, διὰ;—but the above seems the simplest. τὸ ἀδύνατ. τοῦ νόμου may mean either, '*that part of the law which was impossible*,'—'could not be obeyed,'—as τὸ γνωστὸν τοῦ θεοῦ, ch. i. 19;—or,

'*the inability of the law*' = ἡ ἀδυναμία τ. ν., as τὸ χρηστὸν τοῦ θεοῦ, ch. ii. 4;—or, '*that which was unable to be done by the law.*' Of these, the first is out of the question, because νόμος must be the subject of ἐν ᾧ ἡσθ. κ.τ.λ.;—the second would give the first clause the meaning, '*that wherein the inability of the law shewed itself*,' viz. its powerlessness διὰ τ. σαρκός. The third yields by far the best meaning : see below on διὰ τ. σ.) because (not '*wherein*' as in ch. ii. 1, but '*in that*;' this clause gives a reason and expl. of the ἀδύνατον) it was weak (the Ap. keeps in mind his defence of the holiness of the law undertaken in ch. vii., and as Chrys. observes, δοκεῖ μὲν διαβάλλειν τὸν νόμον, εἰ δὲ τις ἀκριβῶς προσέχοι, καὶ σφόδρα αὐτὸν ἐπαινῇ . . . οὐδὲ γὰρ εἶπε τὸ πονηρὸν τοῦ νόμου, ἀλλὰ τὸ ἀδύνατον καὶ πάλιν, ἐν ᾧ ἡσθένει, οὐκ, ἐν ᾧ ἐκακούργει, ἐν ᾧ ἐπεβούλευε. Hom. xiv. p. 563 ε) through the flesh (i. e. in *having to act* through the flesh; not, 'on account of the flesh,' i. e. of the hostility, or weakness, of the flesh, which would be διὰ τὴν σάρκα. The flesh was the *medium* through which the law,—being a νόμος ἐντολῆς σαρκικῆς, Heb. vii. 16,—wrought, and οἱ ἐν σαρκὶ the *objects* on which. So the gen. here is similar to that in 2 Cor. ii. 4, διὰ πολλῶν δακρύων ἔγραψα ὑμ., and 1 Pet. v. 12, εἰ ὀλίγων ἔγραψα ὑμ., indicating the *state* in, or *medium* through which, the action is carried on),—God (did), having sent His own Son (the stress is on ἑαυτοῦ, and the word is pregnant with meaning :—His own, and therefore like Himself, holy and *sinless*. This implication should be borne in mind, as the suppressed antithesis to ἁμαρτ., three times repeated afterwards. Another antithesis may be implied—ἑαυτοῦ, and therefore *spiritual*, not acting merely through the flesh, though in its likeness, but bringing a higher spiritual life into the manhood) in the likeness of the flesh of sin (the flesh whose attribute and character was SIN. The gen. is not = ἁμαρτωλοῦ, but

i ch. ii. 1 reff.
k = ch. i. 32
reff. ii. 26.
l = ch. xiii 8 al.
m ch. i. 3 reff.

ἀμαρτίαςⁱ κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκί,⁴ ἵνα τὸ
δικαίωμα τοῦ νόμου^k πληρωθῇ ἐν ἡμῖν τοῖς μὴ^m κατὰ

ABCD
EFG
JK

Ambrst.—ἐν τῇ σαρκ. om syr: in carnem d: add αὐτου Syr arr æth Ruf-comm1: τῇ om 219.—4. for του νομ., θεου (or του θ.). 54. 62. 80 al.—6. at end, add δια ιησου χρ. τ.

implies far more—the belonging to and being possessed by.—De Wette observes, ‘The words ἐν ὁμοίῳ. σαρκ. ἀμ. appear almost to border on Docetism; but in reality contain a perfectly true and consistent sentiment. σὰρξ ἀμαρτ. is *flesh* (human nature, John i. 14. 1 John iv. 2. Heb. ii. 14) *possessed with sin*: the Ap. could not then have said ἐν σαρκί ἀμ. without making Christ *partaker of sin*: nor could he have said merely ἐν σαρκί, for then the bond between the Manhood of Jesus, and sin, would have been wanting: he says then, ἐν ὁμοίῳ. σαρκ. ἀμ.,—meaning by that, He had a nature *like sinful human nature*, but had not Himself a *sinful nature*,—comp. Heb. iv. 15: οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπάθῃσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ’ ὁμοιότητα, χωρὶς ἀμαρτίας. The likeness must be referred not only to σὰρξ, but also to the epithet τῆς ἀμ.:—it did not however consist in this, that He took our sins (literally) on Himself and became Himself sinful (as Reiche), which would not amount to likeness of *nature*,—but in this, that He was *able to be tempted*, i. e. subjected to sensuous incitements, e. g. of *pain*, which in other men break out into sin, but in Him did not. See Phil. ii. 7, and note.—σὰρξ is not = σῶμα, but as in John i. 14, the *material*, of which man is in the body compounded),—and on account of sin (to be joined with πέμψας, not as Chrys. al. Vulg., with κατέκρινεν: least of all as Luther, “und verdammete die Sünde im Fleisch durch Sünde.” The ‘for,’ or ‘on account of’ sin, is at present *indefinite*, and not to be restricted to Christ’s death as a sin-offering, which is not just now the subject. ‘On account of sin’ then, = to *put away sin*, as Heb. x. 6. 18), *condemned sin in the flesh* (not ‘the sin which was in the flesh,’ which would probably [not certainly] have been τὴν ἐν τ. σ., and which is against the context, in which ἀμ. is throughout an *absolute principle*.

κατέκρινεν is allusive to κατάκριμα ver. 1. Hence it has been taken to mean that God condemned, *punished*, sin in the flesh by the death of Christ: so Orig., Erasm., Calv., Melancthon, Calov., Olsh., al. But that can hardly be the meaning here, for several reasons. 1. The Ap. is not speaking of the removal of the *guilt*, but of the *practice* of

sin, and of the real fulfilment of the law in those who are in Christ. It is this which even in ver. 1 is before him, grounding as he does the οὐδὲν κατάκριμα on the δουλεύω νόμῳ θεοῦ—on the *new and sanctifying power of the Spirit by Christ*, in spite of the continued subjection of the flesh to the law of sin. 2. The context shews that the weakness of the law was, its having no *sanctifying power*;—power to arouse sin, but not to condemn and cast it out. This indeed is the burden of ch. vii. The absence of *justifying power* in the law has already been dealt with. 3. The following verse clearly makes the fulfilling the δικαίωμα of the law no matter of mere imputation, but of *περιπατεῖν κατὰ πνεῦμα*.—We must then look for the meaning of κατακρίνειν in the effects and accompaniments of condemnation,—*victory over, and casting out of sin*. See, for example, John xii. 31, where κρίσις τοῦ κόσμου τούτου is explained by ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω, and ib. xvi. 11. As early as Irenæus this was seen to be the sense: ‘condemnavit peccatum, et jam quasi condemnatum ejecit extra carnem:’—so Chrys. ἐνίκησεν αὐτήν, τὴν δύναμιν αὐτῆς ἐξέλυσε.—Oecum. 2, πῶς ἐξῆρε; κατακρίνας αὐτήν—καὶ δειξας ἀλούσαν. πῶς οὖν ἐάλω καὶ ἡττήται; ἐν τῇ σαρκὶ αὐτοῦ. προσέειπεν γὰρ βουλῆθε ἵνα κ. μὴ ἰσχύσατα ἐάλω κ. ἡττήται.—and Theophyl., (τὴν σάρκα) ἡγήσατο κ. ἐστεφάνωσε, κατακρίνας τὴν ἀμαρτίαν ἐν τῇ σαρκὶ προσληφθεῖσα καὶ δειξας ὅτι οὐ φύσει ἀμαρτωλὸς ἡ σὰρξ. And so, in modern times, Beza, Vitringa, Bengel, the Schmidts, Rosenm., Meyer, De Wette, Tholuck, Locke, Stuart, al., and mainly Grot., Reiche, and Fritz., who however render it ‘interfuit’ or ‘supplicio affecit,’ and understand the occasion to have been the *Death of Christ*,—though the condemnation of sin is owing to His sinlessness, not to His sacrifice. I have dwelt at length on this question, as being very important to the right apprehension of the whole chapter, in this part of which *not the justification*, but the *sanctification*, of Christians is the leading subject. It is a strong confirmation of the above view, that God’s condemnation of sin in the flesh by Christ is stated in ver. 3 as the ground of (ver. 2) my being freed from the law of sin and death: because, viz. *Christ’s victory over sin is mine, by my union with Him and participation in His Spirit.* ἐν

σάρκα ⁿ περιπατοῦσιν, ἀλλὰ ^m κατὰ πνεῦμα. ⁵ οἱ γὰρ ⁿ κατὰ σάρκα ὄντες ^o τὰ τῆς σαρκὸς ^p φρονοῦσιν, οἱ δὲ ^m κατὰ πνεῦμα ^o τὰ τοῦ πνεύματος. ⁶ τὸ γὰρ ^q φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ ^q φρόνημα τοῦ πνεύματος ζωὴ καὶ ^r εἰρήνη. ⁷ διότι τὸ ^q φρόνημα τῆς σαρκὸς ἐχθρα εἰς θεόν· τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ^u ὑποτάσσεται, οὐδὲ γὰρ δύναται· ⁸ οἱ δὲ ^v ἐν σαρκὶ ὄντες, θεῷ ^w ἀρέσαι οὐ δύνανται. ^r

s = ch. i. 21. 1 Cor. xv. 9.

u Luke ii. 51 al. Dan. vi. 13.

ii. 4. 3 Kings iii. 10. See Acts vi. 5.

t Eph. ii. 16. Luke xxiii. 12.

v ch. ii. 28 reff.

w 1 Cor. vii. 32, 34. 1 Thess. iv. 1. 2 Tim.

Gal. v. 20. James iv. 4. w. eis, here only.

q ver. 27 only t.

2 Macc. vii. 21. xiii. 9.

r = ch. ii. 10.

κυρ. ημων 17: in Chr. Jes. Dom. nostro Tert.—7. for διοτι, οτι FG.—8. om 178: οντες

τῇ σαρκί is not 'in His flesh,' or 'by means of His flesh,' as Orig., Syr. (Peschito), Bez., Grot., Reiche, Olsh., al., but 'in the flesh,' which Christ and ourselves have in common.

4.] 'In order that (the purpose of God's condemning sin in the flesh) the requirement of the law (= all its requirements [statutes], but here combined in one for the sake of more distinct objectivity. The variations in interpretation of ver. 3 have given rise to corresponding ones here. But here the matter has been more complicated still by the Vulg. rendering δικαίωμα, 'justification,' which has thrown the weight of the Romanist interpreters on the side of 'justitia imputata.' The usage of the word itself would preclude any such reference here, besides the considerations urged in the note above) might be fulfilled in us (find its full accomplishment;—not merely = 'be performed by us,'—for the Ap. has a much deeper meaning, viz. that the aim of God in giving the Law might be accomplished in us, in our sanctification, which is the ultimate end of our redemption, Col. i. 22. Eph. ii. 10. The passive is used, to shew that the work is not ours, but that of God by His grace, Olsh., Thol., De Wette) who walk (not 'walking as we do,' which would be anarthrous,—but a description of all those of whom the above is true) not after the flesh but after the Spirit' (who, notwithstanding that we are bound up with a σὰρξ ἁμαρτίας, do not walk in our daily life according to, or led by, the νόμος τῆς ἁμαρτίας ὁ ἐν τοῖς μέλεσιν ἡμῶν, but according to and led by the νόμος τοῦ πνεύματος τῆς ζωῆς, in Christ Jesus—members of Him, and participating in that victory over sin which He obtained, by which the power of sin in our flesh is broken).

5.] 'For (expl. of the last) those who live according to the flesh (ὄντες not quite = περιπατοῦντες, but nearly:—the latter is the evidence of the former, and a consequence of it: οἱ κατὰ σάρκα ὄντες = οἱ σαρκεῖνοι) mind ('think of,' 'care for, and strive after,' see reff.) the things belonging to the flesh (its

objects of desire): but those (who live) according to the Spirit (= οἱ πνευματικοί, see above), (mind) the things belonging to the Spirit' (the higher aims and objects of desire of the spiritual life).

6.] 'For (the spiritual man cannot seek the things of the flesh, because) the mind (thoughts, cares, and aims, as above) of the flesh, is (ends in—the copula [=], as when it joins the two signs of an algebraic operation;—'amounts to, being worked out') death (not merely physical, nor mere unhappiness, as sometimes in ch. vii., but as in ver. 2, in the largest sense, extending to eternity); but the mind (thoughts, cares, and aims) of the Spirit, is (see above) life and peace' (in the largest sense, as above). In this argument there is a suppressed premiss, to be supplied from ver. 2; viz. 'The Spirit is the Spirit of life.' Hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is death. The addition καὶ εἰρήνη seems to be made to enhance the unlikelihood of such a minding,—the peace of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life.

7.] 'Because (reason why the mind of the flesh is death) the mind of the flesh is enmity (contrast to εἰρήνη above) against God (it being assumed that God is the source of ζωή, and that ἐχθρα against Him is the absence of all true peace): for it is not subject (or, 'does not submit itself,' perhaps better) to the law of God,—for neither can it be (this was proved in ch. vii.):

8.] but (takes up the other and inferential member of the proposition, answering to a suppressed μέν preceding, —τὸ μὲν φρόνημα κ.τ.λ.—Calv., Beza, al. render it 'therefore,' and so E. V., 'so then,' erroneously) they who are in the flesh (as their element of life and thought:—nearly = κατὰ σάρκα ὄντες above, which however denotes the rule which they follow. In 2 Cor. x. 3, the two are distinguished: ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατεύομεθα) cannot please God.'—Melancthon remarks

Σ = 1 Cor. xv.
15. 1 Pet.
ii. 3.
y ch. vii. 17
reff.
y 1 Cor. vii.
40. Jude 19.

z ch. iv. 24.
Matt. x. 8.
xi. 5. Isa.
xxvi. 19.
a ch. iv. 17 reff.
b ch. vi. 12 reff.

⁹ ὑμεῖς δὲ οὐκ ἐστὲ ^v ἐν σαρκὶ ἀλλ' ἐν πνεύματι, ^x εἴπερ
πνεῦμα θεοῦ ^y οἰκεῖ ἐν ὑμῖν. εἰ δέ τις ^{yy} πνεῦμα χριστοῦ
οὐκ ^{yy} ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ¹⁰ εἰ δὲ χριστὸς ἐν
ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ
διὰ δικαιοσύνην. ¹¹ εἰ δὲ τὸ πνεῦμα τοῦ ^z ἐγείραντος
Ἰησοῦν ἐκ νεκρῶν ^y οἰκεῖ ἐν ὑμῖν, ὁ ^z ἐγείρας χριστὸν ἐκ
νεκρῶν ^a ζωοποιήσει καὶ τὰ ^b θνητὰ σώματα ὑμῶν, διὰ τὸ

ABCD
EFG
JK

om copt sah.—τω θεω DE.—9. ἀλλα BD¹: not ACEFGJ(K?) &c: ἀλλ ἐν πν. om 39.
—for θεον, χριστον 238.—οικει om sah: ενοικει 69: est Hil al-latt.—for χριστον, θεον
39. 61. 87.—10. εἰ δὲ χρ. ἐν νμ. om FG g: aft χριστος add οικει Thdrt.—σωμα
ἐστιν FG (vss).—rec δι αμ. with (B?) D¹(K?) &c: δια την αμ. 2. 37. 46. 68. 70. 92
al lect 14: txt A(B)CD³EFGJ 109. 219.—for ζων, ζων lect 14 Cyr: ζη FG g v
(not harl¹) arm.—11. τον om Did.—τον ιησ. AB 26. 47: ιησ. χρ. Ath: χρ. ιησ.
Hipp: χριστον Thdor-mops Did: txt CDEFGJK mss nrly (appy) Clem (aft νεκρ.) Chr
Cyr-jerus Thdrt Thl Oec.—rec bef χριστον ins τον, with JK all Hipp Thdrt Thl Oec al:
om ABC(see below) D¹D³E¹E²FG all d e vss gr-lat.-ff.—for χριστον, χρ. ιησ. A (aft
νεκρ.) D¹E² 31. 41. 73 al d e gr-lat.-ff: ιησ. χρ. C (aft νεκρ.) v copt aeth al: τον ιησουν
lect 13 al, τον κυριον 114-15 al, τ. κυρ. ημ. ιησ. χρ. Syr ar-erp al: txt BD¹E¹FGJK
(see above) all syr sah al Thdrt Dial-with-Maced Thl Oec Iren Did Tert² Hil al.—και om
A 39. 47 ar-pol: ins BCDG &c.—νμ. σωματα Did.—rec δια τον ενοικουντος αυτου
πνευματος (see notes), with AC 5. 39. 57. 72 to 4. 120. 213 (al?) Dial-with-a-Macedonian
(cited by *Welst.* *The Maced. says*, οὕτως οὐ γέγραπται Διὰ τοῦ, ἀλλὰ Διὰ τό, ἐὰν
οὖν πον ἐν ἡ δεῦτερον ἀντιγράφον εὐρεθῇ ἐσφαλμένον παρ' ὑμῖν . . . to which the
Orthodox replies, ἔχομεν δεῖξαι ὅτι ἐν ὅλοις ἀρχαίοις ἀντιγράφοις οὕτω κεῖται: ἐπεὶ δὲ
νομίζεις τοῦτο ἀντιλεγόμενον εἶναι, πληροφορήθητι καὶ ἐξ ἄλλης γραφικῆς ἀπο-
δείξεως. *Maced.* εἰπέ, τοῦτο γὰρ ἀντιλέγεται) copt syr aeth slav Clem Hipp Ath₃ Bas₃
Epiph_{an} Cyr_r Chr₂ Mac al Aug-oft Did Ambr Vig al: txt B (ascertd by Tregelles: see
his *Prospectus* of a critical edn of the N. T. p. 19) DEFGJK 4. 17. 35-6. 44-6-7-9. 67.
76-7. 87-9. 91. 106-8 to 11-13-21-24-schol 77 to 9. 219-238 al it v Syr sah arr Orig₁ Geth
Thdrt Chr (h l, text and comm) Severian Max Thl Oec-comm Iren Tert Hil Ruf Jer

(Thol.),—'Hic locus maxime refutat Pelagianos et omnes qui imaginantur homines sine Spiritu Sancto legi obedire.' 9.]
'But (oppos. to οἱ κατ. σάρ. ὄντες) **ye are not in the flesh** (see above), **but in the Spirit**, if so be that ('provided that:' not 'since,' as Chrys., Olsh., al., which would be ἐπεὶπερ: Chrys. tries to prove εἴπερ = ἐπεὶπερ here by adducing 2 Thess. i. 6, where however, as here, the meaning is, 'if so be that,' 'if at least.' That this is the meaning here is evident by the exception which immediately follows).—But (this must be rightly understood: for) if **any man has not** (οὐκ, and not μή, because it belongs to the verb and not to εἰ. De W. See Winer, § 59. 5 d) **the Spirit of Christ** (= πν. θεοῦ above. Obs. here that πν. θεοῦ, πν. χριστοῦ, and χριστός, are all used of the Holy Spirit indwelling in the Christian), **he is not His** (belongs not to Him, in the higher and blessed sense of being united to Him as a member of Him). 10.] 'But (contrast to the last ver.) if Christ is in you (= πν. θεοῦ οἰκεῖ ἐν ὑμ., see 2 Cor. iii. 17), the (your) body indeed is dead on account of sin (still remains dead, see 2 Cor. iv. 11—14, under the power of death physical [and

eternal?] because of sin which it, *per se*, stands in, and serves), **but the (your) Spirit** (τὴν ψυχὴν λέγει, ὡς πνευματικὴν ἤδη γεγεννημένην. Schol. ap. Matthæi [Thol.]: or rather perhaps he uses πνεῦμα, regarding our Spirits as possessed and penetrated by God's Spirit) **is life** (this would hardly be said if *only our human spirits* were meant, but the adjective would be used) **on account of righteousness** (not *here* the imputed righteousness of justification, which is not now under treatment, but the *implanted righteousness of the sanctification of the Spirit*. This appears not only from the context, but also from the δι' ἁμαρτίαν, which answers to it).

11.] 'But (δὲ takes up and continues the supposition in the former verse, with which in fact this is nearly identical, but with the important additional particular [whence the contrast] τοῦ ἐγείραντ. κ.τ.λ.) if the Spirit of Him who raised Jesus from the dead, dwells in you (which Spirit is therefore *powerful over death*, and besides renders you *partakers of Christ's Resurrection*), **He who raised Christ from the dead** (the personal name, JESUS, reminds more of the historic fact of the resurrection of the one Person, Jesus:

^c ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. ¹² ^d ἄρα οὖν, ἀδελφοί, ^e ὀφειλέται ἐσμέν οὐ τῇ σαρκὶ ^f τοῦ κατὰ σάρκα ζῆν. ¹³ εἰ γὰρ κατὰ σάρκα ζῆτε, ^g μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς ^h πράξεις τοῦ σώματος ⁱ θανατοῦτε, ^j ζήσεσθε.

g = Acts xxi. 27. xxviii. 6. h = Acts xix. 18 reff. i ch. vii. 4 reff. j = Heb. x. 38.

Ambrst Aug₁ Ambr-somet Pelag Fulg Sedul:—for αὐτον, αυτοι (αὐτωι?) C: δια το ἐνοικουν εν αυτω πνευμα 3: δια το ἐνοικουν αυτο πνευματος 2: δια το εν. πνευμα 714.—12. αἰ. μου sah.—τη σαρ. om sah.—13. αποθν. παλιν 115 Thl-ms.—εν πνευμ. sah.—for του σωμ., της σαρκος DEFG it v slav Orig₂ Iren Tert Did Cyp Ambr Aug Jer Did Ruf Pelag Ambrst Sedul Bed: του πνευματος 1. 120: txt (MSS &c) sah Orig₅

the official and mystical name, CHRIST, of the body of which he is the Head and we the members.—all raised with Him by the one Spirit dwelling in all) shall quicken (not merely ἐγερεῖ, because it is not merely the res. of the body which is in the Ap.'s view,—see below) your mortal bodies also (the higher phase of the ζωοποιεῖν takes place in the spirit of man: and even of that which takes place in the body, there are two branches—one, the quickening it from being a tool of unrighteousness unto death [eternal],—the other, the quickening it out of death [physical] to be a new and glorified body. And the καὶ joined with θνητά, here, signifies that the working of the πνεῦμα ζωοποιοῦν shall not stop at the purely spiritual resurrection, nor at that of the body from dead works to serve the living God, but shall extend even to the building up the spiritual body in the future new and glorious life), on account of His Spirit which dwells in you.—Here the reading is much disputed, whether it be the acc. or gen.: see var. readd. The great additional weight thrown into the scale of the acc. by the discovery of Dr. Tregelles that it is the reading of B, goes near to determine the matter. The gen. can only mean, 'by means of,' 'through,' His Spirit, &c.: this the acc. may include, (it not being specified for what reason it is on the Spirit's account, and leaving it open to be His presence, or His agency,) but must be rendered 'on account of,' or 'because of,' His Spirit, &c. Thus both may imply that the Holy Spirit is the agent in the quickening: but the gen. cannot bear the other meaning, that God will quicken, &c. because of His Spirit, &c. Hence in dispute with the Macedonians, who denied the divinity of the Holy Spirit, the gen. reading was important to the orthodox, as expressing agency, and that alone. But it seems pretty clear that the variation was older than the time of this heresy, and, however it may then have been appealed to, its origin cannot be assigned to any falsification by either of the then disputant parties.—As to how far the Holy Spirit is the direct Agent in the resur-

rection of the body, see note on πνεῦμα ζωοπ., 1 Cor. xv. 45, and on 2 Cor. v. 5. Here, His direct agency cannot be in any way surprising, for it is the whole process of bringing from death to life, extending even to the mortal body, which is here spoken of—and unquestionably, 'the Lord and Giver of Life' is the agent throughout in this quickening. 'Non de ultima resurrectione, quæ momento fiet, habetur sermo, sed de continua Spiritus operatione, quæ reliquias carnis paulatim mortificans, cœlestem vitam in nobis instaurat.' Calv.:—but perhaps 'non solum de ult. res.,' would have been more correct: for it certainly is one thing spoken of.

12, 13.] 'So then, brethren, we are (inference from the assurance in the last verse) debtors (we owe fealty: to what or whom, he leaves the reader to supply from ver. 11), not to the flesh, to live according to the flesh (Chrysostom well explains the qualification, τοῦ κατὰ σ. ζ.,—καὶ γὰρ πολλὰ αὐτῇ ὀφείλομεν, τὸ τρέφειν αὐτήν, τὸ θάλλειν, τὸ ἀναπαύειν, τὸ θεραπεύειν νοσοῦσαν, τὸ περιβάλλειν, καὶ μυρία ἕτερα λειτουργεῖν. Ἦν' οὖν μὴ νομίσης, ὅτι ταύτην ἀναρεῖ τὴν διακονίαν, εἰπὼν, "οὐκ ἐσμ. ὁφ. τῇ σαρ," ἐρμηνεύει αὐτὸ λέγων "τοῦ κ. σ. ζῆν" . . . τούτῃστι, μὴ ποιῶμεν αὐτήν κυρίαν τῆς ζωῆς τῆς ἡμετέρας. Hom. xv. p. 113 A): for if ye live according to the flesh, ye will (μέλλετε of the certain end of your present course) die (ζῆν and ἀποθν. here in their full and pregnant sense, involving body and soul here and hereafter: but not to be understood as excluding the carnal from any resurrection—only from that which is truly ζῆν,—any more than the spiritual are exempted from all death, but only from that which is truly θάνατος): but if by the Spirit ye slay (abolish, annul) the deeds (hardly as Thol. 'sensu obscuro,' but as Col. iii. 9. the whole course of habits and action which has the flesh for its prompter) of the body (= τῆς σαρκός, but here concrete to give more vivid reality: comp. τὰ ἔργα τῆς σαρκός, Gal. v. 19), ye shall live (not μέλλετε ζῆν, this Life being no natural consequence of a course of mortifying

k = and constr., 14 ὅσοι γὰρ πνεύματι θεοῦ^k ἄγονται, οὗτοι^{kk} υἱοὶ εἰσιν^{ABCD} θεοῦ. 15 οὐ γὰρ ἐλάβετε¹ πνεῦμα¹ δουλείας πάλιν^m εἰς^{EFG} φόβον, ἀλλὰ ἐλάβετε¹ πνεῦμαⁿ υἰοθεσίας, ° ἐν ᾧ^p κράζο- JK
μεν^p Ἀββᾶ ὁ πατήρ. 16 αὐτὸ τὸ πνεῦμα^q συμμαρτυρεῖ
constr., 2 Cor. m = ch. v. 16 reff. n ver. 23. ch. ix. 4. Gal. iv. 5. Eph. i. 5 only †.
i. 13. Eph. i. 17. 2 Tim. i. 7. q ch. ii. 15. ix. 1 only †.
o = Gal. vi. 15. p Gal. iv. 6.

Chr Thdr̄t al.—θανατουσθε 54.—14. for όσοι, οι copt sah.—θεου om 80.—περιπατουνται sah.—rec εισιν υιοι θεου (corr̄n of order, as is also v. θ. ει.), with JK &c v all Chr Thdr̄t al Iren al: υι. θε. ις. ACDE 5. 39. 47. 80. 93 al d e v-ms æth Orig, Dam Cassiod Gaud: txt BFG g demid am Syr Orig, Did Hilz Aug Ruf Bed al.—15. ουδε γαρ 54.—ελαβομεν (twice) Aug.—δουλειας 71.—παλιν om 17. 39. 54 al Orig (somet).—εις φοβον om 54.—rec αλλ: txt ABC &c.—for εν ω, οτι Chr-ms.—κραζομεν F.—16. bef αυτο,

the deeds of the body, but the gift of God through Christ: and coming therefore in the form of an assurance, 'ye shall live,' from Christ's Apostle.—On ζῆν, see above).

14.] 'For (ground of the assurance contained in ζῆσθε) as many as are led by (reff.;—the slaying the deeds of the body by the Spirit, implies the being under the Spirit's guidance) the Spirit of God, these (emphatic—'these and no others') are Sons of God.'—υἱός θ. differs from τέκνον θ. in implying the higher and more mature and conscious member of God's family, see Gal. iv. 1—6, and note on 6. Hence our Lord is never called τέκνον but always υἱός θεοῦ. This latter, applied to a Christian, signifies 'one born of God' in its deepest relation to him,—and hence a partaker of His nature, John i. 13. 1 John iii. 9. 1 Pet. i. 23 (Tholuck, similarly Olsh.).

15, 16.] Appeal to the CONSCIOUSNESS of the Christian to confirm the assertion (assumed for the moment that he is led by God's Spirit) that he is a son of God.—'For (confirmantis) ye did not receive (at your becoming Christians) the spirit of bondage (= 'the Spirit which ye received was not a spirit of bondage.' πν. is not merely a spirit, a disposition, but evidently refers to the same πν. which afterwards is πν. υιοθεσ., and αὐτὸ τὸ πν. The Ap. seems however in this form of expression, both here and elsewhere, e. g. 2 Cor. iv. 13. Eph. i. 17. 2 Tim. i. 7, to have combined the objective Πνεῦμα given to us by God with our own subjective πνεῦμα. In the next ver. they are separated) again (it has been imagined here that the πάλιν must refer to a former bestowal of the πνεῦμα δουλείας, and consequently that the reference is to the O. T. dispensation. In this two different sets of comm. have found difficulties; (1) those, as Chrys.,—who would hold from John vii. 39, that the Holy Spirit was absolutely not given under the O. T., and (2) those, as Cocceius, who holding Him to have been given, deny that His character

was πν. δουλείας. But there seems to me to be no occasion to go back for the reference of πάλιν to the O. T. The state of the natural man is δουλεία: the Holy Spirit given to them, the agent of their birth into, and sustainer of, a new state, was not a πν. δουλείας πάλιν εἰς φ., a spirit merely to retain them in, or take them back into their old state, viz. a state of slavery:—to whom, or whether to different masters, is not here in question, but the state merely—the object of the gift of the Holy Spirit was not to lead them back into this) towards fear (so as to bring about or result in fear, see ch. vi. 19. πάλιν can hardly, as De W., be taken with εἰς φόβ.), but ye received the Spirit of (the Spirit whose effect was, see above) adoption (this stricter meaning, and not that of mere sonship, is plainly that intended by the Ap., both here and in reff. So Fritz., Meyer, Olsh., Harless on Eph. i. 5, Tholuck: on the other hand Luther, Winer, Rückert, De Wette, al., see on ver. 23. Of course, the adoption to be a son involves sonship, but not the converse), in whom (compare ἐν πνεύματι ch. i. 9; ii. 29, and ver. 9. Luth. and Tholuck, 'through, by means of, whom:' but τὸ πνεῦμα = Him in whom, not merely Him by whom, not being merely an external agent, but an indwelling and pervading power) we cry (the outward and confident expression of the state of sonship), Abba, Father' (I have said, on Mark xiv. 36, that ὁ πατ. does not appear to be a mere explanation of ἄββ, but to have been joined to it in one phrase, as a form of address: expressing probably, a corresponding 'my father,' ἄββ, in the Heb. expression. Luther, to express the familiarity of Abba, renders 'lieber Vater,' 'dear Father').—See on the whole, the strictly parallel place, Gal. iv. 6.

16.] And this confidence is grounded on the testimony of the Spirit itself. So Chrys.: οὐ γὰρ ἀπὸ τῆς φωνῆς ἰσχυρίζομαι μόνον, φησὶν, ἀλλὰ καὶ ἀπὸ τῆς αἰτίας ἀφ' ἧς ἡ φωνὴ τίκεται

τῷ^τ πνεύματι ἡμῶν ὅτι ἐσμὲν^ς τέκνα θεοῦ. ¹⁷ εἰ δὲ τέκνα, ^τ = Acts xvii. 16. ref.
καὶ^ι κληρονόμοι· ^ι κληρονόμοι μὲν θεοῦ, ^υ συγκληρονόμοι ^ς = ch. viii. and ix., and Gal. iv. 28, 31.
δὲ^δ Χριστοῦ· ^ν εἵπερ^ω συμπάσχομεν, ἵνα καὶ^ς συνδοξασθῶ-
1 John iii. 1 al. t ch. iv. 13 reff. u Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7 only t.
v ver. 9 reff. w 1 Cor. xii. 26 only t. s here only t.

pref. *ωστε* DE al. (*itaque*) (Syr. *copt et*): aft add γαρ 115-24 v (not am al) Cyr Thdrt Thl Ruf Pel.—μαρτυρεῖ 1. 211 lect 17 Clem: txt (MSS &c) Orig Chr Thdrt Thdor-mops al.—17. for κληρον. (1st), *συγκληρονόμοι* D¹: μὲν θ. συγκ. δε om 178: for μὲν, δε 109.—*συνπασχωμεν* A.—for ἵνα . . . συνδ., καὶ συνδοξασομεθα arm.—18. om 54.—for γαρ, δε

οὐ γὰρ τοῦ χαρίσματος ἐστὶν ἡ φωνὴ μόνον, ἀλλὰ καὶ τοῦ δόντος τὴν ὥρεάν παρακλήτου· αὐτὸς γὰρ ἡμᾶς οὗτος ἰδιδάξει διὰ τοῦ χαρίσματος οὕτω φέγγεσθαι. Hom. xv. p. 579 c. This ver. being without copula, is best understood to refer to the same as the preceding, and the assertion to concern the same fact as the last verb, *κράζομεν*,—as if it were *αὐτοῦ τοῦ πν. συμμαρτυροῦντος*, κ.τ.λ., grounding that fact on an act of the indwelling Spirit Himself. See again Gal. iv. 6.—*The Spirit itself* (not ‘*idem Spiritus*,’ as Erasm. and similarly Luth., Reiche, al.: the *αὐτό* expresses the independence, and at the same time, as coming from God, the preciousness and importance of the testimony) *testifies to our spirit* (see ch. ii. 15, and note: not ‘*una testatur*’: the *σύν* in comp. does not refer to τῷ πν. ἡμ. but to *agreement in the fact*, as in ‘*contestari*,’ ‘*confirmare*’) that we are children of God.—What is this *witness of the Spirit itself*? All have agreed, and indeed this ver. is decisive for it, that it is *something separate from and higher than, all subjective inferences and conclusions*. But on the other hand it does not consist in mere indefinite feeling, but in a *certitude of the Spirit’s presence and work continually asserted within us*. It is manifested, as Olsh. beautifully says, in His comforting us, His stirring us up to prayer, His reproof of our sins, His drawing us to works of love, to bear testimony before the world, &c. And he adds, with equal truth, “On this direct testimony of the Holy Ghost rests, *ultimately*, all the regenerate man’s conviction respecting Christ and His work. For belief in Scripture itself (he means, in the highest sense of the term ‘belief,’ = ‘*conviction personally applied*’) has its foundation in this experience of the divine nature of the (influencing) Principle which it promises, and which, while the believer is studying it, infuses itself into him.”—The same comm. remarks, that this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a spe-

cific difference. The spirit of man may *sin* (2 Cor. vii. 1), the Spirit of God *cannot*, but can only be grieved (Eph. iv. 30), or quenched (1 Thess. v. 19), and it is by the infusion of this highest Principle of Holiness, that man becomes ONE SPIRIT with the Lord Himself (1 Cor. vi. 17).

τέκνα θεοῦ] Here, (not *vioi*) because the testimony respects the very ground and central point of sonship, *likeness to and desire for God*: the testimony of the Spirit shewing us by our yearnings after, our confidence in, our regard to God, that we are verily begotten of Him. 17.]

CONSEQUENCES of our being children of God.—‘But (announcing a result, as in a math. proposition: ‘but, if &c.’) if children, also heirs (which is the universal rule of mankind: but κληρ. here must not be carried to the extent of the idea of *heir* in all directions: it is merely the *one side of inheriting by promise*, which is here brought out: the word referring back probably to ch. iv. 13, 14, the promise to Abraham);—heirs of God (as our Father, giving the inheritance to us), and joint-heirs with Christ’ (whom God has made κληρονόμον πάντων, Heb. i. 2).—Tholuck remarks: “It is by virtue of their substantial unity with the father, that the children come into participation of his possession. The Roman law regarded them as continuators of his personality. The *dignity* of the inheritance is shewn (1) by its being God’s possession, (2) by its being the possession of the Firstborn of God. By the Roman law, the share of the firstborn was no greater than that of the other children,—and the N. T. sets forth this view, making the redeemed equal to Christ (ver. 29), and Christ’s possessions, theirs; 1 Cor. iii. 21—23. John xvii. 22. In the *joint heirship* we must not bring out this point, that Christ is the *rightful Heir*, who shares His inheritance with the other children of God: it is as adoptive children that they get the inheritance, and Christ is so far only the means of it, as He gives them power to become sons of God, John i. 12.”—‘If at least (see above on ver. 9) we are suffering with Him, that we may also be glorified with

^y = and constr., ch. ii. 3 (iii. 28). ² Cor. x. 11. ^z here only. See Gen. xxiii. 9. ¹ Chron. xxi. 22, 24. Prov. iii. 15. viii. 11. Sir. xxvi. 15. (See note.) ^a *πρός* = Jer. xxiii. 28. ^a = ver. 13. ^b = ch. ii. 7 refl. ^c = Luke xvii. 30. ¹ Pet. v. 1. ^d = here only. ^e Phil. i. 20 only. See Jos. B. J. iii. 7. 26. Polyb. xvi. 2. 8. Herod. vii. 165. Ps. xxviii. 8 Aqu. ^f = Mark xvi. 15.

ABCD
 EFG
 JK

A g æth: ergo Ambrst.—19. *καταδοκία* 55.—της πιστεως 37. 109-22-marg-78. 219 al.—

Him. ¹ i. e. 'if (provided that) we are found in that course of participation in Christ's sufferings, whose aim and end, as that of His sufferings, is to be glorified as He was, and with Him.' But the *εἴπερ* does not regard the *subjective* aim, q. d. 'If at least our aim in suffering is, to be glorified,'—but the *fact* of our being partakers of that course of sufferings with Him, *whose aim is, wherever it is found, to be glorified with Him.*—Thol. takes the *ἵνα* as dependent on *συγκληρ.* (= ὥστε), and *εἴπερ* *συμπ.* as quasi-parenthetical; but the above seems to me more satisfactory.—The connexion of *suffering with Christ, and being glorified with Him* is elsewhere insisted on, see 2 Tim. i. 11. 1 Pet. iv. 23; v. 1.—This last clause serves as a transition to vv. 18—30, in which the Ap. treats of the complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in and by *their* glorification.

18.] 'For (= this suffering with Him in order to being glorified with Him is no casting away of toil and self-denial, seeing that) I reckon (implying, 'I myself am one who have embraced this course, being convinced') that the sufferings of this present period (of trial and sorrow, contrasted with the period of triumph following the *παρουσία* of Christ) are insignificant (*οὐκ ἄξια* = *ἀνάξια*,—no gen. or verb understood. *ἄξιος* and *ἀνάξιος* are found in the sense of 'worthy (or unworthy) to be compared with' in the classics: so Hom. Il. θ. 234, *νῦν δ' οὐθ' ἐνὸς ἄξιου ἐσμέν* "Εκτορος, and Plato, Protag. [Wetst.], *ἀνάξιά ἐστι τ' ἀγαθὰ τῶν κακῶν*, and again *τίς ἄλλη ἀνάξια ἡδονὴ πρὸς λύπην ἐστίν*;) in comparison with the glory which shall be revealed (*μέλλ.* put first, as in refl., but apparently not, as De W., for the sake of emphasis. Thol. cites Demosth., p. 486. 10, *ἐν τοῖς οὖσι νόμοις κυρίοις*, in which there is no emphasis, as neither in 1 Cor. xii. 22.—*ἀποκαλ.*, at the *ἀποκάλυψις* of Christ. On the sentiment, see 2 Cor. iv. 17) with regard to us' (not merely *ἡμῖν*, as spectators, but *εἰς ἡμᾶς*, as the subjects of the revelation; the E. V. is not far wrong, 'in us,' taking the *εἰς* in a pregnant sense as *ἡν κηρύσσων εἰς τὰς συν. τ. Γαλ.*, Luke

iv. 44). Bernard (cit. in Thol.) amplifies this, —de Convers. ad Cleric., c. 30,—'non sunt condignæ passionibus hujus temporis ad præteritam culpam quæ remittitur, ad præsentem consolationis gratiam quæ immittitur, ad futuram gloriam quæ promittetur nobis.'

19 ff.] *The greatness of this glory is shewn by the fact that ALL CREATION, now under the bondage of corruption, shall be set free from it by the glorification of the sons of God.*—'For (proof of this transcendent greatness of the glory, not, as De W., of the certainty of its manifestation, though this secondary thought is perhaps in the background) the patient expectation (hardly = *ἡ σφόδρα προσδοκία*, as Chrys., whom Luther and E. V. follow; but better *προσδοκία εἰς τὸ τέλος*,—the *ἀπό* denoting, as also in *ἀπεκδέχεται*, that the expectation continues till the time is exhausted, and the event arrives) of the Creation (= *all this world except man*, both animate and inanimate: see an account of the exegesis below) waits for (see above) the revelation of the sons of God' ('revelatur gloria: et tum revelantur etiam filii Dei.' Beng.—*υἱῶν*, not *τέκνων*, because their sonship will be complete, and possessed of all its privileges and glories). *ἡ κτίσις* has been very variously understood. There is a full history of the exegesis in Tholuck. De Wette sums it up thus: "The Creation, —i. e. things created,—has by many been erroneously taken in an arbitrarily limited sense; e. g. as applying only, I. to *inanimate creation*, as Chrys., Theophyl., Calv., Bez., Aret., '*mundi machina*,' Luther, the Schmidts, al., Fritz., '*mundi machina, cæli, sidera, aer, terra*':—against this are the words *οὐχ ἐκοῦσα* and *συστενάζει κ. συν-ωδίνει*, implying *life* in the *κτίσις*,—for to set these down to mere personification is surely arbitrary:—and one can imagine no reason why bestial creation should be excluded. II. to *living creation*: (1) to *man-kind*; Aug., Turret., al., take it of *men not yet believers*: (2) Locke, Lightf., Hammond, Semler, of the *yet unconverted Gentiles*: (3) Cramer, Gersdorf, al., of the *yet unconverted Jews*: (4) Le Clerc, al., of the *converted Gentiles*: (5) al., of the *converted Jews*: (6) al., of *all Christians*."—"But,"

^g ἀποκάλυψιν τῶν ^h υἱῶν τοῦ θεοῦ ⁱ ἀπεκδέχεται. ²⁰ τῇ γὰρ ^g ματαιότητι ἡ ^f κτίσις ^l ὑπετάγη οὐχ ^m ἐκούσα ἀλλὰ διὰ τὸν ^l ὑποτάξαντα, ⁿ ἐπ' ἐλπίδι, ²¹ ὅτι καὶ αὐτὴ ἡ ^f κτίσις ^o ἐλευθερωθήσεται ἀπὸ τῆς ^p δουλείας τῆς ^q φθορᾶς εἰς τὴν ^r ἐλευθερίαν τῆς ^b δόξης τῶν ^s τέκνων τοῦ θεοῦ.

...ΤΕΚ-
νων Ε.
ΑΒC
FGJK

ix. 28 f. 1 Pet. iii. 20. k = Eccles. i. 2. (Eph. iv. 17. 2 Pet. ii. 18 only.) l ver. 7 reff. act., 1 Cor. xv. 27. m 1 Cor. ix. 17 only. Exod. xxi. 13. n ch. iv. 18. o ch. vi. 18 reff. p ver. 15 reff. q = 1 Cor. xv. 42. Gal. vi. 8. Col. ii. 22. Jonah ii. 7. r = 2 Cor. iii. 17. James i. 25. ii. 12. s ver. 16 reff.

του υιου arm: τον υιον 70.—20. for ματ., φθορα (gloss) 672.—for ουχ εκουσα, ου θελουσα FG.—εφ D¹FG.—21. διοτι D¹FG: αλλα (for οτι) 179.—των τεκνων της δοξης 43 lect 6: της δοξης om 4¹. 41: των τεκνων om Oec: των υιων 3: του υιον arm.—

as he proceeds, “against (II.) lies this objection, that if the Ap. had wished to speak of the *enslaving and freeing of mankind*, he hardly would have omitted reference to sin as the ground of the one and faith of the other, and the judgment on unbelievers. But on the other hand we must not extend the idea of *κρίσις too wide*, as Theodoret, who includes the *angels*, Köllner, who understands the *whole Creation*, animate and inanimate, rational and irrational, and Olsh., who includes the *unconverted Gentiles*: nor make it *too indefinite*, as Koppe and Rosenm.: ‘*tota rerum universitas*.’ The right expl. is, *all animate and inanimate nature as distinguished from mankind*: so Irenæus, Grot., Calov., Wolf., Rückert, Reiche, al., Meyer, Neander, Schneckenburger, Thol.” The idea of the renovation and glorification of all nature at the revelation of the glory of our returned Saviour, will need no apology nor seem strange to the readers of this commentary, nor to the students of the following, and many other passages of the prophetic Word: Isa. xi. 6 ff.; lxxv. 17 ff. Rev. xxi. 2 Pet. iii. 13. Acts iii. 21.

20.] *Explanation of the REASON WHY all creation waits, &c.*—‘For the creation was made subject to *vanity* (= *vanitas*, Ps. xxxviii. 4,—where the LXX have τὰ σύμ-παντα ματαιότης. So also Eccles. i. 2 and passim. It signifies the *instability, liability to change and decay*, of all created things) *not willingly* (‘cum a corruptione naturæ res omnes abhorreant.’ Bucer in Thol.) *but on account of* (διὰ is so far from losing its proper meaning by the reference of τὸν ὑποτάξαντα to God, as Jowett affirms, that it gains its strictest and most proper meaning by that reference: see ver. 11. He is the occasion, and His glory the end, of creation’s corruptibility) *Him who subjected it* (i. e. God.—Chrys., al., interpret it of *Adam*, who was the *occasion* of its being subjected; and at first sight the acc. with διὰ seems to favour this. But I very much doubt whether this view can be borne out. For (1) does not ὑποτάξαντα imply a *conscious act of intentional subjugation*,

and not merely an *unconscious occasioning of the subjugation*? Thus we have it said of God, 1 Cor. xv. 27, πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ ὅταν δὲ κτλ., ὁῦλον ὅτι ἐκτός τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. And (2) the acc. aft διὰ is in reality no reason against this. He is speaking of the *originating cause* of this subjection, not of the efficient means of it. He says that creation was not subjected ἐκούσα, i. e. διὰ τὸ θέλημα ἐαυτῆς, but διὰ τὸν ὑποτάξαντα. At the same time such a way of putting it, removing as it were the supreme will of God to a wider distance from corruption and vanity, and making it not so much the worker as the occasion of it, as well as this indefinite mention of Him, is quite intelligible on the ground of that reverential awe which so entirely characterizes the mind and writings of the Ap. If the *occasion pointed at* by ὑποτάξει be required,—I should hardly fix it at the Fall of man, but at his *creation*, in the eternal counsels,—when he was made *capable of falling, liable to change*.—The expl. of ὁ ὑποτάξας as meaning ‘*the devil*’ [Locke, al.], hardly needs refutation. See Matt. x. 28, and note),—in (‘on condition of,’ ‘in a state of,’—see ch. iv. 18, and note on ἐφ’ ᾧ, ch. v. 12) *hope* (ἐπ’ ἐλπίδι must not be joined with ὑποτάξαντα, because then the ἐλπίς becomes the *hope of the ὑποτάξας*,—but with ὑπεράγην, being the hope of the ὑποταγεῖσα), because (not ‘that,’ after ἐλπίς,—for then it is not likely that αὐτὴ ἡ κτίσις would be so emphatically repeated: the clause now announces a *new fact*, and thus the emphasis is accounted for. To suppose the whole clause *subjective to the ἐλπίς*, would be to attribute to the yearnings of creation, *intelligence and rationality*,—consciousness of itself and of God) the *creation itself also* (not only we, the sons of God, but even creation itself) shall be delivered from the *bondage of corruption* (its subjection to the law of decay, see Heb. ii. 15) into (pregnant: *shall be delivered from, &c., and admitted into*) the *freedom of the glory*

t here only +
 n 1 Cor. iv. 11.
 2 Cor. iii. 14.
 Gal. iv. 2 al.
 un 2 Cor. viii.
 19. ch. v. 3
 al.
 v ch. xi. 16.
 xvi 5. 1 Cor.
 xv. 20, 23.
 xvi. 15. James
 i. 18. Rev.
 xiv. 4 only.
 Exod. xxiii.
 19 al. fr.
 w Mark vii. 34.
 2 Cor. v. 2, 4.
 Heb. xlii. 17.
 z = 2 Cor. iv. 18.
 22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συν-
 ωδίνει ἅχροι τοῦ νῦν. 23 οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ
 τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες καὶ ἡμεῖς αὐτοὶ
 ἐν αὐτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν
 ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι
 ἐσώθημεν, ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ
 βλέπει τίς, τί καὶ ἐλπίζει; 25 εἰ δὲ ὁ οὐ βλέπομεν, ἐλπί-
 James v. 9 only. Isa. xxiv. 7.
 z 1 Cor. xv. 29.
 x ver. 15 reff.
 y ch. iii. 24. Eph. i. 7 reff.

22. for γὰρ, δε A (om aeth: *et vero* ar-pol).—στενάζει 33-5 (*ingemiscit* d v lat-ff: but *congemiscit* g Aug Sedul al) Orig (not Ath Chr Thdrt Thdor-mops-expr al).—23. for καὶ ἡμεῖς αὐτοὶ, ἡμεῖς καὶ αὐτοὶ AC al 5. 47. 80. 213 copt Dam: αὐτοὶ (readg κ. ἡμεῖς [om Ambr] αὐτοὶ before) DFG Ambr: var all: aft 1st αὐτοὶ add oi 67¹. 77. 87. 109-78 al Thl-txt: κ. αὐτοὶ (both times) B Epiph, and (κ. ἡμ. αὐτ. 1st time) 31. 93 d² v Aug₂ (but once only κ. ἡμεῖς before) Ruf: txt (see notes) JK all Chr Thdrt₁ (readg κ. ἡμ. αὐτ. before) Thl (αὐτοῖς for αὐτοὶ?) Oec: see other varr in Scholz.—συστενάζομεν (or συστ.). D 38. 72 al: στενάζομεν 48.—υἱοθ. om DFG d g Ambrst.—24. ἡ βλεπομένη FG 55 (vss).—aft τι om καὶ BDFG vss lat-ff: txt ACJK mss nrly (appy) syr al Chr Thdrt Thl Oec Ambr¹ (τι om 47¹: τι καὶ om, from an old ms, 47-marg: add τοῦτο Thl-ms: for τι, τοῦτο 77, and for τι καὶ, copt).—for ἐλπίζει, ὑπομένει A 47-marg Cyr (Tisch says, 'not D,' as Wetst Grsb Scholz): *expectat* vss Ambr₁.—25. ο ἐλπίζ., οὐ βλέπ. 115:

(beware of the fatal *hendiadys*; 'the freedom of the glory' is not in any sense = 'the glorious freedom;' in the latter, 'glorious' is merely an epithet whereby the freedom is characterized, as in 'His rest shall be glorious:' in the former the freedom is described as consisting in, belonging to, being one component part of, the glorified state of the children of God: and thus the thought is carried up to the state to which the freedom belongs) of the children' (τίκνων and not υἱόν here, perhaps as embracing God's universal family of creation, admitted, each in their share, to a place in incorruptibility and glory). 22.] 'For

we know (said of an acknowledged and patent fact, see ch. ii. 2; iii. 19; vii. 14) that the whole creation groans together and travails together (not, groans and travails with us or with mankind, which would render the οὐ μόνον δὲ ἀλλά of the next ver. superfluous. On the figure in συνωδίνει see John xvi. 21, note) up to this time' (= from the beginning till now: no reference to time future, because οἶδαμεν γὰρ expresses the results of experience).

23.] The text here is in inextricable confusion (see var. read.), but the sense very little affected. I agree with Tholuck in thinking that the variations have arisen from the unusual position of ἡμεῖς in the rec., which I have therefore retained.—'But (moreover) not only (the creation), but even ourselves, possessing (not 'who possess,' οἱ ἔχοντες, but 'though we possess') the firstfruit of the Spirit (i. e. the indwelling and influences of the Holy Spirit here, as an earnest of the full

harvest of His complete possession of us, πνεῦμα and σάρξ and ψυχή, hereafter. That this is the meaning, seems evident from the analogy of St. Paul's imagery regarding the Holy Spirit: he treats of Him as an earnest and pledge given to us, Eph. i. 14. 2 Cor. i. 22; v. 5, and of His full work in us as the efficient means of our glorification hereafter, ver. 11. 2 Cor. iii. 18. Various other renderings are,—(1) 'the first outpouring of the Spirit,' in point of time, —Wetst., Reiche, Kölln., Mey., al.,—which would be irrelevant: (2) 'the highest gifts of the Spirit,' as the Schmidts, al. The gen. πν. may be partitive, or subjective:—the firstfruits of the Spirit,—which Spirit is the harvest,—or the firstfruits of the Spirit,—which the Spirit gives:—or even in apposition, the firstfruits of the Spirit, i. e. which consist in (the gift of) the Spirit. I prefer the first, from analogy—the Spirit being generally spoken of as given, not as giving,—and God as the Giver), even we ourselves (repeated for emphasis, and ἡμεῖς inserted to involve himself and his fellow-workers in the general description of the last clause. Some [Wolf., Kölln.] have imagined the Apostles only to be spoken of; some, that the Apostles are meant in one place, and all Christians in the other) groan within ourselves, awaiting the fulness of our adoption (ἀπεκδ., as above, ver. 19, but even more strongly here, 'wait out,' 'wait for the end of.' Our adoption is come already, ver. 15, so that we do not wait for it, but for the full manifestation of it, in our bodies being rescued from the bondage of corruption and sin.

ζομεν, δι' ^a ὑπομονῆς ⁱ ἀπεκδεχόμεθα. ²⁶ ὥσαύτως δὲ καὶ τὸ ^a πνεῦμα ^b συναντιλαμβάνεται τῇ ^c ἀσθενείᾳ ἡμῶν. ^d τὸ γὰρ ^b τί προσευζόμεθα ^c καθὼ δει οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ ^b πνεῦμα ^f ὑπερεντυγχάνει ^g στεναγμοῖς ^f ἀλαλήτοις. ²⁷ ὁ δὲ ^h ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ ⁱ φρόνημα τοῦ πνεύματος, ^a ^b ^c ^d ^e ^f ^g ^h ⁱ

a ch. ii. 7 reff. See Heb. xii. 1. b Luke x. 40 only. Ps. lxxviii. 21 al. See Acts x. 35. c Matt viii. 17. ch. vi. 19 reff. d art., Mark ix. 23. Luke i. 62. 1 Thess. iv. 1. principally L. P. Winer, § 20. 3. f here only. g Acts vii. 34 only. Job iii. 24 al. Rev. ii. 23 only. Gen. xlv. 12. i ver. 6 reff. e 2 Cor. viii. 12. 1 Pet. iv. 13 only. h John v. 39, vii. 52. 1 Cor. ii. 10. 1 Pet. i. 11.

ελπ. om 41. 55.—26. και om 35.—rec ταις ασθενειαις (see note), with JK &c vss Chr Thdrt Thl Oec: της δεησεως FG g (infirmiorem nostram orationis Ambrst): txt ABCD 10. 23. 31. 7. 47-9. 57 al d v Syr ar-erp Cyr-jerusalem Dam lat-ff: της ασθενειας 80.—for προσευξομαι, προσευξομεθα DJK very many mss Orig Naz Cyr-jerusalem Mac Chr₁ (also Mtt's ms.) Dam Oec: -χομεθα FG: txt ABC &c Chr₂ (h l) Thdrt₂ Thl.—αλλα DFGJ(K?) &c: txt A(B?)C 109 &c.—εντυγχανει 47. 54. 118. 238 Chr₁ (and mss.)—rec alt υπερεντυχ. ins υπερ ημων (supplementary addn), with CJK &c vss Cyr-jerusalem Chr Thdrt al Aug-oft Did Epiph (on Cant. add ad dominum) Jer all: om ABDFG 67² d¹ g arm Orig₃ (always adds τω θεω) Epiph Dam Aug₁: υπ. αγιων 118: υπ. ημ. εντυγχ. 47.—αλλαλητοις 48.—27. τι om 54: τι εστι slav.—for αγιων, ημων 17. 32. 47—marg 238 al.

This which in Gr. is expressed by the verb, in Eng. must be joined to the substantive. The omission of the art. before *υιοθ.* is probably on account of its preceding its verb, —*υιοθ. ἀπεκδ.* = *ἀπεκδ. τὴν υιοθ.*, for emphasis' sake), the redemption (in apposition with *υιοθ.*, or rather with the fullness of sense implied in *υιοθ. ἀπεκδ.*, q. d. 'expecting that full and perfect adoption which shall consist in . . .') of our body' (not, 'rescue from our body,' as Erasm., Le Clerc, Reiche, Fritz., al.,—which though allowable in grammar,—see Heb. ix. 15,—is inconsistent with the doctrine of the change of the vile and mortal into the glorious and immortal body,—Phil. iii. 21. 2 Cor. v. 2—4,—but the [entire] redemption,—rescue,—of the body from corruption and sin).

24, 25.] 'For (confirmation of the last assertion, proving *hope to be* our present state of salvation) by *hope* were we (not 'are we,' nor 'have we been') saved: i. e. our first apprehension of, and appropriation to ourselves of, salvation which is by faith in Christ, was effected by means of *hope*: which hope (Thol.) is in fact *faith in its prospective attitude*,—that faith which is *ὑπόστασις ἐλπίζομένων*, Heb. xi. 1. The dat. ἐλπίδι is not a dat. of reference,—'according to hope,'—but of the instrument. 'Now hope that is seen (the object or fulfilment of which is present and palpable) is not hope: for that which any one sees, why does he at all hope for?'—*καὶ* after an interrogative word conveys a sense of the utter *superfluity* of the thing questioned about, as being irrelevant, and out of the question. 'Qui interrogat τί χορή προσδοκᾷ; expectat aliquid, sed dubius est quid eveniat. Qui interrogat τί χορή καὶ προσδοκᾷ; desperat de salute, nec eam usquam expectari posse existimat.' Bremi in Demosth. Phil. i. 46, cited in

Hartung, Partikellehre, i. 137.

25.] 'But if that which we do not see, we hope for, with patience we wait for it.' Patience (endurance) is the state, in which,—through which as a medium,—our waiting takes place: hence δι' ὑπομονῆς, as ἐγραψα ὑμ. διὰ πολλῶν ἐκκρίνων, 2 Cor. ii. 4.

26.] 'Likewise (another help to our endurance, co-ordinate with the last—our patience is one help to it, but not the only one) the Spirit also (the Holy Sp. of God) helps our weakness (not, helps us to bear our weakness, as if the weakness were the burden, which the Spirit lifts for and with us,—but, helps our weakness,—us who are weak, to bear the burden of ver. 23. And this weakness is not only inability to pray aright, which is only an example of it, but general weakness. This has been seen, and the reading conseq. altered to the plural, which was at first perhaps a marginal gloss). For (example of the help above mentioned;—the *τό* binding together the clause,—see reff.,—and here implying 'exempli gratiā,'—for this, viz. what to &c.) what we should pray as we ought (two things;—what we should pray,—the matter of our prayer;—and how we should pray it,—the form and manner of our prayer) we know not, but the Spirit itself (Thol. remarks,—αὐτό brings into more prominence the idea of the πνεῦμα, so as to express of what dignity our Intercessor is,—an Intercessor who knows best what our wants are) intercedes for us (ὑπὲρ here does not intensify the verb, as in ὑπερικᾶν and the like,—and as Oec., Erasm., Luth., Bengel, render it,—but implies the *advocacy*,—'convenire aliquem super negotio alterius,' as Grot.,—to express which the ὑπὲρ ἡμῶν of the rec. has been inserted) with sighings which cannot be expressed:—i. e. the Holy Spirit

k 2 Cor. vii.

9-11.

l Acts xxv. 24

refl.

m ch i 7 al. fr.

n Mark xvi. 20.

o = ch. xiii. 4 refl.

1 Cor. xi. 17.

ὅτι^k κατὰ θεὸν^l ἐντυγχάνει ὑπὲρ^m ἀγίων. 23 οἶδαμεν δὲ ABCD
 ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάνταⁿ συνεργεῖ^o εἰς ἀγαθόν, FGJK

—28. for δὲ, γὰρ 47. 67² al.: om æth.—aft συνεργεῖ (*procedunt* it Lucif Ambrst: *concurrunt* [συντρέχει] Ambr) add ο θεος AB Orig₂: om (MSS vss) Clem Orig, Chr Thdrt Cyr-jerus Thl Oec Lucif Aug Ambr all.—το αγαθ. J 48. 57. 72 to 4. 109-77 all lect 8.

of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations: see next ver. So De W., Thol., Olsh. Chrys. interprets it of the χάρισμα of prayer, —and adds, ὁ γὰρ τοιαύτης καταξιώθεις χάριτος, ἐστὼς μετὰ πολλῆς τῆς κατανύξεως, μετὰ πολλῶν τῶν στεναγμῶν τῶν κατὰ διάνοιαν τῷ θεῷ προσπίπτων, τὰ συμφέροντα πᾶσιν ἔτει:—similarly Oec. and Theophyl. Calv. understands, that the Spirit suggests to us the proper words of acceptable prayer, which would otherwise have been *unutterable by us*: and similarly Beza, Grot.—ἀλαλήτοις may bear three meanings—1, *unspoken*: 2, *that does not speak*,—*mute* (see LXX, Job xxxviii. 14. Sir. xviii. 33): 3, *that cannot be spoken*. The analogy of verbals in -τος in the N. T. favours the latter meaning: comp. ἀνεκδιήγητος, 2 Cor. ix. 15,—ἀρρήτος, 2 Cor. xii. 4,—ἀνεκλάλητος, 1 Pet. i. 8 (Thol.)—Macedonius gathered from this ver. that the Holy Spirit is a creature, and inferior to God, because He *prays to God for us*. But as Aug. Tract. vi. in Joan. remarks, 'non Spiritus Sanctus in semetipso apud semetipsum in illa Trinitate gemit, sed in nobis gemit, quia gemere nos facit.' No intercession in heaven is here spoken of, but a *pleading in us* by the indwelling Spirit, of a nature above our comprehension and utterance.

27.] 'But (opposed to ἀλαλήτοις—"though unutterable by us") He who searcheth the hearts (God) knoweth what is the mind (*intent*, or *bent*, as hidden in those sighs) of the Spirit.' A difficulty presents itself in the rendering of next clause. If ὅτι be *causal*, 'because He (the Spirit) pleads for the saints according to the will of God,' it would seem that οἶδεν must bear the meaning '*approves*,' otherwise the connexion will not be apparent; and so Calv. and Rückert have rendered it. Hence Grot., Reiche, Meyer, Fritz. render ὅτι, '*that*,' and construe,—'*knows what is the mind of the Spirit,—that He pleads with God* (so Reiche and Fritz., and Winer, § 53 d, for κατὰ θ.) *for the saints*:' justifying the repetition of θεόν, implied before, by 1 John iv. 8, ὁ μὴ ἀγαπῶν οὐκ ἐγνώ τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη

ἐστίν. But I must confess that the other rendering seems to me better to suit the context: and I do not see that the ordinary meaning of οἶδεν need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us, is,—not strictly speaking, His Omniscience,—but *the fact that the very Spirit who thus pleads, does it κατὰ θεόν*,—in pursuance of the divine purposes and in conformity with God's good pleasure. So that, as its place before the verb would suggest, κατὰ θεόν is emphatic, and furnishes the reason of the οἶδεν. A minor objection against the explicative ὅτι is, that we have οἶδαμεν ὅτι immediately following.—All these pleadings of the Spirit are heard and answered, even when *inarticulately uttered*: we may extend the same comforting assurance to the *imperfect and mistaken verbal utterances* of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we would express, but *cannot*. Comp. 2 Cor. xii. 7—10, for an instance in the Ap.'s own case.

28.] Having given an example, in *prayer*, how the Spirit *helps our weakness*, and out of our ignorance and discouragement brings from God an answer of peace, he now extends this to *all things*—all circumstances by which the Christian finds himself surrounded. These may seem calculated to dash down hope, and surpass patience; but *we know better concerning them*. 'But (the opposition seems most naturally to apply to ver. 22. the groaning and traving of all creation) *we know* (as a point of the assurance of faith) *that to those who love God* (a stronger designation than any yet used for believers) *all things* (every event of life, but especially, as the context requires, those which are adverse. To include, with Aug. de Corrupt. et Grat., c. 24, the sins of believers in this πάντα, as making them 'humiliores et doctiores,' is manifestly to introduce an element which did not enter into the Ap.'s consideration; for he is here already viewing the believer as *justified by faith, dwelt in by the Spirit, dead to sin*) *work together* (συνεργεῖ, absolute, or ἀλλήλοις implied: not, '*work together for good with those who love God*,'—'*loving God*' being a '*working for good*:' which,

τοῖς κατὰ ^p πρόθεσιν ^q κλητοῖς οὖσιν. ²⁹ ὅτι οὗς ^r προσέγνω, ^p Eph. i. 11
καὶ ^s προώρισεν ^t συμμύροφους τῆς ^u εἰκόνης τοῦ υἱοῦ αὐτοῦ, ^q ch. i. 7 al.
^v εἰς τὸ εἶναι αὐτὸν ^w πρωτότοκον ἐν ^{ww} πολλοῖς ἀδελφοῖς. ^r ch. xi. 2.
³⁰ οὗς δὲ ^s προώρισεν, ^t τοὺτους καὶ ^x ἐκάλεσεν· καὶ οὗς ¹ Pet. i. 20.
² Pet. iii. 17
³ Acts iv.
²⁸. 1 Cor. ii. 7. Eph. i. 5, 11 only t. [†] Phil. iii. 21 only t. ^u ch. i. 23 reff. 1 Cor. xi. 7. xv. 49.
² Cor. iv. 4 al. ^v Acts iii. 19. vii. 19. ch. i. 11, 29 al. ^w Matt. i. 25. ^{ww} Col. i. 15. Heb. i. 6 al. Gen.
iv. 4 al. ^{ww} Heb. ii. 10 reff. ^x = ch. ix. 7, 11. 1 Cor. vii. 15, 3c. Eph. iv. 1 al.

13 al Clem Orig, Cyr-jerus Thdrt-text Thl: txt ABCDFGK &c Orig, Chr, Thdrt-comm
Oec.—aft κλητ., ins αγωνις g v Ruf Ambrst-text Ambr-text Sedul Pelag.—30. for προ-
ωρισεν, προσεγνω A.—from εδικ. to εδικ. om 77. 109.—και ους εδικ. A aeth.—32. ος ουδε

though upheld by Thol., seems to me harsh, and inconsistent with the emphatic position of τοῖς ἀγ. τ. θ. Surely also in that case πάντα would have been τὰ πάντα, all things, as one party working, set over against οἱ ἀγαπῶντες τ. θ., the other party working:—whereas πάντα συνεργεῖ gives rather the sense of all things co-operating one with another) for (towards, to bring about) good (their eternal welfare;—the fulfilment of the purpose of the ἀγάπη τ. θεοῦ, ἡ ἐν χριστῷ Ἰησοῦ τ. κυρ. ἡμῶν, ver. 39),—to those who are called (not only invited, but effectually called—see below) according to (His) purpose.—In this further description the Ap. designates the believers as not merely loving God, but being beloved by God. The divine side of their security from harm is brought out, as combining with and ensuring the other. They are sure that all things work for their good, not only because they love Him who worketh all things, but also because He who worketh all things hath loved and chosen them, and carried them through the successive steps of their spiritual life. The calling here and elsewhere spoken of by the Ap. (comp. esp. ch. ix. 11) is the working, in men, of “the everlasting purpose of God whereby before the foundations of the world were laid, He hath decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation.” Art. X. of the Church of England. To specify the various ways in which this calling has been understood, would far exceed the limits of a general commentary. It may suffice to say, that on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God,—their whole spiritual life in its origin, progress, and completion, being from Him:—while on the other hand its testimony is no less precise that He willeth all to be saved, and that none shall perish except by wilful rejection of the truth. So that, on the one side, GOD’S SOVEREIGNTY,—on the other, MAN’S FREE WILL,—is plainly declared to us. To receive, believe, and act on both

these, is our duty, and our wisdom. They belong, as truths, no less to natural than to revealed religion: and every one who believes in a God must acknowledge both. But all attempts to bridge over the gulf between the two are futile, in the present imperfect condition of man. The very reasonings used for this purpose are clothed in language framed on the analogies of this lower world, and wholly inadequate to describe God regarded as He is in Himself. Hence arises confusion, misapprehension of God, and unbelief. I have therefore simply, in this commentary, endeavoured to enter into the full meaning of the sacred text, whenever one or other of these great truths is brought forward; not explaining either of them away on account of possible difficulties arising from the recognition of the other, but recognizing as fully the elective and predestinating decree of God where it is treated of, as I have done, in other places, the free will of man. If there be an inconsistency in this course, it is at least one in which the nature of things, the conditions of human thought, and Scripture itself, participate, and from which no commentator that I have seen, however anxious to avoid it by extreme views one way or the other, has been able to escape. See, for a full treatment of the subject, Tholuck’s Comm. in loc. 29, 30.] The Ap. now goes backward from κλητοῖς, to explain how this calling came about. It sprang from God’s foreknowledge, co-ordinate with His fore-determination of certain persons (to be) conformed to the image of His Son, that Christ might be exalted as the Head of the great Family of God. These persons, thus foreknown and predetermined, He, in the course of His Providence actually, but in His eternal decree implicitly, called, bringing them through justification to glory;—and all this is spoken of as past, because to Him who sees the end from the beginning,—past, present, and future, ARE NOT, but ALL IS ACCOMPLISHED WHEN DETERMINED.—‘For those whom He foreknew (but in what sense? This has been much disputed: the Pelagian view,—‘eos quos præciverat credituros,’ is taken by Orig.,

y ch. ii. 13 reff. x ^εκάλεσεν, τούτους καὶ ^υἰδικαίωσεν· οὓς δὲ ^υἰδικαίωσεν, ABCD
 z = (of Christ), John vii. 39 and passim. FGJK
 O! us, here only. See Esth. iii. 1. vi. 6, 7.
 a ch. vi. 1. ix. 30 al.
 aa = Matt. xii. 30. Gal. iii. 21. v. 23. b Acts xx. 29 reff. c ch. iv. 25 reff. d Luke vii. 21 al ↑. 2 Macc. iii. 33.

vi. ιδίου (του ιδ. vi. D) εφισ. D¹FG d¹g.—rec αλλ, with ACJ(K?) &c: txt BD¹FG &c.—συν αυτω om 219 (but ins in marg).—τα om D¹FG.—χαρισηται 39. 73. 93. 116 al lectt 13. 14 al Chr (ms) Thdrt (somet): donavit d v Tert lat-ff: χ. η. τ. π. 92.—

Chrys., Oec., Theophyl., Augustine (prop. 55, in Ep. ad Rom.), Ambr., Erasm. in paraphrase, Calov., Reiche, Meyer, Neander, and others; the sense of *fore-loved*, by Erasm. in commentary, Grotius, Estius, the Schmidts, &c.: that of *fore-decreed*, by Thol. edn 1, and Stuart,—which however Thol. in subseq. edd. suspects to be ungrammatical without some infinitive follg, and prefers a sense combining foreknowledge and recognition-as-His:—that of *elected, adopted as his sons*, by Calvin,—‘*Dei autem præcognitio, cujus hic Paulus meminit, non nuda est præscientia, ut stulte fingunt quidam imperiti, sed adoptio qua filios suos ab improbis semper discrevit.*’—Rückert, De Wette, al. That this latter is *implied*, is certain: but I prefer taking the word in the ordinary sense of ‘*foreknew*,’ especially as it is guarded from being a ‘*nuda præscientia*’ by what follows: see below and Gal. iv. 9), **He also pre-ordained** (His foreknowledge was not a mere *being previously aware* how a series of events would happen: but was co-ordinate with and inseparable from, His having *pre-ordained* all things) **conformed** (i. e. to be conformed) **to the image of His Son** (the dat. and gen. are both found after words like *σύμμορφος*; comp. *σύμφυτος*, ch. vi. 5.—The *image* of Christ here spoken of is not His moral purity, nor His sufferings, but as in 1 Cor. xv. 49, that entire form, of *glorification in body* and *sanctification in spirit*, of which Christ is the perfect pattern, and all His people shall be partakers. To accomplish this transformation in us is the end, *as regards us*, of our election by God; not merely to rescue us from wrath. Compare 1 John iii. 2. 3. Phil. iii. 21: and on the comprehensive meaning of *μορφή*, Phil. ii. 6, 7,—where it expresses both the ‘*form of God*’ in which Christ was, and ‘*the form of a servant*’ in which He became incarnate), **that He might** (or, *may*, as Calv., but the reference in the aorists is to the *past* decree of God) **be first-born among many brethren** (i. e. that He might be shewn, acknowledged to be, and glorified as, **THE SON OF GOD**, pre-eminent among those who are by adoption through Him

the sons of God. This is the further end of our election, *as regards Christ*: His glorification in us, as our elder Brother and Head):—but **whom He fore-ordained, those He also called** (in making the decree, He left it not barren, but provided for those circumstances, all at His disposal, by which such decree should be made effectual in them. 30.] **εκάλεσεν**, supply, *εἰς τὴν αὐτοῦ βασιλείαν καὶ ὁῶσαν*, 1 Thess. ii. 12; other expressions are found in 2 Thess. ii. 14. 1 Cor. i. 9. 1 Tim. vi. 12. 1 Pet. v. 10): and **whom He called, these He also justified** (the Ap., remember, is speaking entirely of *God’s acts* on behalf of the believer: he says nothing *now* of that faith, through which this justification is, *on his part*, obtained): but **whom He justified them He also glorified** (He did not merely, in His premundane decree, acquit them of sin, but also *clothe them with glory*: the aorist *ἰδοῦσαν* being used, as the other aorists, to imply the completion in the divine counsel of all these, which are to us, in the state of time, so many successive steps,—simultaneously and irrevocably. So we have the perfect in John xvii. 10. 22).

31.] ‘What then shall we say to these things (what answer can the hesitating or discouraged find to this array of the merciful acts of God’s love on behalf of the believer)? **If God is for us** (and this He has been proved to be, vv. 28—30,—in having foreknown, predestinated, called, justified, glorified us), **who is against us?**’

32.] ‘(God) **Who even** (taking one act as a notable example out of all) **did not spare His own Son** (His OWN,—His *υἱὸς μονογενῆς*, the only one of God’s sons who is One with Him in nature and essence, begotten of Him before all worlds. No other sense of *ιδίου* will suit its position here, in a clause already made emphatic by *γε*, in consequence of which whatever epithet is fixed to *υἱοῦ* must partake of the emphasis), **but delivered Him up** (not necessarily *εἰς θάνατον* only, but generally, as *ἔδωκεν*, John iii. 16: ‘*largitus est, quem sibi retinere poterat.*’ as Tholuck, from Winer) **on behalf of us all** (so that every one of us believers, even the most afflicted,

Εκλεκ-³³ τίς ὁ ἐγκαλέσει κατὰ ἑκλεκτῶν θεοῦ; θεὸς ὁ δίκαιων; ³⁴ τίς ὁ κατακρίνων; χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγεροθεῖς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; ³⁵ τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ; ὁ θλίψις ἡ στενοχωρία ἡ διωγμὸς ἡ λιμὸς ἡ γυμνότης ἡ κίνδυνος ἡ μάχαιρα; ³⁶ καθὼς γέγραπται ὅτι ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν

j = Gal. iv. 9. k ver. 11 reff. l = Eph. i. 20. Col. iii. 1. Heb. i. 3. viii. 1. x. 12. xii. 2. 1 Pet. iii. 22 only. m = Heb. vii. 25. See Acts xxv. 24 reff. n Matt. xix. 6. Ezek. xlvii. 19. w ἀπό, ver. 39. Heb. vii. 26. Wisd. i. 3. o ch. ii. 9 reff. p Matt. xiii. 21. Acts viii. 1 al. Prov. xi. 19. q 2 Cor. xi. 27. Rev. iii. 18 only. Deut. xxviii. 48. r = Matt. x. 34. Jer. ix. 16. s ch. vii. 4 reff. PSA. xlv. 22.

33. του θ. 54. 219.—34. aft χριστ. add ἡσους ACFGJ 5. 17. 31-3. 67². 73. 80 al g v copt aeth arm Cyr Did Dam Ruf Aug¹ Maximin: txt BDK most mss syrr arr al Chr Thdrt Cyr-jer² Thl Oec.—καὶ (bef ἐγεροθ.) om ABC 5. 17. 35-9. 71-3. 80 al Syr copt Cyr Did Dam Ruf Victorin: ins DFGJK most mss v (not am¹) syr ar-erp &c Chr Thdrt Cyr-jer² Thl Oec Iren Hil Ambr Aug Maximin Ambrst al.—aft ἐγεροθ. add ἐκ νεκρῶν AC 17. 31-9. 73. 115 al ar-erp copt aeth Chr Dam Thl.—ος om arm Ambrst.—καὶ (bef ἐντυγχ.) om AC 35. 67. 77. 87. 108-9-15. 79. 213 al d¹ v copt Chr Thdrt Did Cyr² Iren Thl Ruf al: ins B(e sil)DFGJK most mss d² g am harl² syrr al Thl Oec Maximin Ambrst.—του om B.—35. τις ουν FG d g v-ed Ruf Sedul.—for ἡμας, ἐμε Syr.—for του χριστου, του θεου της εν χριστου ἡσους B (Hil., but alludg rather to ver 39): τ. θεου 7. 74-6. 91. 123. 238 scholl in 39 al slav gr-lat-ff: txt (MSS &c) Orig³ (but ed¹ τ. θεου) Thl Oec Tert Cyr² Lucif al.—η διωγ. om Tert Epiph: transp 72 al.—36. rec ενεκα, with CK? &c Thdrt Dam Thl Oec: txt ABDFGJ 17. 37. 47. 77. 93. 109-13-78 Clem Orig Meth Chr

has an equal part in Him. Of others, nothing is said here), how shall He not (how can it be that He will not) also with Him (in consequence of and in analogy with this His greatest gift: it is a question 'a majori ad minus') give freely to us all things (all that we need or hope for; or even more largely, all created things for ours, to subserve our good, and work together for us: comp. 1 Cor. iii. 22)?

33.] The punctuation of these verses is disputed. Many (Aug., Ambr., Reiche, Köllner, Olsh., Meyer, De Wette, and Griesb., Knapp, Lachmann) follow, in vv. 33, 34, the undoubted form of ver. 35, and place an interrogation after each clause, as in the text; while Luther, Beza, Grot., Wolf, Tholuck, al., make θεὸς ὁ δικ. and χριστὸς ὁ ἀποθ. κ.τ.λ. the reply to and rejection of the questions preceding them. The former method is preferable, as preserving the form of ver. 35, and involving no harshness of constr., which the other does, in the case of χριστὸς followed by the two participles.—'Who shall lay (τι) any charge against the elect of God (ἐγκαλέω usually with a dat. see reff.)? Shall God (ἐγκαλέσει), who justifies them (Chrys. strikingly says, οὐκ εἶπε, θεὸς ὁ ἀφίει ἀμαρτήματα, ἀλλ', ὁ πολλῶ μείζον ἦν, θεὸς ὁ δίκαιων. ὅταν γὰρ ἡ τοῦ δικαστοῦ ψήφος δικαίων ἀποφῆνῃ, καὶ δικαστοῦ τοιοῦτου, τίνος ἄξιος ὁ κατηγορῶν; Hom. xvi. p. 129, c)? Who is he that condemns them (the pres. part, as expressing the official employment, 'is

their accuser,' is better than the fut., as corresponding more closely with δίκαιων)? (Is it) Christ who died, yea who rather is also risen, who moreover is at the right hand of God, who also intercedes for us?'—“All the great points of our redemption are ranged together, from the Death of Christ to His still enduring intercession, as reasons for negating the question above.” De W.

35.] 'Who (i. e. what: but masc. for uniformity with vv. 33, 34) shall separate us from the love of Christ?'—Is this (1) our love to Christ, or (2) Christ's love to us, or (3) our sense of Christ's love to us? The first of these is held by Origen, Chrys., Theodoret, Ambr., Erasm., al. But the difficulty of it lies in consistently interpreting ver. 37, where not our endurance in love to Him, but our victory by means of His love to us, is alleged. And besides, it militates against the conclusion in ver. 39, which ought certainly to respond to this question.—The third meaning is defended by Calvin. But the second, as maintained by Beza, Grot., Est., al., Thol., Reiche, Meyer, De Wette, appears to me the only tenable sense of the words. For, having shewn that God's great love to us is such that none can accuse nor harm us, the Ap. now asserts the permanence of that love under all adverse circumstances—that none such can affect it,—nay more, that it is by that love that we are enabled to obtain the victory over all such adversities. And finally he expresses his persuasion that no

t = ch. ix. 8.
 1 Cor. iv. 1.
 u Acts viii. 32.
 James v. 5
 only. Isa.
 xxxiv. 2, 6.
 gen., Zech.
 xl. 4.
 v here only f.
 w constr., ch.
 xiv. 14, xv.
 14. 2 Tim.
 i. 5, 12.
 ww So 1 Cor.
 iii. 23.
 x 1 Cor. xv. 24.
 Eph. i. 21 al.
 y = 1 Cor. vii. 26 al. 1 Macc. xii. 44.
 x. 5 only. Job xxiv. 24.
 cc = 1 Tim. i. 10.
 d ver. 35.
 z Acts xxiv. 25 reff.
 b Eph. iii. 18 al.
 e = ch. v. 5.
 zz = Matt. xxiv. 29 reff.
 c ch. i. 25. Col. i. 15. Heb. iv. 13.
 a 2 Cor.
 EFG
 JK

ἡμέραν, ἑλογίσθημεν ὡς πρόβατα ὡς σφαγῆς. 37 ἀλλ' ἐν
 τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.
 38 ^wπέπεισμαι γὰρ ὅτι οὔτε ^{ww}θάνατος οὔτε ζωὴ, οὔτε
 ἄγγελοι οὔτε ^xἀρχαὶ οὔτε ^yἐνεστῶτα οὔτε ^zμέλλοντα,
 οὔτε ^{zz}δυνάμεις, ³⁹οὔτε ^aὑψωμα οὔτε ^bβάθος οὔτε τὶς
^cκτίσις ^{cc}ἐτέρα δυνήσεται ἡμᾶς ^dχωρίσαι ἀπὸ τῆς
^eἀγάπης τοῦ θεοῦ τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

—37. ἀλλα 77.—δια τον αγαπησαντα DEFG it v slav lat-ff: txt ABC &c Syr ar-erp
 Clem Orig Bas Chr Thdrt Dam Thl Oec Ruf Aug.—ημας om 80.—38. πεποιθα
 19. 55 al.—αγγελος DEFG it Aug₂ Ambrst (not Hil Aug-oft all).—aft ουτε αρχαι,
 add ουτε εξουσαι C 46. 73. 80. 109-21 syr* gr-lat-ff (not Clem Orig Thdrt Chr h l
 Thl Oec Hil al): also pref ουτε εξουσια (-σαι 44. 80. 109 lect 8) DE al (above)
 d² e (see Col. ii. 15 al).—rec ουτε δυναμεις ουτ. ενεστωτ. ουτ. μελλ., with JK
 &c Syr goth al Chr Thdrt Thl Oec Aug₁ or ₂: txt ABCDEFG (-μεις D¹: *virtus*
 d g Aug: *fortitudo* Ambr₂) 37. 47. 73. 178-9 d g tol copt Syr arm-venet al Orig Eus
 Ephr Cyr Dam lat-ff (ουτ. ουν. has been suspected as spurious [Fritz., Tholuck, in *De*
Wette]: but no mss omit it, unless [appv] 121 [Mit] and one or two lat-ff who have
 ουτ. εξουσαι).—39. τις om DEFG 114 al 219¹ it v syrr lat-ff (but Jer, *neque alia crea-*
libet creatura).—δυναται 17.—του θεου om 65: του κυριου AC(E?)FG: χριστου
 lect 8.

created thing shall ever separate us from
 that Love, i. e. shall ever be able to pluck
 us out of the Father's hand. 36.]

The quotation here expresses,—‘all which
 things befall us, as they befall God's saints
 of old,—and it is no new trials to which we
 are subjected:—What, if we verify the
 ancient description?’ 37.] ‘But (nega-

tion of the question θλίψις . . . μάχα-
 ρα) in all these things we are far the
 conquerors (hardly ‘more than conquer-
 ors’: the ὑπέρ intensifies the degree of
 νικᾶν, as in ὑπερπερισσεύειν and the like,
 but does not express a superiority over
 νικᾶν) through Him who loved us’ (i. e. so
 far from all these things separating us from
 His love, that very love has given us a glorious
 victory over them).—The reading διὰ τὸν
 ἀγαπήσαντα ἡμᾶς would amount to the
 same in meaning:—‘on account of Him
 who loved us’ implying, as in vv. 11. 20,
 that He is the efficient cause of the result.
 —It is doubted whether ‘He who loved us’
 be the Father, or our Lord Jesus Christ.
 This is, I think, decided by τῷ ἀγαπήσαντι
 ἡμᾶς καὶ λούσαντι ἡμᾶς . . . ἐν τῷ
 αἵματι αὐτοῦ, Rev. i. 5. The use of such
 an expression as a title of our Lord in a
 doxology, makes it very probable that *where*
unexplained, as here, it would also design-
 ate Him. 38.] ‘For I am per-

suaded (a taking up and amplifying of the
 ὑπερνικῶμεν—our victory is not only over
 these things, but I dare assert it over greater
 and more awful than these) that neither
 death, nor life (well expl. by De W. as

the two principal possible states of man,
 and not as = ‘any thing dead or living,’
 as Calvin and Koppe) nor angels, nor
 principalities (whether good or bad; ἀρχή
 is used of good, Eph. i. 21. Col. i. 16; of
 bad (1 Cor. xv. 24?). Col. ii. 15. Eph. vi.
 12: here, generally.—ἄγγελοι, absolutely,
 seems never to be used of bad angels: if it
 here means good angels, there is no objec-
 tion, as Stuart alleges, to the rhetorical
 supposition that they might attempt this
 separation, any more than to that of an
 angel from heaven preaching another
 gospel, Gal. i. 8) nor things present nor
 things to come (no vicissitudes of time),
 nor powers (some confusion has evidently
 crept into the arrangement. Ephr. Syr.
 reads, οὔτ. ἀρχαὶ οὔτ. ἐξουσίαι οὔτ. ἐνεστ.
 οὔτ. μελλ., οὔτ. δυνάμεις οὔτ. ἄγγελοι;
 Basil, οὔτε ἄγγ. οὔτ. ἀρχ., οὔτ. ἐξουσ., οὔτ.
 δυνάμεις, οὔτ. ἐνεστ. οὔτ. μελλ. I follow,
 with Griesb., Lachm., Tisch., the very strong
 consent of the ancient MSS), nor height
 nor depth (no extremes of space), nor any
 other created thing (κτίσις cannot here be
 the whole creation, as Chrys.,—ὁ λέγει τοι-
 οὔτόν ἐστιν· εἰ καὶ ἄλλη τοσαύτη κτίσις ἦν
 ὅση ἡ ὁρωμένη, ὅση ἡ νοητή, οὐδὲν ἂν
 με τῆς ἀγάπης ἐκείνης ἀπέστησε,—but
 any creature, such as are all the things
 named) shall be able to sever us from the
 love of God which is in Christ Jesus
 our Lord’ (here plainly enough *God's*
love to us in Christ,—to us, as we are
 in Christ, to us, manifested in and by
 Christ).

IX. ¹ Ἀλλήθειαν λέγω ⁸ ἐν χριστῷ, οὐ ^h ψεύδομαι, ^{f=2 Cor. xii. 6.}
ⁱ συμμαρτυρούσης μοι τῆς ^k συνειδήσεώς μου ἐν πνεύματι ^{g=2 Cor. xii. 19.}
^{h 2 Cor. xi. 31. Gal. i. 20. 1 Tim. ii. 7. i ch. ii. 15. viii. 16 only†. k ch. ii. 15 reff.}

CHAP. IX. 1. *εν χρ.* om 238.—aft *χριστω*, add *ιησου* D¹EFG it Ps-Ath (de trin et sp) Ambrst (not Aug al).—*και ου ψευδ.* lectt 7. 8 arm.—*μου της συν.* lect 8.—*μου aft συν.* om 54 lect 12: *μου . . . αγω* om 4¹.—for *εν* (2nd), *συν* FG (*cum aut in g.*)—

CHAP. IX—XI.] The Gospel being now established, in its fulness and freeness, as the power of God unto salvation to every one that believeth,—a question naturally arises, not unaccompanied with painful difficulty, respecting the exclusion of that people, as a people, to whom God's ancient promises were made. With this national rejection of Israel the Apostle now deals: first (ix. 1—5), *expressing his deep sympathy with his own people*: then (ix. 6—29) *justifying God, Who has not* (vv. 6—13) *broken His promise, but from the first chose a portion only of Abraham's seed, and that* (vv. 14—29) *by His undoubted elective right, not to be murmured at nor disputed by us His creatures: according to which election a remnant shall now also be saved.* Then, as to the rejection of so large a portion of Israel, *their own self-righteousness* (vv. 30—33) *has been the cause of it, and* (x. 1—13) *their ignorance of God's righteousness,—notwithstanding that* (x. 13—21) *their Scriptures plainly declared to them the nature of the Gospel, and its results with regard to themselves and the Gentiles, with which declarations Paul's preaching was in perfect accordance. Has God then cast off his people* (xi. 1—10)? *No—for a remnant shall be saved according to the election of grace, but the rest hardened, not however for the purpose of their destruction, but* (xi. 11—24) *of mercy to the Gentiles: which purpose of mercy being fulfilled, Israel shall be brought in again to its proper place of blessing* (xi. 25—32). He concludes the whole with a *humble admiration of the unsearchable depth of God's ways, and the riches of His Wisdom* (xi. 33—36).

In no part of the Epistles of Paul is it more requisite than in this portion, to bear in mind his habit of *INSULATING the one view of the subject under consideration, with which he is at the time dealing.* The *divine side* of the history of Israel and the world is in the greater part of this portion thus *insulated*: the facts of the divine dealings and the divine decrees insisted on, and the *mundane or human side* of that history kept for the most part out of sight, and only so much shewn, as to make it manifest that the Jews, on their part, failed

of attaining God's righteousness, and so lost their share in the Gospel.

It must also be remembered, that, whatever inferences may justly lie from the Ap.'s arguments, with regard to God's disposal of *individuals*, the assertions here made by him are universally spoken with a *national* reference. Of the eternal salvation or rejection of any individual Jew there is here no question: and however logically true of any individual the same conclusion may be shewn to be, we know as matter of fact, that in such cases *not the divine, but the human side*, is that ever held up by the Apostle—the universality of free grace for all—the riches of God's mercy to all who call on Him, and consequent exhortations to all, to look to Him and be saved.—De Wette has well shewn, against Reiche and others, that the apparent inconsistencies of the Ap., at one time speaking of absolute decrees of God, and at another of culpability in man,—at one time of the election of some, at another of a hope of the conversion of all,—resolve themselves into the necessary conditions of thought under which we all are placed, being compelled to acknowledge the divine Sovereignty on the one hand, and human free will on the other, and alternately appearing to lose sight of one of these, as often as for the time we confine our view to the other.

IX. 1—5.] *The Apostle's deep sympathy with his own people Israel.* The subject on which he is about to enter, so unwelcome to Jews in general, coupled with their hostility to himself, and designation of him as a *πλάτος* (2 Cor. vi. 8: comp. also 2 Cor. i. 17; ii. 17; iv. 1, 2; vii. 2 al.), causes him to begin with a *προπαίρησις* or deprecation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This deprecation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people.—‘*I say*’ (the) *truth in Christ* (as a Christian,—as united to Christ; the ordinary sense of the expr. *ἐν χριστῷ*, so frequent with the Ap.—It is not an oath, ‘*by Christ*,’—for though *ἐν* with *ὁμνῶμι* bears this meaning, we have no instance of it where the verb is not ex-

12 Tim. i. 3 only. See ch. i. 9 reff.†
m 1 Tim. vi. 10 only. Jer. viii. 18. n imperf., = Acts xxv. 22 reff. Gal. iv. 20.
o Acts xxiii. 14. 1 Cor. xii. 3. xvi. 22. Gal. i. 8, 9 only. Deut. vii. 26.
q = Levit. xxv. 45. r ch. i. 3 reff.
u = Exod. xl. 34. 3 Kings viii. 11. Gen. xvii. 2 al.

ἀγίῳ, ² ὅτι λύπη μοί ἐστιν μεγάλη καὶ ¹ ἀδιάλειπτος ὁ δύνῃ τῇ καρδίᾳ μου. ³ ἢ νύχον γὰρ ὁ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ^p ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου ^r κατὰ σάρκα, ⁴ οἵτινές εἰσιν Ἰσραηλιταί, ὧν ἡ ^t υἰοθεσία καὶ ἡ ^u δόξα καὶ αἱ ^v διαθήκαι καὶ ἡ

ABCD
EFG
JK

p = 2 Cor. xi. 3. 2 Thess. i. 9. Col. ii. 20. ch. vii. 2.
s = Acts x. 41, 47. xiii. 32, 43 al. t ch. viii. 15 reff.
v = Acts iii. 25. vii. 8. Heb. passim. (plur., Eph. ii. 12.)

2. της καρδιας 17. 219¹.—3. ευχομην DEJK 5. 6². 35. 46. 108-9-13-21-51 all Thdrtms: ευχομαι 41.—rec αυτος εγω αναθ. εν., with CJK &c vss Ath Thdrt al Cyp (ego ipse mostly): txt ABDEFG 5 al it syr goth Chr Ruf Ambr, Pac: εγω om 108.—for απο, υπο DEG: a d g v: pro (also) g.—του om 54. 80-9 lect 12.—μου aft των συγγ. om D¹FG 116 d¹ g Cyr latt-ff: τ. σ. μου om 80; add των DEFG 73. 115 al Syr Cyr Thdrt.—4. εισιν om 109.—η bef υιοθ. om lect 12: ων η υιοθ. . . . το επαγγελαι om A: και αι διαθ. κ. η νομοθ. om J.—η διαθηκη BDEFG v (not am harl¹ tol al) Ath Chr (Mitt's

pressed),—I lie not (confirmation of the preceding, by shewing that he was aware of what would be laid to his charge, and distinctly repudiating it),—my conscience bearing me witness of the same (the σύν in comp., as in reff., denoting accordance with the fact, not joint testimony) in the Holy Spirit (much as ἐν χριστῷ above:—a conscience not left to itself but informed and enlightened by the Spirit of God. Strangely enough, Griesb., Knapp, and Koppe take these words also for a formula jurandi, and connect them with οὐ ψεύδομαι),—that (not because, or for, as Bengel: ὅτι, as in 2 Cor. xi. 10, introducing the matter to which the asseveration was directed, —I say the truth, when I say, that . . .) I have great grief and continual sorrow in my heart.' The reason of this grief is reserved for a yet stronger description of his sympathy in the next ver.

3.] 'For I could wish (the imperf. is not historical, alluding to his days of Pharisaism, as Pelag. and others, but quasi-optative, as in reff. 'I was wishing,' had it been possible,—νύχον ἐἴ ἐνεχώρει, εἴ ἐνεδέχετο, Phot. The sense of the imperf. in such expressions is the proper and strict one (and no new discovery, but common enough in every schoolboy's reading): the act is unfinished, an obstacle intervening. So in Latin, 'faciebam, ni . . .,' the completed sentence being, 'faciebam, et perfecissem, ni . . .') that I myself (on αὐτὸς ἐγὼ see ch. vii. 25; it gives emphasis, as ἐγὼ Παῦλος, Gal. v. 2; 'I, the very person who write this and whom ye know') were a curse (a thing accursed. ἀνάθεμα in the LXX = אָנָּה, an irrevocable devotion to God, or, a thing or person so devoted. All persons and animals thus devoted, were put to death: none could be redeemed, Levit. xxvii. 28, 29. The subsequent scriptural usage of the word arose from this. It

never denotes simply an exclusion or excommunication, but always devotion to perdition,—a curse. Attempts have been made to explain away the meaning here, by understanding excommunication, as Grot., Hammond, Le Clerc, &c.;—or even natural death only, as Jerome, al.: but excomm. included cursing and delivering over to Satan:—and the mere wish for natural death would, as Chrys. eloquently remarks, be altogether beneath the dignity of the passage. Perhaps the strangest interpretation is that of Dr. Burton: "S. Paul had been set apart and consecrated by Christ to His service; and he had prayed that this devotion of himself might be for the good of his countrymen:"—it is however no unfair sample of a multitude of others, all more or less shrinking from the full meaning of the fervid words of the Apostle) from Christ (i. e. cut off and separated from Him for ever in eternal perdition. No other meaning will satisfy the plain sense of the words. ἀπό in the sense of ὑπό, making Christ the agent of the curse, would be hardly admissible: still less the joining,—as Carpov and Elsner,—ἀπό with νύχον. On this wish, compare Exod. xxxii. 32) on behalf of (in the place of; or, if thus I could benefit, deliver from perdition) my brethren, my kinsmen according to the flesh.'—The wish is evidently not to be pressed as entailing on the Ap. the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to surrender all things, even, if it might be so, eternal glory itself, if thereby he could obtain for his beloved people those blessings of the Gospel which he now enjoyed, but from which they were excluded. Nor does he describe the wish as ever actually formed; only as a conceivable limit to which, if admissible, his self-devotion for them would

^w νομοθεσία καὶ ἡ ^x λατρεία καὶ αἱ ^y ἐπαγγελίαι, ⁵ ὧν οἱ ^w here only f. 2 Macc. vi. 23. ^z πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ ^r κατὰ σάρκα, ὁ ὧν ^a ἐπὶ ^x John xvi. 2. ch. xii. 1. Heb. z — Acts vii. 19 al.

ix. 1, 6 only. Exod. xii. 25, 26. y see ch. iv. 13. xv. 8. Gal. iii. 16. z — Eph. iv. 6 al.

mss) Cyr^r Ruf^r ms Jer¹ Sedul^r: txt ACK mss (appy) d e g vss nrly gr-lat-fl. — αἱ νομοθεσίαι 238. — αἱ λατρίαι 54. — ἡ ἐπαγγελία DEFG (καὶ ἐπαγγ. F, καὶ ἡπαγγ. G) Chr (Mtt's mss): (promissa aut promissio g). — αἱ om 238. — 5. οἱ om FG. — bef ἐξ ὧν, om καὶ FG g mar (lat al) Hippol Cyr^r Pelag (not Iren Aug al): ins aft ὧν arm. — το (τα C), ὁ Hipp)

reach. Others express their love by professing themselves ready to give their life for their friends; he declares the intensity of his affection by reckoning even his *spiritual* life not too great a price, if it might purchase their salvation.

4.] Not only on their relationship to himself does he ground this sorrow and this self-devotion: but on the recollection of their ancient privileges and glories. — 'Who are Israelites (a name of honour, see John i. 47. 2 Cor. xi. 22. Phil. iii. 5); — whose (is) the adoption (see Exod. iv. 22. Deut. iv. 1; xxxii. 6. Isa. i. 2 al.), and the glory (perhaps their general preference and exaltation, consequent on the *νιοθεσία*, — but far more probably, as all the other substantives refer to separate matters of fact, — the Shechinah or visible manifestation of the divine Presence on the mercy-seat between the cherubims: see ref.), and the covenants (not, *the two tables of the law*, — as Beza, Grot., al., — which formed but one covenant, and are included in *νομοθεσία*; nor, *the Old and New Testament Covenants*, — as Aug., Jer., Calov., Wolf., — see Gal. iv. 24 ff.: but *the several renewals of the covenant* with Abraham, Isaac, Jacob, and finally the whole people at Sinai: — see Gen. xv. 9—21; xvii. 4. 7. 10; xxvi. 24; xxviii. 13. Exod. xxiv. 7, 8 al.), and the law-giving ('si alii Solonibus et Lycurgis gloriantur, quanto justior est gloriandi materia de Domino!' Calv. *νομοθ.* is both the act of giving the Law, and the Law thus given), and the service (ordinances of worship: see ref. Heb.), and the promises (probably only those to the patriarchs, of a Redeemer to come, are here thought of, as the next two clauses place the patriarchs and Christ together without any mention of the prophets. So Abraham is described, Heb. vii. 6, as τὸν ἔχοντα τὰς ἐπαγγελίας), — whose are the fathers (prob. to be limited to Abr., Isaac, and Jacob: — so De W., but Stephen gives οἱ πατ. ἡμῶν a much wider meaning in Acts vii. 11, 12. 19. 39. 44, and so apparently Paul himself, Acts xiii. 17. In all those places, however, ἡμῶν follows, whereas here the word is absolute: so that the above limitation may be true), — and of whom sprung Christ, as far as regards the flesh (τό, — acc., see ch. xii. 18, — implies

that He was not *entirely* sprung from them, but had another nature; qu. d. 'on *His human side*, — 'duntaxat quod attinet ad corpus humanum,' as Erasmus) who is God over all (prob. neuter; for τὰ πάντα, not οἱ πάντες, is the equivalent nominative in such sentences: see ch. xi. 36), — blessed for ever. Amen.' — The punctuation and application of this doxology have been much disputed. By the early Church it was generally rendered as above, and applied to Christ, — so Iren., Tert., Orig. h. l., Athan., Epiph., Chrys., Theodoret, Theophyl., Oec. Wetstein has, it is true, collected passages from the fathers to shew that they applied the words ὁ ἐπὶ πάντων θεός to the FATHER alone, and protested against their application to the SON; but these passages themselves protest only against the erroneous Noetian or Sabellian view of the identity of the Father and the Son, whereas in Eph. iv. 5, 6, εἰς κύριος, and εἰς θεός κ. πατὴρ πάντων, ὁ ἐπὶ πάντων, are plainly distinguished. That our Lord is not, in the strict exclusive sense, ὁ ἐπὶ πάντων θεός, every Christian will admit, that title being reserved for the Father: but that He is ἐπὶ πάντων θεός, none of the passages goes to deny. Had our text stood ἐξ ὧν ὁ χρ. τὸ κατὰ σάρκα, ὁ ἐπὶ πάντων θεός ὁ εὐλογητός εἰς τοὺς αἰῶνας, it would have appeared to countenance the above error, which as it now stands it cannot do. — The first trace of a different interpretation, if it be one, is found in an assertion of the emperor Julian (Cyril. p. 321. Wetst.) τὸν γοῦν Ἰησοῦν οὔτε Παῦλος ἐτόλμησεν εἰπεῖν θεῖον, οὔτε Ματθαῖος οὔτε Μάρκος, ἀλλ' ὁ χρηστός Ἰωάννης. The next is in the punctuation of two cursive MSS of the eleventh and twelfth centuries (5 and 47), which place a period after σάρκα, thus insulating ὁ ὧν ἐπὶ πάντων . . . ἄμην, and regarding it as a doxology to God over all, blessed for ever. This is followed by Erasm., Wetst., Semler, Reiche, Köllner, Meyer, Fritzsche, Krehl, al. The objections to this rendering are, (1) ingenuously suggested by Socinus himself (Thol.), and never yet obviated, — that without one exception in Hebrew or Greek, wherever an ascription of blessing is found, the predicate εὐλογητός (ἡρῆ) precedes the name of God. (In the one

b Mark xiv. 61. πάντων θεός ὁ ἐλόγητος εἰς τοὺς αἰῶνας, ἀμήν. ὁὐχαμην
 Luke i. 68. c οἶον δὲ ὅτι d ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ C.
 ch. i. 25. e οἶον δὲ ὅτι d ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ ABDE
 2 Cor. i. 3. f οἶον δὲ ὅτι d ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ FGJK
 xi. 31. Eph. g οἶον δὲ ὅτι d ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ
 i. 3. 1 Pet. i. 3 only. Ps. lxxviii. 52. h οἶον δὲ ὅτι d ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ
 only. See 1 Cor. xiii. 8. James i. 11. i οἶον δὲ ὅτι d ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ
 c = here only. Winer, § 45. 9, am. 1. d = here

κατὰ σάρκα om FG Cyr, Thdrt., — o bef ὧν om Chr-text (ed Montf).—θεός ἐπὶ πάντων
 Syr ar-erp Iren Tert.; ἐπ. π. om aeth: ἐπ. παντας Cyr²: *super omnes* syrr Iren
 Victorin: ἐπ. πάντα Thdrt.; *per omnia* Tert.;—θεός om Eph Cyr-ed Hil-ed¹ Leo¹:
 but it is in most gr-lat-ff, and ὁ ὢν &c is cited by very many fathers as in apposition to
 ο χριστός. (*The various punctuations &c see in notes, and more particulars in Welstein
 and Scholz.*)—αμην om lat-ff (not Jer al, nor it v).—6. for δε, οτι, δ' ετι 80.—for ισραηλ

place, Ps. lxxviii. 52. κύρ. ὁ θ. ἐλόγη-
 τός, ἐλόγητος κύρ. ἡμέραν καθ' ἡμέραν,
 which seems to be an exception, the first
 ἐλ. has no corresponding word in the Heb.
 and appears to be interpolated. So Stuart,
 and even Eichhorn, Einleit. ins A. T. p.
 320. In Yates's vindication of Unitarian-
 ism, p. 180, this is the only instance cited.
 Such cases as 3 Kings x. 9. 2 Chron. ix. 8.
 Job i. 21. Ps. cxii. 2, are no exceptions, as
 in all of them the verb εἶη or γένοιτο is
 expressed, requiring the substantive to fol-
 low it closely). And this collocation of
 words depends, not upon the mere aim at
 perspicuity of arrangement (Yates, p. 180),
 but upon the circumstance that the stress
 is, in a peculiar manner, in such ascriptions
 of praise, on the predicate which is used in
 a pregnant sense, the copula being omitted.
 (2) That the ὢν, on this rendering, would
 be superfluous altogether (see below). (3)
 That the doxology would be unmeaning
 and frigid in the extreme. It is not the
 habit of the Ap. to break out into irrelevant
 ascriptions of praise; and certainly there is
 here nothing in the immediate context
 requiring one. If it be said that the survey
 of all these privileges bestowed on his
 people prompts the doxology,—surely such
 a view is most unnatural: for the sad sub-
 ject of the Ap.'s sympathy, to which he
 immediately recurs again, is the apparent
inanity of all these privileges in the exclu-
 sion from life of those who were dignified
 with them. If it be said that the *incarna-
 tion of Christ* is the exciting cause, the τὸ
 κατὰ σάρκα comes in most strangely, de-
 preciating, as it would on that supposition,
 the greatness of the event, which then be-
 comes a source of so lofty a thanksgiving.
 (4) That the expression ἐλόγητος εἰς τοὺς
 αἰῶνας is twice besides used by Paul,
 and each time unquestionably not in an
 ascription of praise, but in an *assertion
 regarding the subject of the sentence*. The
 places are, Rom. i. 25, ἐλάτρευσαν τῇ
 κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν ἐλό-
 γητος εἰς τοὺς αἰῶνας. ἀμήν,—and 2 Cor.
 xi. 31, ὁ θεός κ. πατήρ τ. κυρ. Ἰησοῦ
 οἶδεν, ὁ ὢν ἐλόγητος εἰς τοὺς αἰῶνας,
 ὅτι οὐ ψεύδομαι: whereas he twice uses

the phrase ἐλόγητος ὁ θεός as an as-
 cription of praise, without joining εἰς τοὺς
 αἰῶνας. (5) That in the latter of the above-
 cited passages (2 Cor. xi. 31), not only the
 same phrase as here, but the same con-
 struction, ὁ ὢν, occurs, and that there the
 whole refers to the subject of the sentence.
 —I do not reckon among the objections the
 want of any contrast to τὸ κατὰ σάρκα,
 because that might have well been left to
 the readers to supply.—Another mode of
 punctuation has been suggested (Locke,
 Clarke, al.), and indeed is found in one MS
 of the same date as above (71): to set a
 period after πάντων and refer ὁ ὢν ἐπὶ
 πάντων to Christ, understanding by πάν-
 των all the preceding glorious things, or
 the πατέρες only, or even 'all things.'
 This lies open to all the above objections
 except (5), and to this in addition, that as
 Bp. Middleton observes, we must in that
 case read ὁ θεός.—Variety of reading there
 is none worth notice: the very fathers
 generally cited as omitting θεός, *having* it
 in the best MSS and edd.—Crell (not
 Schlichting, see Thol. p. 484, note) pro-
 posed (and is followed by Whiston, Whitby,
 and Taylor), to transpose ὁ ὢν into ὢν ὁ;
 —but besides the objection to the sense
 thus arising, ἐλόγητος would probably in
 that case (not necessarily, as Bp. Middleton
 in loc.) have the art.: not to mention that
 no conjecture arising from doctrinal diffi-
 culty is ever to be admitted in the face of
 the consensus of MSS and versions.—The
 rendering given above is then not only that
 most agreeable to the usage of the Ap., but
 the only one admissible by the rules of
 grammar and arrangement. It also ad-
 mirably suits the context: for, having
 enumerated the historic advantages of the
 Jewish people, he concludes by stating one
 which ranks far higher than all,—that from
 them sprung, according to the flesh, He who
 is God over all, blessed for ever.—ἀμήν
 implies no optative ascription of praise,
 but is the accustomed ending of such
 solemn declarations of the divine Majesty:
 comp. ch. i. 25. 6—13.] *God has
 not broken his promise: for He chose
 from the first but a portion of the seed of*

πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ· ⁷ οὐδ' ὅτι εἰσὶν ^e σπέρμα Ἀβραὰμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ ^e κλη-
θήσεται σοι σπέρμα. ⁸ ^f τουτέστιν, οὐ τὰ τέκνα τῆς ^r σαρ-
κός, ταῦτα τέκνα τοῦ θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
^g λογίζεται ^h εἰς σπέρμα. ⁹ ἐπαγγελίας γὰρ ὁ λόγος οὗτος,
ⁱ Κατὰ τὸν καιρὸν τοῦτον ^k ἐλεύσομαι καὶ ἔσται τῇ Σάρρᾳ
νιός. ¹⁰ ^l οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνός ^m κοίτην
ἔχονσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν, ¹¹ ^{mm} μήπω γὰρ γεν-
νηθέντων μηδὲ πραξάντων τὶ ἀγαθὸν ἢ ⁿ φαῦλον, ἵνα ἡ κατ'

mm Heb. ix. 8 only.

n Paul, Tit. ii. 8 only. John iii. 20. v. 29. James iii. 16 only. Prov. xxii. 8.

(2nd), *ισραηλῖται* (-λειται DFG) DEFG 63-62 it v (not tol) Nyss Chr-ms₁ (and Mtt's mss₂) Occ-comm Aug₁ Ambrst: txt (MSS &c) Orig₂ Caes Chr (see above) Thdrt Thl Oec Aug-oft Tich al.—7. for *οτι, οσοι* Orig (freely: aft has *παντως και τεκνα*): *οτοι* 23: *neque hi sunt g: qui v* (demid not am al) goth Pelag Aug₁ al (but not most lat-ff).—*ισακ* DEFG (also DE ver 10): txt AB d g.—8. aft *τουτ εστιν*, add *οτι* B 37. 116.—*του* om FG 37. 67². 70. 114-20 al Chr.—9. aft *ελευσ.* ins *προς σε* 109.—11. for *μηδε*, η FG it v lat-ff (not Aug al).—rec *κακον* (*substn of more usual word*), with DEFGJK

Abraham (6—10), and again only one out of the two sons of Rebecca (10—13).

6.] 'Not however that (*οὐχ οἶον δέ, ὅτι* = *οὐ τοῖον δὲ λέγω, οἶον ὅτι* . . ., 'but I do not mean such a thing, as that . . .', or 'the matter however is not so, as that . . .') De W. cites from Athen. vi. p. 244, *οὐχ οἶον βαδίζει*, and from Phrynich. p. 332, *οὐχ οἶον ὀργίζομαι*, in a similar sense. The rendering, 'it is not possible that,' would require ordinarily *οἶον τε* with an infinitive, —and St. Paul is asserting, not the impossibility, however true, of God's word being broken, but the fact, that it was not broken) the word (i. e. the promise) of God has come to nothing' (see ref., so Lat. *excidit*); viz. by many, the majority of the nominal Israel, missing the salvation which seemed to be their inheritance by promise.—'For not all who are sprung from Israel (= Jacob, according to Tholuck: but this does not seem necessary: Israel here as well as below may mean the people, but here in the popular sense, then in the divine idea), (these) are Israel' (veritably, and in the sense of the promise). 7.] 'Nor, because they are (physically) the seed of Abraham, are all children (so as to inherit the promise), but (we read), "In Isaac shall thy seed be named" (i. e. those only shall be called truly and properly, for the purposes of the covenant, thy seed, who are descended from Isaac, not those from Ishmael or any other son. Thol. renders *καλεῖν* here by *εἰσπεθεῖν*, 'to raise up'):

8.] that is (that amounts, when the facts of the history are recollected, to saying) not the children of the flesh (begotten by natural generation, comp. John i. 13, and

Gal. iv. 29) they are the children of God; but the children of the promise (begotten not naturally, but by virtue of the divine promise [Gal. iv. 23], as Isaac) are reckoned for seed.'

9.] 'For this word was (one) of promise (not, 'For this was the word of promise,' i. e. οὗτος γὰρ ὁ λ. τῆς ἐπαγγ. The stress is on ἐπαγγελίας: the children of promise are reckoned for seed: for this word, in fulfilment of which Isaac was born, was a word of promise), According to this time (τῇ περὶ 'when the time shall revive,'—as De W., Thol., al.: —i. e. next year at this time. The citation is a free one; the LXX has ἐπαναστρέφων ἡξω πρὸς σε κατὰ τὸν καιρὸν τοῦτον τῆς ὥρας, κ. ἔξει νιὸν Σάρρᾳ ἢ γυνή σου. The change into ἔσται τῇ Σάρρᾳ νιός is probably made for the sake of emphasis—the promise was to Sarah) will I come, and Sarah shall have a son.' 10, 11.]

'And not only (so) (i. e. not only have we an example of the election of a son of Abraham by one woman, and the rejection of a son by another, but also of election and rejection of the children of the same woman, Rebecca, and that before they were born. οὐ μόνον δέ introduces an *à fortiori* consideration.—In the constr. supply τοῦτο only) but also Rebecca having conceived (see ref. and ch. xiii. 13, where the meaning is not exactly the same though cognate) by one man (in the former case, the children were by two wives; the difference between that case and this being, that there, was diversity of parents, here, identity. The points of contrast being then this diversity and identity, the identity of the father also is brought into view. This is

o Acts ix. 15.
ch. xi. 5, 7.
28. 1 Thess.
i. 4. 2 Pet.
i. 10 only.
P Acts xxvii.
13. Eph. i.
11 reff.
q = Matt. xi.
23. 1 Cor.
iii. 14. 2 Cor. ix. 9. 1 Pet. i. 23, 25.
u ch. vi. 6 reff.
v MAL. i. 2, 3.
r = ch. viii. 30 reff.
s GEN. xxv. 23.
t = 1. c. Heb. xi. 24.
ABDE
FGJK

ο ἔκλογὴν ᾧ πρόθεσις τοῦ θεοῦ ἡ μένη, οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἡ ἑρρέθη αὐτῇ ὅτι ὁ μερίζων δυνάμει τῷ ἐλάσσονι, καθὼς γέγραπται Τὸν Ἰακώβ ἡγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.

&c Chr Thdrt Thl Oec: txt AB 23. 37. 47. 57. 67². 80 al Orig₃ Cyr Dam.—rec του θε. προθ., with mss &c: txt ABDEFGJK most mss syr arm slav Orig₃ Chr-ms Thdrt al: του θεου aft μενη 55.—μενη FG.—καλοῦντος 70.—12. rec ερρηθη, with B²D¹J &c Orig Chr al: txt AB¹D¹EF GK 1. 44. 108-9 Thdrt.—αυτη om D¹ harl¹ d e Orig₃ (but once quotes λεγεται) Ambrst Aug (somet) Bed: προς αυτην Thdrt.—στι om 177.—13. καθα-

well put by Chrys.: ἡ γὰρ Πρεβέκα καὶ μόνη τῷ Ἰσαὰκ γέγονε γυνή, καὶ δύο τεκοῦσα παῖδας, ἐκ τοῦ Ἰσαὰκ ἔτεκεν ἀμφοτέρους· ἀλλ' ὅμως οἱ τεχθέντες τοῦ αὐτοῦ πατρὸς ὄντες, τῆς αὐτῆς μητρὸς, τὰς αὐτὰς λύσαντες ὥδινας, καὶ ὁμοπάτριοι ὄντες καὶ ὁμομήτριοι, καὶ πρὸς τοῦτοις καὶ διδύμοι, οὗ τῶν αὐτῶν ἀπὴλυσαν. Hom. xvii. p. 610 E), our father Isaac (τ. πατ. ἡμ., probably said without any special reference, the Ap. speaking as a Jew. If with any design, it might be, as Thol. remarks, to shew that even among the Patriarchs' children such distinction took place.—Christians being τέκνα ἐπαγγελίας, the expression might apply to them: but, as the same Comm. observes, the argument here is to shew that *not all the children of promise* belonged to the ἐκλογή. See ch. iv. 1—12.—As to the constr. here, it is best to regard ἀλλὰ καὶ . . . ἔχουσα . . . ἡμῶν as a sentence begun but intercepted by the remark following, and resumed in another form at ἑρρ. αὐτῇ),—for (not answering to 'furnishes us an example' supplied after ἔχουσα, but elliptically put, answering to the apprehension in the Ap.'s mind of the force of the example which he is about to adduce. For this use of γάρ see John iv. 44, note. Herod. i. 8, Γύγη, οὗ γὰρ . . . ; 30, ξέινε Ἀθ. παρ' ἡμέας γὰρ . . . Thucyd. i. 72, τῶν δὲ Ἀθ. ἔτυχε γὰρ . . . , and other exx. in Hartung, Partikellehre, i. 467) without their having been yet born (the subject, the children, is to be supplied partly from the fact of her pregnancy just stated, partly from the history, well known to the readers.—μή instead of οὗ is frequently used by later Greek writers in participial clauses: Winer, § 59. 3; so Acts ix. 9, ἡν . . . μὴ βλέπων κ. οὐκ ἔφαγεν . . . , and Luke xiii. 11, μὴ δυναμένη ἀνακύψαι. See Schäfer, Demosth. iii. 395, and Hartung, ii. 130—132) or having done any thing good or ill (φῶλ. an unusual word with Paul = properly ἀπλοῦν, ῥάδιον, εὐτελές, as Timæus in Lex. to Plato, with whom it is a very com-

mon word in this sense. Ruhnken, on the word in Timæus, gives from the Lex. Rhetor. MS., τὸ φ. σημαίνει δέκα' ἐπὶ τε προσώπου καὶ πράγματος τὸ κακόν. τὸ μικρόν, κ. τὸ εὐκαταφρόνητον. κ. τὸ ἀσθενές. κ. τὸ ἀδόξον. κ. τὸ ἀνόητον, κ.τ.λ. This will shew the connexion of the strict and the wider meaning), that the purpose of God according to (purposed in pursuance of, or in accordance with, or [Thol.] with reference to His) election (Thol. prefers taking κατ' ἐκλ. adjectively, as Bengel has rendered it, 'propositum electivum,' and as in Polyb. vi. 34, εἰς ἐκάστης ἀνὴρ λαμβάνεται κατ' ἐκλογήν, 'electively') may (not might; the purpose is considered as one in all time, which would be nullified if once thwarted) abide (stand firm: the opposite of ἐκπίπτειν),—not of works (ch. iii. 20; iv. 2) but of Him that calleth,—(this clause does not seem to depend on any one word of the foregoing or following, as on ἑρρέθη, Calv., Luth.;—or μένη, Rückert, Meyer;—or κατ' ἐκλογήν, Fritz.;—but to be a general characteristic of the whole transaction; see ch. i. 17. Thol., De W.—Thus viewed, or indeed however taken, it is decisive against the Pelagianism of the Romanists, who by making our faith as foreseen by God the cause of our election, affirm it to be ἐξ ἔργων. See the matter discussed in Thol., and Eph. ii. 8, note),—it was said to her (ὅτι is recitantis; the LXX have καί), "The elder shall serve the younger" (this prophecy is distinctly connected in Gen. xxv. with the prophetic description of the children as two nations, —λαὸς λαοῦ ὑπερέξει, καὶ ὁ μερίζων κ.τ.λ. But the nations must be considered, as spoken of in their progenitors, and the elder nation = that sprung from the elder brother. History records several subjugations of Edom by the kings of Judah; first by David (2 Sam. viii. 14);—under Joram they rebelled (2 Kings viii. 20), but were defeated by Amaziah (2 Kings xiv. 7), and Elath taken from them by Uzziah (2 Kings xiv. 22); under Ahaz they were again free,

h and constr., 1 Tim. i. 16. (see ver. 22.)
 i Luke ix. 40.
 Acts xxi. 26 only. l. c.
 j = Acts xix. 9.
 Heb iii. 8, 13, 18. iv. 7 only.
 Exod. iv. 21.
 (פָּחַד) vii. 3. (חֲזָקָה) al.
 = Sir. xli. 7. 2 Macc. ii. 7.
 k ch. iii. 7. Gal. v. 11.
 m Acts xxvii. 43. 1 Pet. iv. 3 only †.
 1 Heb. viii. 8 only. (Mark vii. 2. rec.) †

σε, ὅπως ^h ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν μου καὶ ὅπως ^{ABDE}
 διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. ^{18 c} ἄρα οὖν ὃν ^{FGJK}
 θέλει ^a ἐλεᾶ, ὃν δὲ θέλει ^j σκληρύνει. ¹⁹ ἐρεῖς μοι οὖν ^k τί
 οὖν ἔτι ^l μέμφεται; τῷ γὰρ ^m βουλήματι αὐτοῦ τίς

ἐνδείξωμαι FJ al Chr (Mtt's ms.).—διαγγελεῖ J al.—18. rec ἐλεῖ, with A² (in A, from οὐ δέθ. το η ουκ εχει ver 21 is in a later hand) B(e sil)E(appy)JK & ff: txt (B¹²)D¹FG.—for δε, αν 17. 177-9.—θελεῖ om 28. 45: θελη 48. 219²: ου θελει 114.—19. rec ουν μοι, with DEFGJK & cit v Orig₁ Chr Thdrt al: txt AB 47. 57. 93 al syr goth Orig₁: om ουν 73. 118 arm.—rec om ουν (2nd), with AJK & c v al ff: ins BDEFG d g ar-pol Jer Ruf Sedul.—rec om γαρ, with B(e sil) & c g (æth): ins AB²DEFGJK most mss

sonified. The justice of Thol.'s remark will be apparent, if we reflect that this expression could not be used of the *mere ordinary words of any man* in the historical Scriptures, Ahab, or Hezekiah,—but only where the *text itself* speaks, or where *God spoke*, or, as here, *some man under inspiration of God* saith to Pharaoh, **For this very purpose** (ὅτι recitantis; the LXX have καὶ ἐνεκεν τούτου) **raised I thee up** (LXX διετηρήθης, 'thou wert preserved to this day:' Heb. הִתְחַיֵּיתָ from יָצַד, stetit, in Hiph. stare fecit; hence taken to signify (1) 'constituit, muneri præfecit,' as 1 Kings xii. 32. Isa. xxi. 6 [LXX σεαυτῷ στήσον σκοπόν], Esth. iv. 5,—(2) 'confirmavit,' as 1 Kings xv. 4 al.,—and (3) 'prodire fecit, excitavit,' Dan. xi. 11. Neh. vi. 7: the meaning 'incolumem præstitit,' given in the Lexicons, seems to be grounded on the following of the LXX in this passage, who apparently understood it of Pharaoh being kept safe through the plagues. This has been done by modern interpreters to avoid the strong assertion which the Apostle here gives, purposely deviating from the LXX, that Pharaoh was 'raised up,' called into action in his office, to be an example of God's dealing with impenitent sinners. The word chosen by the Ap., ἐξήγειρω, in its transitive sense, is often used by the LXX for 'to rouse into action:' see besides reff. Ps. lvi. 8; lxxix. 2. Cant. iv. 16 al. So that the meaning (3) given above for the Heb. verb—'prodire fecit, excitavit.' was evidently that intended by ἐξήγειρα that I may shew in thee 'in thee as an example,'—'in thy case,'—'by thee') **my power** (τ. ἰσχύον μου LXX: δύν. is perhaps chosen by the Ap. as more general, ἰσχύς applying rather to those deeds of miraculous power of which Egypt was then witness), and that my Name may be proclaimed in all the earth' (comp. as a comment, the words of the song of triumph, Exod. xv. 14—16), 18.] 'Therefore whom He will, He hath mercy on (ref. to

ver. 15, where see note) and whom He will, He hardeneth.'—The frequent recurrence of the expression σκληρύνειν τὴν καρδίαν in the history of Pharaoh should have kept Commentators (Carpov, Ernesti, al., and of Lexicographers, Wahl and Bretschneider) from attempting to give to σκληρύνω the sense of 'treating hardly,' against which the next verse would be decisive, if there were no other reason for rejecting it. But it is very doubtful whether the word can ever bear the meaning. The only passage which appears to justify it (for in 2 Chron. x. 4 it clearly has the import of *hardening, making severe*) is Job xxxix. 16, where ἀπείσκληρυνε τὰ τέκνα ἑαυτῆς, the LXX version of the Heb. תִּפְסַח, is supposed to mean, 'treats her offspring hardly.' But the LXX by this compound seem to have intended, 'casts off her offspring in her hardness;' the E. V. has, 'She is hardened against her young ones.'—Whatever difficulty there lies in this assertion, that God *hardeneth* whom He will, lies also in the *daily course of His Providence*, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history: but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions. The following is the admirable advice of Augustine (ad Sixtum, Ep. xciv. 23), from whom in this case it comes with double weight: "Satis sit interim Christiano ex fide adhuc viventi, et nondum cernenti quod perfectum est, sed ex parte scienti, nosse vel credere quod neminem Deus liberet nisi gratuita misericordiâ per Dominum nostrum Jesum Christum, et neminem damnet nisi æquissimâ veritate per eundem Dominum nostrum Jesum Christum. Cur autem illum potius quam illum liberet aut non liberet, scrutetur quipo-

ⁿ ἀνθέστηκεν ; ²⁰ ὃ ἄνθρωπε, ^ο μενοῦνγε σὺ τίς εἶ ὁ ^u Matt. v. 39.
^p ἀνταποκρινόμενος τῷ θεῷ ; μὴ ἔρεῖ τὸ ^q πλάσμα τῷ ^{al.} Acts vi. 10
^r πλάσαντι τί με ἐποίησας οὕτως ; ²¹ ἣ οὐκ ἔχει ^s ἐξουσίαν ^o Luke xi. 28.
ὁ ^t κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ ^u φυράματος ποιῆσαι ^{ch. x. 18.}
^{uu} ὁ μὲν ^v εἰς τιμὴν ^w σκευός, ^{uu} ὁ δὲ ^v εἰς ^{ww} ἀτιμίαν ; ^{Phil. iii. 8}
^q here only. Job xl. 14. Isa. xxix. 16. xlv. 9. ^r 1 Tim. ii. 13 only. Gen. ii. 7, 8. ^s and constr.,
Matt. x. 1 refl. ^t Matt. xxvii. 7, 10 only. Isa. xxix. 16. xlv. 9. ^u 1 Cor. v. 6, 7. Gal. v. 9. ch.
xi. 16 only. Exod. xii. 34. ^{uu} Matt. xiii. 18 al. ^v = ch. i. 13 al. fr. ^w = 2 Tim. ii. 20,
21. Heb. ix. 21 al. Exod. iii. 22. ^{ww} 1 Cor. xv. 43 al.

vss nrlly Orig Ath Chr Thdrt Thdor-mops Dam al Aug al.—20. *θεληματι* 1. 69. 121.—*recce* *μενουνγε ω ανθρ.* (*corrtn to suit the arrangement in other places: see reff Luke and Rom.* Had the *μενουνγε* been transposed in A &c to avoid placing it first in the sentence [see Phryn Lobeck, p. 342], the same var ready would have occurred in the other places, which it does not), with D³JK most mss vss Orig Chr Thdrt Thdor-mops Thl Oec: txt AB (*μεν ουν*) 37. 47¹. 116 (Chr Mtt's ms, *συ μεν ουν γε ω ανθρ.*) Dam: *om μενουνγε* D¹EFG 14 it v æth Jer Ruf lat-ff.—for *εποιησ.*, *επλασας* DE Syr ar-erp Thl-marg.—21.

test *judiciorum ejus tam magnum profundum,—verumtamen caveat præcipitium.*"

19.] 'Thou wilt then say to me (there seems no reason to suppose the objector a Jew, as Thol. after Grot., Calov., Koppe, al.—the objection is a *general one*, applying to all mankind, and likely to arise in the mind of any reader. The expression ὃ ἄνθρωπε seems to confirm this), **Why then doth He yet find fault** (ἐτι as ch. iii. 7, assuming your premises,—'*if this be so*': at the same time it expresses a certain irritation on the part of the objector: 'ex-primit morosum fremitum,' Bengel. *μέμφομαι* has a stronger sense than mere *blame* here: Hesych. interprets it *αἰτιάται*, *ἐξουθενεῖ*, *καταγινώσκει*: see the apocryphal reff. Thol.)? **For who resists** (not, '*hath resisted*': ἀνθέστηκεν, like ἐστηκεν, is *present*, see Winer, § 41. 4, and compare ἐφέστηκεν, 2 Tim. iv. 6) **His will** (i. e. if it be His will to harden the sinner, and the sinner goes on in his sin, he does not resist but goes with the will of God)? **Yea rather** (*μενοῦνγε*, see reff., takes the ground from under the previous assertion and supersedes it by another: implying that it has a certain shew of truth, but that the proper view of the matter is yet to be stated. It thus conveys, as in ref. Luke, an intimation of rebuke; here, with severity: 'that which thou hast said, may be correct human reasoning—but as against God's sovereignty, thy reasoning is out of place and irrelevant'), **O man** (perhaps without emphasis implying the contrast between man and God,—for this is done by the emphatic *σύ* following, and we have ἄνθρωπε unemphatic in ch. ii. 1) **who art thou** that disputest against (the ἀντί seems to imply contradiction, not merely dialogue: see besides reff., ἀνταπόκρισιν, Job xiii. 22) **God?**'—implying, 'thou hast neither right nor power, to call God to

account in this manner.'—Notice, that the answer to the objector's question does not lie in these vv. 19—21, but in the following (see there);—the present vv. are a rebuke administered to the *spirit* of the objection, which forgets the immeasurable distance between us and God, and the relation of Creator and Disposer in which He stands to us. So Chrys.,—*καὶ οὐδὲ τὴν λύσιν εὐθὺς ἐπάγει, συμφερόντως καὶ τοῦτο ποίων* ἄλλ' ἐπιστομίζει πρῶτον τὸν ζητοῦντα, λέγων οὕτω 'μενοῦνγε. . . θεῷ; ποιεῖ δὲ τοῦτο, τὴν ἄκαιρον αὐτοῦ περιεργίαν ἀναστέλλων, κ. τὴν πολλὴν πολυπραγμοσύνην, κ. χαλινὸν περιτιθεῖς, κ. παιδεύων εἰδέναι τί μὲν θεός, τί δὲ ἄνθρωπος, κ. πῶς ἀκατάληπτος αὐτοῦ ἡ πρόνοια, κ. πῶς ὑπερβαίνουσα τὸν ἡμέτερον λογισμόν, κ. πῶς ἅπαντα αὐτῷ πείθεσθαι δεῖ' ἵνα ὅταν τοῦτο κατασκευάσῃ παρὰ τῷ ἀκροατῇ, κ. καταστῇ κ. λεάνῃ τὴν γνώμην, τότε μετὰ πολλῆς ἐκολίας ἐπάγων τὴν λύσιν, εὐπαράδεκτον αὐτῷ ποιῆσῃ τὸ λεγόμενον. Hom. xvii. 614 c. Similarly Calvin: 'Hac priori responsione nihil aliud quam improbitatem illius blasphemie retundit, argumento ad hominis conditione sumpto. Alteram mox subjiciet, qua Dei justitiam ab omni criminatione vindicabit.'—'Shall the thing made (properly of a production of *plastic art*, moulded of clay or wax) say to him who moulded it, "**Why madest thou me thus?**"—These words are slightly altered from Is. xxix. 16, LXX,—*μὴ ἔρεῖ τὸ πλάσμα τῷ πλάσαντι αὐτὸ, οὐ σύ με ἐπλασας; ἢ τὸ ποίημα τῷ ποιήσαντι, οὐ συνετῶς με ἐποίησας;—Or* (introduces a new objection, or fresh ground of rebuke, see ch. ii. 4; iii. 29; vi. 3; xi. 2) *hath not the potter power over the clay* (the similitude from Isa. l. c. In Sir. xxxvi. 13, we have a very similar sentiment: *ὥς πηλὸς κεραμεὺς ἐν χειρὶ αὐτοῦ . . . οὕτως ἄνθρωποι ἐν χειρὶ τοῦ ποιή-*

x constr., Eph. 22 ^{ii. 7. Tit. ii. 10. iii. 2. Heb. vi. 16. 11. See ver. 17. Paul only. Gen. i. 15, 17.} εἰ δὲ θέλων ὁ θεὸς ^x ἐνδείξασθαι τὴν ὀργὴν καὶ ^y γνωρί- ABDE FGJK
 σαι τὸ ^z δυνατὸν αὐτοῦ ^a ἤνεγκεν ἐν πολλῇ ^b μακροθυμίᾳ
^c σκεύη ὀργῆς ^d κατηρτισμένα εἰς ^e ἀπόλειαν, ²³ καὶ ἵνα
 y John xv. 15 refl. z = here only. a = here only. (See Heb. xiii. 13.) φέρειν τι πρῶτος, Xen.
 Cvr. ii. 2, 9. b ch. ii. 4 refl. c see w. ver. 21. constr., Acts ix. 15. See Jer. xxvii. 25.
 d = Heb. x. 5. xi. 3. See Matt. iv. 21 refl. e = Matt. vii. 13. John xvii. 12. Jer. xxvi. 21.

ἐξουσ. aft πηλου 109.—22. εἰ δε om 67²: δε om 61 it v Ambrst Jer Ruf Fulg Sedul
 Bed: enim Jul: θελων δε 48.—ος ηνεγκεν arm.—ηνεγκεν om FG d¹ e g Jul (in
 Aug).—αυτου μακροθ. 109.—εις σκευη FG g Jul (in Aug) Ambrst.—for κατηρτ.,
 καταργασμενα 116: καταραμενα 109.—23. bef ινα om και B 37-9. 47-marg 67². 80.

σαντος αὐτούς.—And even more strikingly
 so, Wisd. xv. 7: καὶ γὰρ κεραμεὺς ἀπαλὴν
 γῆν θλίβων ἐπιμοχθον, πλάσσει πρὸς
 ὑπηρεσίαν ἡμῶν ἕκαστον, ἀλλ' ἐκ τοῦ
 αὐτοῦ πηλοῦ ἀνεπλάσαστο τὰ τε τῶν καθα-
 ρῶν ἐργῶν δοῦλα σκεύη, τὰ τε ἑναντία,
 πάνθ' ὁμοίως· τούτων δὲ ἑκατέρου τις
 ἕκαστον ἐστὶν ἡ χρῆσις, κριτὴς ὁ πηλουρ-
 γός. See also Jer. xviii. 6), from the
 same mass to make one vessel for honour
 (honourable uses) and another for dishonour' (dishonourable uses. See ref.
 2 Tim.—The honour and dishonour are not
 here the *moral purity or impurity* of the
 human vessels, but their *ultimate glorification or perdition*. The Ap., in asking this
 question, rather aims at striking dumb the
 objector by a statement of God's undoubted
 right, against which it does not become us
 men to murmur, than at unfolding to us
 the actual state of the case. This he does
 in the succeeding verses; see above, from
 Chrys. and Calv.)? 22.] “But what
 if (by the elliptical εἰ δὲ the answer to the
 question of the objector, v. 19, seems to be
 introduced; ἐὰν οὖν occurs in a similar
 connexion John vi. 62; and ἀλλ' εἰ, Soph.
 Œd. Col. 590,—ἀλλ' εἰ θέλοντάς γ' οὐκ ἐ-
 σοί φυγεῖν καλόν; see Hartung, Partikel-
 lehre, ii. 212. 6) (1) God, willing to
 manifest His wrath, and make known
 His might (that which He could do), en-
 dured with much long-suffering ves-
 sels of wrath prepared for destruction;
 and (what if this took place) (2) that He
 might make known the riches of His
 glory toward (not to, as De Wette, who
 joins it with γνωρίση, —but ‘toward,’ ‘on,’
 ‘with regard to,’ dependent on πλοῦτον,
 as πλουτῶν εἰς, ch. x. 12) the vessels of
 mercy, which He before made ready for
 glory?’ I have given the whole, that my
 view of the constr. might be evident: viz.
 that (1) and (2) are parallel clauses, both
 dependent on εἰ δὲ; θέλων giving the pur-
 pose of the 1st, and ἵνα γν. that of the
 2nd. They might be cast into one form by
 writing the 1st ὁ θ., ἵνα ἐνδείξηται . . . κ.
 γνωρίση, —or the 2nd, καὶ θέλων γνωρίσαι.
 Only I do not, as Calv., Bez., Grot., Ben-

gel, De Wette, Meyer, and Winer, under-
 stand the same ἤνεγκεν . . . ἀπόλ., as be-
 longing to both, but only to the 1st, and
 supply before the 2nd, ‘What if this took
 place,’ viz. this ὃν θέλει, ἐλεῖ. Other con-
 structions have been, —to make ἵνα depend
 on κατηρτισμένα—‘prepared to destruc-
 tion for this very purpose, that &c.’ So
 Fritz. and Rückert, ed. 2: but this seems
 to overlook καί, or to regard it as = καὶ
 τοῦτο: —to take ver. 23 as a new sentence,
 supplying ἐκάλεσεν ἡμᾶς, as Tholuck.—
 Stuart supplies θέλων before ἵνα γν., and
 ἡλέησεν before οὐς ἐκάλεσεν ἡμᾶς. This
 in fact amounts to nearly the same as my
 own view, but appears objectionable, inas-
 much as it joins ver. 24 to ver. 23: see
 below.—The argument is, ‘What if God,
 in the case of the vessels of wrath prepared
 for destruction, has, in willing to manifest
 His power and wrath, also exhibited towards
 them long-suffering (to lead them to repent-
 ance, ch. ii. 4,—a mystery which we cannot
 fathom), and in having mercy on the ves-
 sels of mercy prepared for glory, has also
 made manifest the riches of His glory?’
 Then in both these dispensations will ap-
 pear, not the arbitrary power, but the rich
 goodness of God.—The theological difficul-
 ties in κατηρτισμένα and προητοιμασεν (in
 both cases God is the agent; not they them-
 selves, as Chrys., Theophyl., Olsh. Bengel,
 however, rightly remarks, “non dicit quæ
 προκατήρτισε, cum tamen ver. seq. dicat
 ‘quæ preparavit.’ Cf. Matt. xxv. 34 cum
 ver. 41, et Act. xiii. 46 cum ver. 48”) are
 but such as have occurred repeatedly before,
 and, as Stuart has well observed, are in-
 herent, not in the Ap.’s argument, nor even
 in revelation, but in any consistent belief
 of an omnipotent and omniscient God.
 See remarks on ver. 18.—σκεύη ὀργῆς and
 σκεύη ἐλέους are vessels prepared to sub-
 serve, as it were to hold, His ὀργή and
 ἔλεος: hardly, as Calvin, instruments to
 shew forth: that is done, over and above
 their being σκεύη, but is not necessary to
 it.—The σκ. ὀργ. and σκ. ἐλ. are not to be,
 with a view to evade the general application,
 confined to the instances of Pharaoh and

^y γνωρίσῃ τὸν ^f πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ ^c σκεύη ^f Eph. i. 7 ref.
^g ἐλέους, ἃ ^h προητοίμασεν εἰς ⁱ δόξαν; ²⁴ ^j οὐς καὶ ἐκά-
λεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἔθνων, ^h Eph. ii. 10
²⁵ ὡς καὶ ἐν τῷ Ὡσηὲ λέγει ^k Καλέσω τὸν οὐ λαόν μου ⁱ Luke i. 50,
λαόν μου, καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην ²⁶ ^l καὶ ^g Eph.
ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς Οὐ λαός μου ὑμεῖς, ^h Eph. ii. 10
ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος. ²⁷ Ἡσαΐας δὲ ^m κράζει ^g Luke i. 50,
ⁿ ὑπὲρ τοῦ Ἰσραὴλ ^o Ἐὰν ἡ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ⁱ Eph.
ὡς ἡ ^p ἄμμος τῆς θαλάσσης, τὸ ^q ὑπόλειμμα σωθήσεται ⁱ Eph. ii. 10
^p Heb. xi. 12 al. Gen. xxii. 17. ^q here only.

116 al v copt arm goth schol in 47 Orig (freely) Jer Ruf Pelag Sedul Fulg (not Aug-off Jul in Aug al).—το πλοῦτος FG.—aft δόξ, add αὐτον 1. 4^o. 116-21 Thl-ms Ruf-text: αυτων g.—24. aft ους, om και 17.—ημας om 42. 238 al mss mentd by Erasim v-ms Chrⁱ Ruf-ed Pel: aft μονον Jer: εις ημας 43. 52.—25. εν om B (sicut Osee dicit Augⁱ).—for ηγαπ., ηγαπ., ηλημενην, ηλημενην v-ms Syr ar-erp Iren, Tert Jerⁱ Bed: simly al latt.—26. rec ερορηθη, with B²D³(E²)J & Cœc: txt AB¹D¹(E²)K 1. 44. 108-9 Thdrt Thl: for ερο. αυτ., αν κληθησονται FG d g Ambrst (av is not exprd in d g Ambrst): in loco liberata (εουρηθη?) in quo vocabatur Iren.—υμεις om 69 Syr Iren.—for κληθησ., πληθυνθησονται 121: add αυτοι 71-3 arm.—27. των υιων om 55: του ισρ. 44.—ωρει 71-4. 238 all.—rec καταλειμμα (corrnt to LXX, where no MS has υπολ.), with DEFGJK & C Thdrt al: εγκαταλειμμα Chr: υποκαταλειμμα 47: txt AB Eus: add αυτων Syr

the Jews: these instances give occasion to the argument, but the argument itself is general, extending to all the dealings of God.

24.] 'Of which kind (*quales*, agreeing with ἡμᾶς—i. e. σκεύη ἐλέους) He hath also called us, not only from among the Jews, but also from among the Gentiles.' It being entirely in the power of God to preordain and have mercy on whom He will, He has exercised this right by calling not only the remnant of His own people, but a people from among the Gentiles also. 25, 26.] It is difficult to ascertain in what sense the Ap. cites these two passages from Hosea as applicable to the Gentiles being called to be the people of God. That he *does so*, is manifest from the words themselves, and from the transition to the Jews in ver. 27. In the prophet they are spoken of *Israel*; see ch. i. 6—11, and ch. ii. throughout: who after being rejected and put away, was to be again received into favour by God. Two ways are open, by which their citation by the Ap. may be understood. Either (1) he brings them forward to shew that it is consonant with what we know of God's dealings, to *receive as His people* those who *were* formerly *not His people*—that this may now take place with regard to the Gentiles, as it was announced to happen with regard to Israel,—and even more,—that Israel in this as in so many other things was the prophetic mirror in which God foreshewed on a small scale His future dealings with mankind,—or (2) he adduces

them from mere applicability to the subject in hand, implying, 'It has been with us Gentiles, as with Israel in the prophet Hosea.' I own I much prefer the former of these, as more consonant with the dignity of the argument, and as apparently justified by the *καί*,—as He *also* saith in Hosea, implying perhaps that the matter in hand was not that directly prophesied in the citation, but one analogous to it. Chrys. takes the same view: εἰ γὰρ ἐπὶ τῶν ἀγνωμονησάντων μετὰ πολλὰς εὐεργεσίας, καὶ ἀλλοτριωθέντων, καὶ τὸ λαὸς εἶναι ἀπολωλεκότων, τοσαύτη γέγονεν ἡ μεταβολή, τί ἐκόλυε καὶ τοὺς οὐ μετὰ τὴν οἰκείωσιν ἀλλοτριωθέντας, ἀλλ' ἐξ ἀρχῆς ἀλλοτρίους ὄντας, κληθῆναι, κ. ὑπακούσαντας τῶν αὐτῶν ἀξιωθῆναι; Hom. xvii. 618 b.—The fem. *τὴν* is used because the Jewish people was typified by the *daughter* of the prophet, Hos. i. 6, who was called Lo-ruhamah, 'not having obtained mercy.' The sense, not the words of the LXX, is quoted.—By ἐν τῷ τόπῳ . . . ἐκεῖ, must not I think be understood, in any particular place, as Judæa, nor among any peculiar people, as the Christian Church: but as a general assertion, that in every place where they were called 'not His people,' there they shall be called 'His people.'

27.] *A proof from Scripture of the fact, that a part of Israel are excluded.* Here again the *analogy* of God's dealings, in the partial deliverance of Israel from captivity, and their great final deliverance from death eternal, is the key to the interpretation of

νην, δικαιοσύνην δὲ τὴν ^a ἐκ πίστεως· ³¹ Ἰσραὴλ δὲ ^a = ch. x. 6.
^y διώκων νόμον δικαιοσύνης, ^b εἰς νόμον οὐκ ^b ἔφθασεν. Gal. iii. 8.
³² διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων [νόμου] 16. See
 11. Dan.
 iv. 23.

ελαβεν (-βον 93) add τὴν G.—31. rec aft νόμον 2nd, ins δικαιοσύνης (*corr*m for *clear-*
ness sake? see notes), with F (with †) JK mss nrly d² v syrr arr goth slav Chr Thdr†
 Thdor-mops, Thl Oec Jer₃ Aug₄ Pelag Ambrst-text Bed: om ABDEG 47. 67². 140 (εἰς
 v. also om 17. 61) d¹ e g copt Procop Dam Orig-int (homil on Judg) Ruf-text-comm
 Ambrst-comm Sedul.—for ἐφθασεν, ἐφθοχεν FG.—32. ως om 120 slav Jer.—νόμον om
 (see notes) ABFG 6. 9. 47¹. 67² g v copt (Chr₁?) Jer Aug Ambrst Ruf al: ins DEJK
 most mss d e syrr all Chr h l (expressly: οὐκ εἶπεν 'Ἐξ ἔργων, ἀλλ' Ὡς ἐξ ἔργων νόμου,

intimated in nor following from the fore-
 going; (2) there would be no answer to
 the question thus asked, but the *διὰ τί*, ver.
 32, would ask another question, proceeding
 on the assumption of that which had been
 before by implication negated; and (3)
 the answer, ὅτι κ.τ.λ. ver. 32, would
 touch only the case of the Jews, and not
 that of the Gentiles, also involved, on this
 supposition, in the question.—‘That the
 Gentiles (not, as Meyer and Fritz, ‘some
 Gentiles’), which did not pursue after
 (see esp. refl. Phil.) righteousness (not
justification, which is merely ‘the being
 accounted righteous,’ ‘the way in which
 righteousness is ascribed:’ not this, but
righteousness itself, is the aim and end of
 the race) attained (the whole transaction
 being regarded as a historical fact) *righte-*
ousness, and that (ἐξ brings in something
 new, different from the foregoing, but not
 strongly opposed to it, see Winer, § 57. 4:
 —the opposition here, though fine and de-
 licate, is remarkable: righteousness—not
 however that arising from their own works
 but the *π.*, &c.) the righteousness which
 is from faith: 31.]—but Israel,

pursuing after the law of righteousness
 (what is the *νόμος δικαιοσύνης*? Cer-
 tainly not = *δικαιοσύνη νόμου*, as Chrys.,
 Theodoret, Oecum., Calv., Beza, Bengel,
 by the so-called, but as Thol. observes,
 unlogical figure of Hypallage:—it may
 mean either (1) as Meyer, Fritz., Thol., an
ideal law of righteousness, a justifying
law,—or (2) as Chrys., al.,—see above,—
the law of Moses, thus described: or
 (3), which I believe to be the true account
 of the words, *νόμος δικαιοσ.* is put regard-
 ing the Jews, rather than merely *δικαιοσ.*,
 because in their case there was a prescribed
 norm of apparent righteousness, viz. the
 law, in which rule and way they, as *matter*
of fact, followed after it. The above, as I
 believe, mistaken interpretations arise from
 supposing *νόμον δικαιοσ.* to be = *δικαιοσ.*,
 which it is not. The Jews followed after,
 aimed at the fulfilment of ‘the law of
 righteousness,’ thinking by the observance
 of that law to acquire righteousness. See

ch. x. 3, 5, and note; and compare John’s
 coming ἐν δόξῃ δικαιοσύνης, Matt. xxi. 32)
 did not attain unto the law (fell far short
 even of that law, which was given them.
 It is surprising, with ch. x. 3—5 before
 them, how De Wette and Tholuck can pro-
 nounce the reading *νόμον* without *δικαιο-*
σύνης to be without sense. The Jews fol-
 lowed after, thinking to perform it entirely,
 their *νόμος δικαιοσύνης*: which *δικαιοσ.*
ἐκ τοῦ νόμου the Ap. defines, ch. x. 5, to be
 ὁ ποιήσας αὐτὰ ἀνθρώπος, ζήσεται ἐν
 αὐτοῖς, but they did not attain to—not in
 this case *κατέλαβεν*, but *ἐφθασεν εἰς*—the
 law—they therefore never attained *righte-*
ousness. It is surely far more easy to
 imagine how a transcriber should have in-
 serted *δικαιοσύνης*, than how he should have
 omitted it. It probably was a marginal
 gloss to explain the second *νόμον*, and
 thence found its way into the text. [I may
 notice, that ch x. 3 is not a case in point, the
νόμον here having an independent and excep-
 tional meaning of its own, which introduces
 an element not belonging to *ἰδίαν* there)].
 Wherefore? because (*pursuing it*) not by
 faith, but as (used subjectively, as ‘if about
 to obtain their object by:’ see Winer, § 67.
 6, and comp. 2 Pet. i. 3) by the works of
 the law (the evidence for and against *νόμον*
 is about equally balanced. On the one
 side we have the Ap.’s usage, see ch. iii.
 28,—and the possibility of a transcriber
 omitting *νόμον*, either as having twice oc-
 curred already, or for more complete anti-
 thesis,—and on the other we have the
 temptation to correct *ἐργων* to *ἐργων*
νόμου to suit that very usage. On the
 whole I incline to omit *νόμον*, but do not
 regard the evidence as sufficiently clear to
 justify its exclusion from the text), they
 stumbled at the stone of stumbling’ (the
 similitude of a race is still kept up. The
 insertion of γάρ has arisen from a period
 being placed at *νόμον*. It confuses the
 sense, making it appear as if the stumbling
 was the cause of, or at all events coincident
 with, their pursuing οὐκ ἐκ π. κ.τ.λ.,
 whereas it was this mistaken method of
 pursuing which caused them to stumble

c Matt. iv. 6.
 1 Pet. ii. 8.
 Prov. iii. 23.
 dch. xiv. 13, 20.
 1 Cor. viii. 9.
 1 Pet. ii. 8
 only. Isa.
 xxix. 21.
 e Isa. viii. 14.
 xxviii. 16.
 f = Matt. xviii.
 7 al.
 g ch. x. 11.
 1 Pet. ii. 6.
 h = ch. v. 5.
 x. 11 al.

^c προσέκοψαν τῷ λίθῳ τοῦ ^d προσκόμματος, ³³ καθὼς γέ- ABDE
 γραπται ^e Ἰδοὺ τίθημι ἐν Σιών λίθον ^d προσκόμματος καὶ
 πέτραν ^f σκανδάλον, καὶ ὁ ^g πιστεύων ἐπ' αὐτῷ οὐ
 κατασχυνθήσεται.

X. ¹ Ἀδελφοί, ἡ μὲν ⁱ εὐδοκία τῆς ἐμῆς καρδίας καὶ
 ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν ^k εἰς σωτηρίαν.
 i = here only. Sir. xviii. 31. (Matt. xi. 26 al.) k Acts xi. 18. ch. vi. 22. Jude 21.

δεικνύς ὅτι οὐδὲ ταύτην εἶχον τὴν δικαιοσύνην Thdor-mops Thdrt Thl Oec.—rec aft
 προσκοψ. ins γαρ (see note), with D²EJK mss nrly (appy) v syrr all Chr Thdor-mops
 Thdrt Thl Oec Aug, Jer Sedul Bed : om ABD¹FG 47¹ it am tol copt goth Ambrst Ruf.
 —προσκομι. το προσκομι. om 55.—33. εγω τιθ. 38. 43. 72.—λίθον ακρογωνιαιον,
 εντιμον, και λιθον προσκ. (a curious attempt to separate the two quotations) 17.—rec
 πας ο πιστ. (πας was more prob added to conform this ver to ch x. 11, than omd to
 suit the LXX : for not one ms omits it in ch x. 11), with JK &c syr arr slav Chr Thdor-
 mops Thdrt (also adds it in LXX) Thl Oec Jer Sedul : txt ABDEFG 47 (al?) it Syr
 copt æth goth Orig Dam Aug Ambrst Ruf Bed.—αυτον Thdrt.—ου μη κατασχυνη
 DE(F om μη : add μη also 44)G.

CHAP. X. 1. ἀδελφοί om 73. 120-1.—rec aft η δεισις, ins η (corrñ : see note), with
 JK &c Chr Thdrt al : om ABDEFG 47 (al?) Cyr.—rec for αυτων, του ισραηλ (explan-
 atory gloss), with JK &c ar-pol slav Thdrt Thl Oec : txt ABDEFG 17. 47¹. 71. 93 al
 lect 12 it v syrr ar-erp copt arm Orig (in Wetst) Cyr Chr Dam Ruf Aug Ambrst Pelag
 Sedul Bed : υπερ τ. ισρ.—rec bef εις σωτ. ins εστιν (supplementary gloss),
 with JK &c syr al Chr Thdrt al : fit v Aug oft (once sit) al : om ABDEFG 47¹. 71. 219

against the stone of stumbling. Thus we have instances in the Greek chariot races, of competitors, by an error in judgment in driving, striking against the στήλη round which the chariots were to turn, see Soph. Electr. 730 f.—There is a close analogy between our text and the exhortation in Heb. xii. 1 f. There, after the triumphs of faith have been related, we are exhorted to run with patience the race set before us, looking to Jesus, the Author and Finisher of our faith : where notice, that the sacred writer seems to have had in his mind the same comparison of Him to the pillar or goal, to which the eyes of the runners would be exclusively directed). 33.]

Appeal to the prophecy of Isaiah, as justifying this comparison of Christ to a stone of stumbling. The citation is gathered from two places in Isaiah. The 'stone of stumbling and rock of offence,' mentioned ch. viii. 14, is substituted for the 'corner-stone elect, precious,' of ch. xxviii. 16. The solution of this is very simple. Isa. viii. 14 was evidently interpreted by the Jews themselves of the Messiah : for Simeon, Luke ii. 34, when speaking of the child Jesus as the Messiah, expressly adduces the prophecy as about to be fulfilled. Similarly Isa. xxviii. 16 was interpreted by the Chaldee Targum, the Babylonish Talmud (Tract Sanhedrin, fol. xxxviii. 1, Stuart), &c. What was there then to prevent the Ap. from giving to this Stone, plainly foretold as to be laid in Zion, that designation

which prophecy also justifies, and which bear immediately on the matter here in hand?—The translation of Isa. viii. 14 is after the Heb.,—the LXX having apparently read differently. See 1 Pet. ii. 6—8, where the same two texts are joined and also Ps. cxviii. 22.—οὐ κατασχυνηθήσεται, LXX οὐ μὴ κατασχυνηθῇ, gives a secondary meaning of the Heb. שֶׁנֶּאֱמַר 'shall not make haste : ' i. e. shall not fly in terror, shall not be confounded.

CHAP. X. 1—13.] The Jews, though zealous for God, are yet ignorant of God's righteousness (1—3), as revealed to them in their own Scriptures (4—13).

1.] 'Brethren ('nunc quasi superata præcedentis tractationis severitate comiter appellat fratres.' Bengel), the inclination of my heart (εὐδοκία is seldom, if ever, used to signify the motion of desire, but imports the rest of approving satisfaction. Possibly there is here a mixture of constructions : the Ap.'s εὐδοκία would be their salvation itself,—his δέησις πρὸς τὸν θ. ὑπὲρ αὐτ. was εἰς σωτ.—The μὲν requires a corresponding δέ, not expressed, but implied in the course of vv. 2, 3, where the obstacle to their σωτηρ. is brought out), and my prayer to God for them (Israel, see ix. 32, προσέκοψαν), (is) for (their) salvation' (lit. 'towards salvation.'—The insertion of the art. after δέησις has apparently been an over-careful grammatical correction : it is by no means universal in the N. T., even where the Greek writers insert it,—and

² ¹ μαρτυρῶ γὰρ αὐτοῖς ὅτι ^m ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ ¹ ⁿ κατ' ^o ἐπίγνωσιν· ³ ^p ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ ¹ ^m δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ^q ζητοῦντες ^r στησαί, ¹ ⁿ τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ^s ὑπετάγησαν. ⁴ ^{ss} τέλος γὰρ ¹ ⁿ νόμον χριστὸς ^k εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. ¹ ⁿ

p Acts xiii. 27 reff. 1 Cor. xiv. 38.
s = 1 Cor. xv. 28. See ch. viii. 7 reff.

q = Luke vi. 19. Exod. ii. 15.
ss See 2 Cor. iii. 13.

r = ch. iii. 31. Heb. x. 9.

al lect 12 it Syr copt goth Cyr Aug₁.—2. θεου om 14. 28. 62 al (not Clem Orig.).—3. for γαρ, δε A 57 al ('no vs: Tisch) Leo.—aft ιδίαν om δικαιοσύνην ABDE 47 (has it in marg) 178 al lect 8 e v copt arm Clem Cyr Bas Chr₁ Procop Dam Iren-edd₂) Aug-oft (see notes): ins FGJK mss nrly d syrr æth arr goth slav Chr (h l, also Mtt's mss) Thdr₁ Thl Oec Iren-mss Tert Ambr Aug₂ al.—4. for τέλος, πληρωμα Clem₁ Orig₁.—aft νομου

here, seeing that there could be no *δείσις* to any other than God, the omission would be more natural. τοῦ Ἰσραὴλ has been substituted by the adoption of a gloss: *ἔστιν* to complete the sense). The Ap.'s meaning seems to be, to destroy any impression which his readers may have received unfavourable to his love of his own people, from the stern argument of the former chapter.

2.] 'For (reason why I thus sympathize with their efforts, though misdirected) I bear witness to them that they have a zeal for God (for this meaning of the gen. see reff., esp. the last, and note there), but not according to (in accordance with, founded upon, and carried on with) knowledge' (accurate apprehension of the way of righteousness as revealed to them).

3.] 'For (expl. of οὐ κατ' ἐπίγνωσιν) not recognizing ('being ignorant of') is liable to the objection, that it may represent to the reader a state of *excusable* ignorance, whereas they *had it before them*, and *overlooked* it) the righteousness of God (not, the way of justification appointed by God, as Stuart, al.; but that only *righteousness* which avails before God, which becomes ours in justification; see De Wette's note, quoted on ch. i. 17), and striving to establish their own righteousness (again, not *justification*, but *righteousness*: that, namely, described ver. 5; not that it was ever theirs, but the Ap. speaks subjectively. Notwithstanding the MSS authority against *δικαι.* after *ιδίαν*, it would seem as if it had been written for emphasis' sake by the Ap., and omitted on account of the word occurring thrice in the sentence), were not subjected (historical: *implying*, but not itself *bearing*, a perfect sense. The passive, —not in a middle sense, as De Wette and Thol.,—expresses the *result only*; it might be themselves, or it might be some other, that subjected them,—but the historical fact was, that they were *not subjected*) to the righteousness of God' (the *δικ. τ. θ.* being considered

as a *rule* or *method*, to which it was necessary to conform, but to which they were never subjected as they were to the law of Moses).

4—13.] The *δικαιοσύνη τ. θ.* is now explained to be summed up in that Saviour who was declared to them in their own Scriptures.—'For (establishing what was last said, and at the same time unfolding the *δικ. τ. θ.* in a form which rendered them inexcusable for its non-recognition) Christ is the end of the law (i. e. the object at which the law aimed: see the similar expression 1 Tim. iii. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. Various meanings have been given to τέλος. (1) *End, finis, chronological*: 'Christ is the termination of the law.' So the it., vulg., Augustine, Luther, al. Olsh., Meyer, Fritz., De Wette, al. But this meaning, unless understood in its pregnant sense, that Christ, who has succeeded to the law, was also the object and aim of the law, says too little. In this pregnant sense Tholuck takes the word 'end,' the *end in time and in aim*. It may be so; but I prefer simply to take in the idea of Christ being the end, i. e. *aim* of the law, as borne out by the following citations, in which nothing is said of the *transitoriness* of the law, but much of the notices which it contains of righteousness by faith in Christ. (2) Clem. Alex.,—πλήρωμα γὰρ ν. χρ. εἰς δικ. π. τῷ πιστ., De Div. Serv. § 9,—Theodoret, Calv., Grot., al. take τέλος for 'accomplishment,' a sense included in the general meaning, but not especially treated here,—the following quotations not having any reference to it. (3) The meaning, *end in the sense of object or aim*, above adopted, is that of the Syr., Chrys., Theophyl., Beza, Bengel, al. Chrys. observes: εἰ γὰρ τοῦ νόμου τέλος ὁ χριστὸς, ὁ τὸν χριστὸν οὐκ ἔχων, κὰν ἐκείνην (i. e. δικαιοσύνην) ἔχειν δοκῇ, οὐκ ἔχει ὁ δὲ τὸν χριστὸν ἔχων, κὰν μὴ ᾗ κατωρθωκὸς τὸν νόμον, τὸ πᾶν εἴληφε. καὶ γὰρ τέλος ἀτρικτὴς ὑγίεια. ὥς περ οὖν ὁ ὑνάμενος ὑγίη ποιεῖν, κὰν μὴ

t constr., John 5
i. 46. See
Luke xviii.
31.
u LEV. xviii. 5.
v See Neh. ix.
29. Ezek.
xx. 21.
w ch. ix. 30.
Gal. iii. 8.
w DEUT. xxx. 11, 12. x = ch. ix. 8.

5 Μωυσῆς γὰρ ὁ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ἈΒΔΕ
ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. 6 ἡ δὲ FGJK
ἐκ πίστεως δικαιοσύνη οὕτως λέγει, ὡ Μὴ ἐίπῃς ἐν τῇ
καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν οὐρανόν; ὅτι τοῦτ' ἔστιν

add και προφητων Orig Cyr-oft: ο χριστος 78.—5. rec μωσῆς, with A mss (nrly): txt BDG al lect 12 (and so often).—γαρ om 17 lect 8.—του om B.—for εκ του νομου, εκ πιστεως A (aeth om την δικ. την εκ τ. ν.).—οτι is aft γραφει in AD¹ 17¹. 47. 67² v Dam Ruf al: om 115 copt.—αυτα om ADE 6. 9. 47. 67² v Dam Ruf al: eam d² e goth copt Cassiod: ταυτα 17¹. 37 aeth.—ανθρ. om FG g Syr ar-erp Chr Hil.—εν αυτη AB (i. e. to agree with the readg γραφει οτι την δικ. την εκ τ. ν. ο ποιησας) 17. 47. 80 v d² e goth copt arm-venet Dam Ruf Pelag Sedul Bed: txt D(EFGJK? vss? ff?).—6. τη om 57

τὴν ἱατρικὴν ἔχῃ, τὸ πᾶν ἔχει· ὁ δὲ μὴ εἰδὼς θεραπεύειν, κἂν μετέναι δοκῇ τὴν τέχνην, τοῦ παντὸς ἐξέπεισεν· οὕτως ἐπὶ τοῦ νόμου καὶ τῆς πίστεως, ὁ μὲν ταύτην ἔχων, καὶ τὸ ἐκείνου τέλος ἔχει· ὁ δὲ ταύτης ἔξω ὢν, ἀμφοτέρων ἐστὶν ἀλλότριος. Hom. xviii. 622 b.—νόμος is here plainly the law of Moses: see Middleton in loc.) for righteousness (i. e. so as to bring about righteousness, which the law could not do) to (dat. commodi) every one that believeth.—“Had they only used the law, instead of abusing it, it would have been their best preparation for the Saviour’s advent. For indeed, by reason of man’s natural weakness, it was always powerless to justify. It was never intended to make the sinner righteous before God; but rather to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer. Thus used, it would have insured the reception of the Messiah by those who now reject Him. Striving to attain to real holiness, and increasingly conscious of the impossibility of becoming holy by an imperfect obedience to the law’s requirements, they would gladly have recognized the Saviour as the end of the law for righteousness.” Ewbank.

5.] ‘For (proof of the impossibility of legal righteousness, as declared even in the law itself) Moses describes (reff.) the righteousness which is of (abstr.—not implying that it has ever been attained, but rather presupposing the contrary) the law, that (ὅτι recitantis, not γραφ. ὅτι, in which case we should have αὐτὴν and αὐτῇ. The various readings have arisen from misunderstanding ὅτι) the man who hath performed them (the ordinances of the law) shall live in (in the strength of, by means of as his status) them.’—As regards the life here promised, the Jewish interpp. themselves included in it more than mere earthly felicity in Canaan, and extended their view to a better life hereafter: see Weist. in loc. Earthly felicity it doubtless

did impart, comp. Deut. xxx. 20; but even there, as Thol. observes, ‘life’ seems to be a general promise, and length of days a particular species of felicity. “In the N. T.,” he continues, “this idea (of life) is always exalted into that of life blessed and eternal:—see Matt. vii. 14; xviii. 8, 9. Luke x. 28.” 6—8.] The righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given by him,—as not dependent on a long and difficult process of search, but near to every man, and in every man’s power to attain. I believe the account of the following citation will be best found by bearing in mind that the Ap. is speaking of Christ as the end of the law for righteousness to the believer. He takes as a confirmation of this, a passage occurring in a prophetic part of Deut. where Moses is foretelling to the Jews the consequences of rejecting God’s law, and His mercy to them even when under chastisement, if they would return to Him. He then describes the law in nearly the words cited in this verse. Now the Ap., regarding Christ as the end of the law, its great central aim and object, quotes these words not merely as suiting his purpose, but as bearing, where originally used, an à fortiori application to faith in Him who is the end of the law, and to the commandment to believe in Him, which (1 John iii. 23) is now ‘God’s commandment.’ If spoken of the law as a manifestation of God in man’s heart and mouth, much more were they spoken of Him, who is God manifest in the flesh, the end of the law and the prophets. This view is, it is true, different from that of almost all eminent commentators, ancient and modern,—who regard the words as merely adapted or parodied by the Ap. as suiting his present purpose. Thus, with minor shades of difference, Chrys., Beza, Grot., Vatabl., Luther, Wolf., Bengel, Koppe, Flatt, Rückert, De Wette, Thol., Stuart, Hodge, al. But we must remember

χριστὸν ὃ καταγαγεῖν· ἢ ἡ Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ἀλλὰ

^γ Acts ix. 30
^z Luke viii. 31
^{only, exc.}
^{Rev. ix. 1}
^{Ps. xxiix. 3.}

al 6. Gen. i. 2.

a = Heb. xiii. 20.

al.—7. εκ νεκρ. om 124. 219 (but both have it in marg) 238 lectt 7. 8: ins aft αναγαγ. 57 arm Cyr.—αγαγειν 1. 68: εξαγαγ. slav-ms: liberare Iren.—8. ins η γραφη aft λεγει

that it is in this passage Paul's object not merely to *describe* the righteousness which is of faith in Christ, but to *shew it described already in the words of the law*. The Comm. who have taken more or less the view that the Ap. cites the words *as bearing the sense put on them*, are Calvin, Calovius, Reiche, Meyer, Fritzz., Olsh.—'But the righteousness which is of faith thus saith (personified, as Wisdom in the Prov.), "Say not in thine heart (i. e. 'think not,' a Heb. idiom. The LXX has merely λέγων, ῥησας. The Ap. cites freely, giving the explanation of λέγων, viz. *thinking*, 'Who shall go up to heaven (LXX, ἀναβ. ἡμῖν εἰς τ. οὐρ., see Prov. xxx. 4)?—that is (see note above;—that imports in its full and unfolded meaning) to bring down Christ?' Or who shall go down into the abyss (LXX. τις διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης; The Ap. substitutes τις κατ. εἰς τ. ἄβ. as the direct contrast to τις ἀν. εἰς τ. οὐρ., as in Psa. cxxxviii. 8, LXX. Amos ix. 2:—and as better suiting the interpretation which follows), that is to bring up Christ from the dead.'"—There is some difficulty in assigning the precise view with which the Ap. introduces these questions. Tholuck remarks, "The different interpretations may be reduced to this, that the questions are regarded either (1) as questions of *unbelief*, or (2) as questions of *embarrassment*, or (3) as questions of *anxiety*." The first view is represented by De Wette, who says, "In what sense these questions, from which the righteousness which is of faith dissuades men, are to be taken, is plain from ver. 9, where the Resurrection of Christ is asserted as the one most weighty point of historical Christian belief:—they would be *questions* of unbelief, which regards this fact as not accomplished, or as now first to be accomplished. Thus also, probably, are we to understand the *first question*, as applying to the *Incarnation of Christ*." This is more or less also the view of Chrys., Theodoret, Theophyl., Oec., Erasm., Estius, Semler, Koppe, Meyer, al., Rückert (who refers the doubt of the unbelief to the *full accomplishment* of redemption by the Incarnation and Resurrection of Christ), Reiche, and Köllner (who refer *καταγ.* to the *ascended* Saviour, thereby destroying the symmetry of the whole,—because the

latter question undoubtedly refers to bringing Christ not from a *present* but from a *past* state, from which He has historically come).—(2) The second view, that they are questions of *embarrassment*, is taken by L. Capellus, Wolf, Rosenm., and Stuart, which last says, "The whole (of Moses's saying) may be summed up in one word, omitting all figurative expression: viz. *the commandment is plain and accessible*. You can have, therefore, no excuse for neglecting it. So in the case before us. *Justification by faith in Christ* is a plain and intelligible doctrine. It is not shut up in mysterious language. . . . It is like what Moses says of the statutes which he gave to Israel, plain, intelligible, accessible. . . . It is brought before the mind and heart of every man: and thus he is without excuse for unbelief." (3) The third view, that they are questions of *anxiety*, is that of Calv., Beza, Pisc., Bengel, Knapp, Fritz., and Tholuck:—by none perhaps better expressed than by Ewbank, Comm. on the Ep. to the Rom., p. 74: "Personifying the great Christian doctrine of free justification through faith, he represents it as addressing every man who is anxious to obtain salvation, in the encouraging words of Moses: 'Say not in thine heart, (it says to such an one) &c. . . .' In other words, 'Let not the man, who sighs for deliverance from his own sinfulness, suppose that the accomplishment of some impossible task is required of him, in order to enjoy the blessings of the Gospel. Let him not think that the personal presence of the Messiah is necessary to ensure his salvation. Christ needs not to be brought down from heaven, or up from the abyss, to impart to him forgiveness and holiness. No. Our Christian message contains no impossibilities. We do not mock the sinner by offering him happiness on conditions which we know that he is powerless to fulfil. We tell him that Christ's word is near to him: so near, that he may speak of it with his mouth, and meditate on it with his heart. . . . Is there any thing above human power in such a confession, and in such a belief? Surely not. It is graciously adapted to the necessity of the very weakest and most sinful of God's creatures.'"—(1) resumed. The objection to this view, as alleged by Tholuck, is, that in it, the contrast with

b DEUT. xxx. 14. constr., John iii. 26. vi. 19. c = Acts x. 37. (John vi. 63. xiv. 10, plur.) 1 Pet. i. 25. d = J. hn ix. 22. xii. 42. d ch. xv. 6 only. Ps. lxxxvii. 1. e Acts ix. 26 redl. f = ch. iv. 24 al. Isa. xxvi. 19. g vv. 1, 4. h constr., 1 Tim. vi. 12. i sing., ch. ix. 17 reff. j ch. ix. 33. Isa. xxviii. 16.

τί λέγει; ^b Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου ^{ABDE} καὶ ἐν τῇ καρδίᾳ σου. ^x τοῦτ' ἐστιν τὸ ^c ῥῆμα τῆς πίστεως ^{FGJK} ὃ κηρύσσομεν. ⁹ ὅτι ἐάν ^d ὁμολογήσης ^{dd} ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ ^e πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ^f ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. ¹⁰ καρδιά γὰρ ^g πιστεύεται ^g εἰς δικαιοσύνην, στόματι δὲ ^h ὁμολογείται ^h εἰς σωτηρίαν. ¹¹ λέγει γὰρ ἡ ⁱ γραφὴ Πᾶς ὁ ^j πιστεύων

DE all it v-ed (not demid tol) Orig¹ Cyr Thdrt Hil Ambrst Ruf Pelag Sedul Bed (not Aug): aft τι FG.—*ἐστιν* is aft *εγγ.* σου in DEFG vss lat-ff: om Orig: add σφοδρα 6. 47 Orig².—9. aft *ὁμολογ.* (εἰπης Cyr) ins το ρημα B 71 Clem Cyr.—for κυρ. *ιησουν*, *οτι κυρ. ιησους* B Clem Cyr: and addg *ἐστιν* copt al Hil Aug (not Iren al): *κυρ. ιησ.* om lect 8.—*ιησουν χριστον* A al Petr Bas: *χριστον* æth.—*ἡγειρ.* *αυτ.* A al copt al Cyr.—10. *πιστευεις* 219¹.—11. *οτι πας* (E²) 38. 48. 72 al ('not DG,' Tisch) Ruf Sedul.—ou

ver. 5 is lost sight of. And this is so far just, that it must be confessed we thus lose the ideas which the Ap. evidently intended us to grasp, those of insuperable difficulty in the acquisition of righteousness by the law, and of facility,—by the gospel. Also,—it puts *too forward* the allegation of the great matters of historical belief, which are not *here* the central point of the argument, but introduced as the objects which *faith, itself that central point*, apprehends. (2) The last objection has some force as against *this* view. The regarding the questions as mere questions of difficulty and intellectual bewilderment does not adequately represent the ζῆλος θεοῦ predicated of the Jews, on the assumption of which the whole passage proceeds. Here, however, it seems to me, we have more truth than in (1): for the plainness and simplicity of the truths to be believed is unquestionably one most important element in the righteousness which is of faith. (3) Here we have the important element just mentioned, not indeed made the prominent point of the questions, but, as it appears to me, properly and sufficiently kept in view. The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation: the word is *near him*, therefore *accessible*; *plain and simple*, and therefore *apprehensible*: and, taking (1) into account, we may fairly add,—deals with *definite historical fact*, and therefore *certain*: so that his salvation is not contingent on an amount of performance which is *beyond him*, and therefore *inaccessible*: *irrational*, and therefore *inapprehensible*: *undefined*, and therefore *involved in uncertainty*.—Thus, it seems to me, we satisfy all the conditions of the argument: and thus also it is clearly brought out, that *the words themselves*

could never have been spoken by Moses of the righteousness which is of *the law*, but of that which is of *faith*.

8] 'But what says it? The word is near thee, in thy mouth (to confess), and in thine heart (to believe): that is (see above), the word of faith (which forms the substratum and object of faith, see Gal. iii. 2. 1 Tim. iv. 6) which we (ministers of Christ: or perhaps, I Paul) preach.' This ver. has been explained in dealing with vv. 6 and 7.

9.] 'Because (explanation of the word being near thee: so Thol., De Wette, Stuart, al. Others take ὅτι here as in ver. 5, merely recitantis, making ἐάν κ.τ.λ. the ῥῆμα preached. But as Thol. observes, (1) the duty of confessing the Lord Jesus can hardly be called part of the contents of the preaching of faith, but the prominence given to that duty shews a reference to the words of Moses: (2) the making ὅτι render a reason for ἐγγύς σου κ.τ.λ. suits much better the context and form of the passage: (3) the fact of the confession with the mouth standing *first*, also shews a reference to what has gone before: for when the Ap. brings his own arrangement in ver. 10, he puts, as natural, the belief of the heart first), if thou shalt confess with thy mouth (same order as ver. 8) the Lord Jesus (not, I think, 'Jesus as the Lord' [see the readg of B al.]: this might very well be,—and κύριον might, as Thol., be the predicate placed first for emphasis, did not Paul frequently use κύριος Ἰησοῦς for 'the Lord Jesus,'—see [ch. xiv. 14 after a prep.] 1 Cor. i. 3 al., 2 Cor. iv. 5, where see note [Phil. ii. 19]; iii. 20. Col. iii. 17. 1 Thess. i. 1 bis; iv. 1. 1 Tim. i. 1; v. 21. Tit. i. 4.—1 Cor. xii. 3 is hardly an example on the other side: see note there), and believe in thine heart that God raised Him from the dead (here, as in 1 Cor. xv. 14. 16, 17, regarded as the

ἐπ' αὐτῷ οὐ^j κατασχυνήσεται. ¹² οὐ γάρ ἐστιν^k δια-
στολή Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γάρ αὐτὸς κύριος
πάντων^l πλουτῶν εἰς πάντας τοὺς^m ἐπικαλουμένους
αὐτόν. ¹³ πᾶς γὰρ ὃς ἂνⁿ ἐπικαλέσεται τὸ ὄνομα κυρίου
σωθήσεται. ¹⁴ πῶς οὖνⁿ ἐπικαλέσονταιⁿ εἰς ὃν οὐκ^p
ἐπίστευσαν; πῶς δὲ πιστεύσωσινⁿ οὗ οὐκ^p ἤκουσαν;

^k ch. iii. 22.
^l 1 Cor. xiv. 7
only
^m = 1 Tim. vi.
18. Luke
xii. 21.
ⁿ Acts ii. 21.
Joel ii. 32.
Acts x. 41.
^p constr., Eurip.
Med. 751.
ὄμνυμι...
ἐμμένειν ᾧ
σου κλῶν.
^o w. eis, John i. 12 reff.
^p = w. gen., here only. Xen. Mem. iii. 5. 9. Hom. Od. i. 289.

μη κατ. DEFG.—12. ἰουδαίω καὶ ἁλλήνι DE.—for παντας, παντα Chr₂: add καὶ ἐπὶ παντας Chr₂ Thdrt.—14. rec ἐπικαλέσονται (see note), with JK mss nrly (appy) vss (express the future, but goth the present) lat-ff Clem Thdor-mops Chr Thdrt Dam Thl Oec: txt ABDEFG 73. 115 (al?).—rec πιστεύουσιν, with AJK mss nrly (appy) vss and lat-ff as before, Clem Ath Chr Thdrt Dam Thl Oec: txt BDEFG 70. 73. 109 (al) Chr

great central fact of redemption), *thou shalt be saved* (inherit eternal life).—Here we have the two parts of the above question again introduced: the *confession of the Lord Jesus* implying His having *come down* from heaven, and the *belief in His resurrection* implying His having been *brought up* from the dead. ^{10.]} ‘For

(refers back to ver. 6, where the above words were ascribed to ἡ ἐκ πίστεως δικαιοσύνη, and explains how πιστεύσ. ἐν τῇ καρδίᾳ refer to the acquiring of righteousness) *with the heart faith is exercised unto* (so as to be available to the acquisition of) *righteousness*, but (q. d. ‘not only so: but there must be an outward confession, in order for justification to be carried forward to salvation’) *with the mouth confession is made unto salvation.*—Clearly the words δικ. and σωτ. are not used here, as De W., al., merely as different terms for the same thing, for the sake of the parallelism: but as Thol. quotes from Crell., σωτ. is the ‘terminus ultimus et apex justificationis,’ consequent not merely on the act of justifying faith as the other, but on a good confession before the world, maintained unto the end.

^{11.]} ‘For (proof of the former part of ver. 10) the Scripture saith, Every one who believeth on Him shall not be ashamed.’—πᾶς is neither in the LXX nor the Heb., but is implied in the indefinite participle. The Ap. seems to use it here as taking up παντὶ τῷ πιστεύοντι, ver. 4. See ch. ix. 33.

^{12.]} ‘For (an explanation of the strong expression πᾶς ὁ πιστεύων, as implying the *universal* offer of the riches of God’s mercy in Christ) *there is no distinction of Jew and Greek* (Gentile.—See ch. iii. 22); for the same Lord of all (viz. Christ, who is the subject here: vv. 9, 11, 13 cannot be separated. So Orig., Chrys., Oec., Calov., Wolf, Bengel, Rück., Meyer, Fritz., De Wette, Tholuck, al. So πάντων κύριος of Christ, Acts x. 36. Most modern

Comm. make ὁ αὐτός the subject, and κύριος the predicate. But I prefer the usual rendering, both on account of the strangeness of ὁ αὐτός thus standing alone, and because this Ap. uses the expr. ὁ αὐτὸς κύριος, 1 Cor. xii. 5, and even ὁ αὐτὸς θεός, ib. 6, for ‘the same Lord,’ and ‘it is the same God.’ Stuart supplies, ‘(there is) the same Lord:’ but this is harsh, —and unnecessary, if the participle πλουτῶν be taken as συντελῶν κ. συντ. in ch. ix. 28) is rich towards all (‘By εἰς is signified the direction in which the stream of grace gushes forth.’ Olsh.) *who call upon Him.*’

^{13.]} ‘For (Scripture proof of this assertion) *every one, whosoever shall call upon the Name of the Lord* (Jehovah),—but used here of Christ beyond a doubt, as the next ver. shews. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Ap. of the name and attributes of Jehovah) *shall be saved.*’

^{14, 15.]} It has been much doubted to whom these questions refer,—to Jews or to Gentiles? It must, I think, be answered, *To neither exclusively.* They are generalized by the πᾶς ὃς ἂν of the preceding ver., to mean *all*, both Jews and Gentiles. And the inference in what follows, though mainly concerning the rejection of the unbelieving Jews, has regard also to the rejection of the Gentiles: see below on vv. 19, 20.—At the same time, as Meyer remarks, “the necessity of the Gospel ἀποστολή must first be laid down, in order to bring out in strong contrast the disobedience of some.”—‘How then (i. e. *posito*, that the foregoing is so) *can they* (men, represented by the πᾶς, ὃς ἂν of ver. 13) *call on* (I have followed the majority of the chief MSS. in reading the aor. subjunctive instead of the future indic. So also ch. vi. 1) *Him in whom they have not believed* (i. e. begun to believe: so ch. xiii. 11)? But how can

q Acts iii. 2. ῥῆ. Isa. lii. 7. πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; ¹⁵ πῶς δὲ κηρύζωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται Ὡς ὁ ῥαῖοι οἱ πόδες τῶν ἑυαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων [τὰ] ἀγαθὰ. ¹⁶ Ἀλλ' οὐ πάντες ὁ ὑπῆκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; ¹⁷ ἄρα ἡ πίστις ἔξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. ¹⁸ ἀλλὰ ὡς λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε εἰς πᾶσαν τὴν γῆν ἔξῃλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ ἀπέρατα τῆς οἰκουμένης τὰ ῥήματα

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z 1 Cor. xiv. 7 only. Psal. xviii. 4. a = Matt. xii. 42. Luke xi. 31. (Heb. vi. 16) only.

(Mtt's mss.).—rec ακουσουσιν, with J all vss and lat-ff as bef Clem Chr (not Mtt's mss) Thdrt Thl Oec: -σουται DEFGK 47. 67. 71-3. 80. 117-24 al Dam: txt A²(A¹ uncert) B 17. 80. 93. 109-11 all lect 13 Ath Chr (Mtt's mss).—15. rec κηρυζουσιν, with most mss (only) vss lat-ff as bef Clem Chr (not Mtt's mss) Thdrt Dam Thl Oec: -σουσιν FG: txt ABDEJK 17. 73. 93. 115-17 al Chr (Mtt's mss).—καθαπερ B: καθα Chr (Mtt's mss).—εὐαγγελιζομένων ειρηνην, των (not των ευαγ. ειρ. των as Tischend. ed 2) om ABC 47 (but ins in marg) 62. 71. 109 al (from similarity of endings) copt sah aeth Clem Orig Thdor-mops (appy) Dam Ruf-text-comm Epiph₁ (on Canticle: elsw₁ om evang. bona): ins DE(FG om 2nd των)JK mss nrly it v syrr arr arm? goth slav Chr Thdrt Thl Oec Iren (evang. bona, evang. pacem, so also Tert₁ Hil₁) Tert₃ Ambr₄ Jer₂ Hil₂ (see above: elsw₁ om evang. bona).—rec ins τα bef αγαθα, with D-corr_d JK mss nrly (appy) Clem Chr Thdrt Thl Oec: om ABCD¹ EFG 47¹. 178 al Orig Dam (I have marked this omn doubtful, notwithstanding the concurrence of MSS, because τα is not in LXX).—16. obedivnt it v lat-ff.—for τη ακοη, φθογγω Syr copt sah.—17. αρα ουν sah.—for θεου, χριστον BCD E 6. 9. 23. 47 (rec in marg) 49. 57. 67² al d e v copt sah goth Aug Pel Ambrst (Dei Christi Bed): om FG g Hil: txt AD²JK most mss (appy) syrr aeth arr slav al Clem Ath Thdor-mops Chr Thdrt Dam Thl Oec Ruf Sedul.—18. μενουνγε om FG g

they believe (in Him) of whom they have not heard (constr. see ref.)? But how can they hear without a preacher? But how can men preach unless they shall have been sent? As it is written, How beautiful are the feet of those who publish glad tidings of peace, who publish glad tidings of good things.'—The Ap. is shewing the necessity and dignity of the preachers of the word, which leads on to the universality of their preaching, leaving all who disobey it without excuse. He therefore cites this, as shewing that their instrumentality was one recognized in the prophetic word, where their office is described and glorified.—The applicability of these words to the preachers of the Gospel is evident from the passage in Isa. itself, which is spoken indeed of the return from captivity, but in that return has regard to a more glorious one under the future Redeemer. We need not therefore say that the Ap. uses Scripture words merely as expressing his own thoughts in a well-known garb;—he alleges the words as a prophetic description of the preachers of whom he is writing.

16.] In this preaching of the Gospel some have been found obedient, others disobe-

dient: and this was before announced by Isaiah. The persons here meant are as yet kept indefinite,—but evidently the Ap. has in his mind the unbelieving Jews, about whom his main discourse is employed.—'But not all hearkened to (historic: during the preaching) the good news (οὐ πάντες, because πάντες, see vv. 11—13, were the objects of the preaching, and must hearken to it if they would be saved):—(and this too was no unlooked-for thing, but predetermined in the divine counsel) for Esaias saith, Lord (κύριε is not in the Heb.) who believed our report?'

17.] 'Faith then (concl. from ver. 16 τίς ἐπίστ. τῇ ἀκοῇ) is from report (i. e. the publication of the Gospel produces belief in it: ἀκοή, as Thol. remarks, cannot well be 'hearing,' as the sense in the inference from the citation must be the same as in the citation itself), and the report (the publication of the Gospel) is by means of (not, 'in obedience to,' but 'by,' as its instrument and vehicle) the word of God' (ῥήματος used possibly, as De Wette suggests, as a preparation for τὰ ῥήματα αὐτ. in ver. 18).

18.] 'But (in anticipation of an objection that Israel, whom he

αὐτῶν. ¹⁹ ἀλλὰ ^v λέγω, ^w μὴ Ἰσραὴλ ^w οὐκ ἔγνω; ^c πρῶτος ^c ch. xi. 11, 14.
 Μωσῆς λέγει Ἐγὼ ^c παραζηλώσω ὑμᾶς ^d ἐπ' ^e οὐκ ἔθνη,
^d ἐπὶ ἔθνη ^f ἀσυνέτῳ ^g παροργιστῇ ὑμᾶς. ²⁰ Ἡσαΐας δὲ
^h ἀποτολμᾷ καὶ λέγει ⁱ Εὐρέθην ^j ἐν τοῖς ἐμὲ μὴ ζητοῦ-
 g Eph. vi. 4 only. l. c. 3 Kings xv. 30 al. h here only†. Jos. Ant. xv. 10. 3.
 1 Isa. lxxv. 1. j constr., Eph. v. 18.

Ruf al (not Hil al).—πασαν γὰρ D¹ d¹.—19. for λέγω, ερεῖ τις 73.—rec ουκ εγνω ισρ. (prob corr'n for elegance), with J &c Syr slav Thdr't Thl Oec-text: txt ABCDEFG 47. 57. 73-4. 116-24-77 to 9 al it v copt arm all Chr Dam (Oec-comm?) Hil lat-ff.—πρωτον 121: ου γινωσκω ισραηλ 106-7 (Scholz, but qu?): ουκ εγνω πρωτος tol: ideo primus Ambrst.—rec μωσης: txt BCDEFGJ 48. 113. 219 al.—εγω γαρ 37: και εγω slav.—παραζηλω 72.—20. bef αποτ. ins και sah.—αποτολμα και om DEFG it.—rec om εν,

has esp. in view, *had not sufficiently heard* the good tidings) I say, *Did they not hear* (ἤκουσαν partly founded on the cognate ἀκοή of the last ver., partly recalling the ἤκουσαν of ver. 14) ? *nay, rather* (ch. ix. 20, note) *into all the earth went forth their voice, and to the ends of the world their words.*—It is remarkable that so few of the Comm. have noticed (I have found it only in Bengel, and there but faintly hinted: Olsh., who defends the applicability of the text, does not even allude to it) that Psal. xix. is a comparison of the sun, and glory of the heavens, with the word of God. As far as ver. 6 the glories of nature are described: then the great subject is taken up, and the parallelism carried out to the end. So that the Ap. has not, as alleged in nearly all the Comm., merely accommodated the text allegorically, but *taken it in its context*, and followed up the comparison of the Psalm. —As to the assertion of the preaching of the Gospel having gone out into all the world, where as yet a small part of it only had been evangelized,—we must remember that it is not the extent, so much as the universality in character, of this preaching, which the Ap. is here asserting; that word of God, hitherto confined within the limits of Judæa, had now broken those bounds, and was preached in all parts of the earth. See Col. i. 6. 23.

19.] 'But (in anticipation of another objection, that this universal evangelizing and admission of all, had at any rate *taken the Jews by surprise*,—that they had not been forewarned of any such purpose of God) I say, *Did Israel* (no emphasis on Israel—they are not *first here introduced*, nor have the preceding verses been said only of the Gentiles; but they have been during those vv. in the Ap.'s mind, and are now *named for distinctness* sake, because it is not now a question of their having *heard*, which they did in common with all, but of their having *been aware* from their Scriptures of God's intention with regard to themselves and the

Gentiles) *not know* (supply, not 'the Gospel,' τὴν ἀκοήν, as Chrys., Estius, Rückert, Olsh., al.,—but, *the fact that such a general proclamation of the Gospel would be made* as has been mentioned in the last ver., raising up the Gentiles into equality and rivalry with themselves—so Meyer, Fritz., Thol., De Wette, Stuart, al.—Others supply variously:—Calv. and Beza, 'the truth of God,'—so as to have an advantage over the Gentiles:—Bengel, 'justitiam Dei':—Bretschneider and Reiche take Ἰσραὴλ for the *object* of ἔγνω, and understand ὁ θεός as its *subject*: 'Did not God know,—acknowledge, regard with love,—Israel?' But surely the context will not allow this)?—**First** (in the order of the prophetic roll; q. d. their very earliest prophet: comp. Matt. x. 2, *πρῶτος, Σίμων κ.τ.λ.* Thol., after Rückert, observes, "The Ap. has in his mind a whole series of prophetic sayings which he might adduce, but gives only a few instead of all, and would shew by the *πρῶτος*, that even in the earliest period the same complaint [of Israel's unbelief] is found") *Moses saith, I will move you* (Heb. and LXX. 'them') *to jealousy with (those who are) no nation* (the Gentiles, as opposed to the *people* of God), *with a foolish* (חָסִיד, the spiritual fool of Ps. xiv. 1, 2; iii. 1. Prov. xiv. 9) *nation will I provoke you.* The original reference of these words, as addressed to Israel by Moses, is exactly apposite to the Ap.'s argument. Moses prophetically assumes the departure of Israel from God, and his rejection of them, and denounces from God that as they had moved Him to jealousy with their 'no-gods' (idols) and provoked Him to anger with their vanities,—so He would, by receiving into His favour a 'no-nation,' make them jealous, and provoke them to anger by adopting instead of them a foolish nation. On the interpretation of De Wette, al., that the meaning is, God would deliver the children of Israel as a prey to the idolatrous nations of Canaan, the parallels will not hold; nor do

κ Acts x. 40 only. ^κ εἰς τὴν ἐξουσίαν τοῦ ἐμὲ μὴ ¹ ἐπερωτῶσιν. ABCD
 1 = Judg. i. 1. 21 m πρὸς δὲ τὸν Ἰσραὴλ λέγει "Ὁλην τὴν ἡμέραν EFGJ
 Deut. xiii. 5. (xx. 18.)
 m Luke xx. ^α ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ^ο ἀπειθοῦντα καὶ
 19 = Heb. i. 7, 8. ^ρ ἀντιλέγοντα.
 n here only. **XI.** ¹ Λέγω οὖν, μὴ ^ρ ἀπόσωτο ὁ θεὸς τὸν λαὸν
 o ch. ii. 8 al. αὐτοῦ; ^ρ μὴ γένοιτο· καὶ γὰρ ἐγὼ ^ς Ἰσραηλῆτης εἰμὶ, ἐκ
 Deut. xxi. 20. p Luke xx. 27.
 p Luke xx. 27. Acts xiii. 45.
 Hos. iv. 4. q Acts vii. 27, 39. xiii. 46. 1 Tim. i. 19 only. L. P. Ezek. xliii. 9. r ch. iii. 4 reff. s John i. 48. Acts
 ii. 22 al. Jos. Antt. ii. 9. 1.

with AC(E?)(JK?) (all?) Clem Chr Thdrt al Thl al (*corrū to suit LXX?*): ins BD¹(E?)FG (it) sah goth (ar-pol?) Ambrst (but d e Ambrst εἰμὶ. εγεν. for ευρεθ. and vice versa).—aft εγενου. add εν BD¹(E?) Ruf (d e see above).—21. for ἐξεπειτ., διπετασα πρὸς σε 109.—for πρὸς λα., ἐπὶ λα. DE Just Clem: εἰς λα. 76.—for καὶ ἀντιλέγοντα, κ. λέγοντα D¹(E?): om FG g Hil Ambr Ambrst Sedul.

CHAP. XI. 1. for τὸν λαόν, τὴν κληρονομίαν FG g Thl Ambr Ambrst Hil Sedul (not Aug-oft al).—aft λαόν, ins ον προεγνω AD¹ 76 d¹ (not Chr-comm) Thl Aug₁ (but om Aug-oft) Ambrst-comm.—γαρ om 219¹.—εκ φύλης 44.—rec βενιαμιν,

the following verses in Deut. (22—25) justify it.

20.] 'But (even more than this: there is stronger testimony yet) Esaias is very bold and says (i. e. as we say, 'dares to say,' 'ventures to speak thus plainly.' Thol. compares Æschin. de Falsa Leg. c. 45: κὰν ἐθελήσῃ συζηλιάζειν κ. λέγειν), I was found (so LXX, the Heb. is נִחְיָנִי, 'I was sought:' but apparently in the sense of Ezek. xiv. 3; xx. 3, 'enquired of,' i. e. 'worshipped:' which amounts to εὐρέθην. In Ezek. the LXX render it ἀποκρίνεσθαι—and so Stier here, Ἰδοὺ γὰρ ἐκτίσθη . . .) by those who sought me not, I became manifest to those who asked not after me.' The clauses are inverted in order from the LXX, and ἐγενόμην put instead of ἐγενήθην.—De Wette and other modern Comm. have maintained that Isa. lvi. 1 is spoken of the Jews, and not of the Gentiles; their main argument for this view being the connexion of ch. lvi. and lvi. But even granting this connexion, it does not follow that God is not speaking in reproach to Israel in ch. lvi. 1, and reminding them prophetically, that while they, His own rebellious people, provoke Him to anger, the Gentiles which never sought Him have found Him. The whole passage is thoroughly gone into and its true meaning satisfactorily shewn in Stier's valuable work, "Zefaias, nicht Pseudo-Zefaias," pp. 797 ff., who remarks that 'the nation which was not called by my Name,' in lvi. 1, can only primarily mean the Gentiles.

21.] 'But of (not 'to,' but 'with regard to,' see reff. The words are not an address) Israel (evidently emphatic;—the former words having been said of the Gentiles) he saith (ibid. ver. 2), All the day (aft. μου in LXX) I stretched forth my hands (the attitude of gracious invitation)

to a people disobedient and gainsaying' (rebellious; the same word ἡδῶ occurs Deut. xxi. 18, where the LXX have ἐρεθιστής).

CHAP. XI. 1—10.] Yet God has not cast off His people, but there is a remnant according to the election of grace (1—6),—the rest being hardened (7—10).

1.] 'I say then (a false inference from ch. x. 19—21,—made in order to be refuted), did (μή, it cannot surely be, that) God cast off His people (as would almost appear from the severe words just adduced)? Be it not so: for I also am an Israelite (ἐκ γένους Ἰσρ., Phil. iii. 5), of the seed of Abraham (mentioned probably for solemnity's sake, as bringing to mind all the promises made to Abr.), of the tribe of Benjamin' (so Phil. iii. 5).—There is some question with what intent the Ap. here brings forward himself. Three ways are open to us: either (1) it is as a case in point, as an example of an Israelite who has not been rejected but is still one of God's people: so almost all the Comm.—but this is hardly probable,—for in this case (a) he would not surely bring one only example to prove his point, when thousands might have been alleged,—(β) it would be hardly consistent with the humble mind of Paul to put himself alone in such a place,—and (γ) μὴ γένοιτο does not go simply to deny a hypothetical fact, but applies to some deprecated consequence of that which is hypothetically put:—or (2) as De Wette, al., he implies, 'How can I say such a thing, who am myself an Israelite, &c.?' 'Does not my very nationality furnish a security against my entertaining such an idea?'—or (3) which I believe to be the right view, but which I have found only in the recent commentary of Mr. Ewbank,—as implying that if such a hypothesis were to be con-

σπέρματος Ἀβραὰμ, φυλῆς Βενιαμείν. ² οὐκ ἂν ᾤψαστο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν ἔπροέγνω. ἢ οὐκ οἶδατε ἔν Ἠλίας τί λέγει ἢ γραφή; ὥς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ, ³ Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ ὀσυσιαστήριά σου κατέσκαψαν, καγὼ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχὴν μου. ⁴ ἀλλὰ τί λέγει αὐτῷ ὁ ^b χροματισμός; ^c Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους

t = 1 Pet. i. 20. ch. viii. 29. (Acts xxvi. 5. 2 Pet. iii. 17) only t. a see ἐπί, Luke xx. 37. v. sing. ch. ix. 17. red. w Acts xxv. 24. ch. viii. 27. 34. Heb. vii. 25. 1 Macc. viii. 32. 2 Macc. iv. 33. t. z here only. Gen. x. 36 al. a = Matt. ii. 20. Exod. iv. 19. b here only. Prov. xxxi. 1. 2 Macc. ii. 4. c Mark xiv. 62 al. 3 Kings xix. 18.

with DEFGJ &c: txt ABC &c.—2. rec add at end λεγων (*supplementary insertion*), with J &c a few vss Thl Oec: om ABCDEFG 23. 47. 67². 73. 173 al it v copt sah arm ar-pol Eus Chr Thdrt Dam Ruf Ambr lat-ff.—3. rec και τα θυσ. with DEJ &c syrr al Chr² Thdrt al: txt ABCFG 17. 30. 47. 71. 80. 115-16 al it v copt sah Eus Chr₁ (and Mtt's ms.) lat-ff.—for κατέσκαψαν, κατεστρεψαν 173.—for καγω, και 76. 115 Thl-ms: εγω copt sah arm.—rec ζητοουσι, with C &c.—aft μου, add λαβειν αυτην 30 Eus.—4. κατελειπον ACFGJ &c (not D: (BE)?).—aft εμαυτω, ins φησιν arm.—for τη, τω G.—

ceded, it would exclude from God's kingdom the *writer himself*, as an *Israelite*. This seems better to agree with μη γένοιτο, as deprecating the *consequence* of such an assertion.—But a question even more important arises, not unconnected with that just discussed: viz. *who are ὁ λαὸς αὐτοῦ?* In order for the sentence καὶ γὰρ ἐγὼ κ.τ.λ. to bear the meaning just assigned to it, it is obvious that ὁ λαὸς αὐτ. must mean the people of God *nationally* considered. If Paul deprecated such a proposition as the rejection of *God's people*, because he himself would thus be as an *Israelite* cut off from God's favour, the rejection assumed in the hypothesis must be a *national rejection*. It is against *this* that he puts in his strong protest. It is *this* which he disproves by a cogent historical parallel from Scripture, shewing that there is a remnant καὶ ἐν τῇ νῦν καιρῷ according to the election of grace: and not only so, but that that part of Israel (considered as having continuity of national existence) which is for a time hardened, shall ultimately come in, and so all Israel (nationally considered again, Israel as a nation) shall be saved. Thus the covenant of God with Israel, having been *national*, shall ultimately be fulfilled to them as a nation: not by the gathering in merely of individual Jews, or of all the Jews individually, into the Christian church,—but by the *national restoration* of the Jews, not in unbelief, but as a *Christian believing nation*, to all that can, under the gospel, represent their ancient pre-eminence, and to the fulness of those promises which have never yet in their plain sense been accomplished to them. I have entered on this matter here, because a clear understanding of it underlies all intel-

ligent appreciation of the argument of the chapter. Those who hold *no national restoration of the Jews to pre-eminence*, must necessarily confound the ἐν τῇ νῦν καιρῷ remnant according to the election of grace, with the οἱ λοιποί, who nationally shall be grafted in again. See this more fully illustrated where that image occurs, ver. 17 ff.

2.] 'God did not cast off his people which he foreknew (προέγνω as in ref.:—'which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depository of His law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom.' It is plain that this must here be the sense, and that the words must not be limited, with Orig., Aug., Chrys., Calv., al., to the *elect Christian people of God from among the Jews*, with Paul as their representative: see on ver. 1. On this expl., the question of ver. 1 would be *self-contradictory*, and this negation a *truism*. It would be inconceivable, that God should cast off *His elect*).—Or (see ch. ix. 21 al.:—introduces a new objection to the matter impugned) *know ye not what the Scripture saith in (the history of) Elias* (better thus than 'with regard to,' as Luth., Erasm., Calv., Beza, al. Tholuck gives examples: from Pausan., viii. 37. 3.—ἔστιν ἐν Ἡοας ὅρκω τὰ ἔπη,—i. e. in that part of the Iliad (ξ. 278), where Hera swears by the Titans: from Thucyd. i. 9,—καὶ ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει εἰρηκεν αὐτὸν πολλῇσι νήσοισι κ. Ἀργεῖ παντὶ ἀνάσσειν, i. e. in that part of the Iliad (β. 108) where the transmission of the sceptre is related)? how (depends on οὐκ οἶδατε) he pleads with (see ref.—and note, ch. viii. 26) God

d Eph. iii. 14. ἄνδρας, οἵτινες οὐκ ἔκαμψαν ὁ γόνυ ὁ τῇ Βάαλ. ὁ οὕτως
 ref. οὖν καὶ ἐν τῷ νῦν καιρῷ ἡ λείμμα κατ' ὁ ἐκλογὴν ὁ χάριτος
 e fem. (not 1 c.), Judg ii. 13. ἡ γέγονεν. ὁ εἰ δὲ χάριτι, ὁ οὐκ ἔτι ἐξ ἔργων, ἐπεὶ ὁ χάρις
 Hil. 7 (alex.). Zeph. i. 4. Hos. ii. 8 al. f here only. 4 Kings xix. 4. g ch. ix. 11 ref. h gen. subject., Luke iv. 22. i = ch. vii. 17.

5. οὖν om 54.5. 109 Syr arm.—λημμα ACD¹G ((EK?) not D³FJ): λημμα B al.—for χαριτος, δικαιοσυνης aeth.—for γεγονεν, *salva facta sunt* v e g Ruf Aug (somet omits *salva*) Ambr Ambrst Pelag Sedul Bed.—6. for δε, γαρ 87.—for γινεται, εστι C² (appy) 54 syrr al Chr Thdrt: *est* d e v lat-ff: *erit* g.—from ει δε to ετι εστιν εργον, om ACDEFG 47 (but has it in marg) it v copt sah arm aeth (but before, has ει γαρ εξ εργων for επει) Dam lat-ff: ins (with some varr, see below) BJ nearly all mss syrr arr slav Chr Thdrt ('both, in text: they do not expl it in comm; but that does not prove its omn: ' Tisch) Chr in Mtt's ms, om ει δε . . . ουκ εστ. χαρις (?) Thl Oec (see notes).—rec bef χαρις (3rd), ins εστι, but om B (C² [appy] al v d e syrr al Chr Thdrt lat-ff read εστιν before

against Israel,' &c.—The citation is a free one from the LXX. The clauses τὸς προφ., and τὰ θυσιαστ. are inverted, and κάγω ὑπελείφθ. μόνος is put for καὶ ὑπολείμμαι ἐγὼ μονώτατος.—The altars, as De W. observes, were those on the high places, dedicated to God.

4.] 'But what saith the divine response to him (χορησιασμός, see ref. and ref. to the verb, Matt. ii. 12)? I have left to myself (here the Ap. corrects a mistake of the LXX, who have for κατέλιπον—καταλείψεις,—in the Complut. ed. καταλείψω. He has added to the Heb. *אני משא*,—'I have left,' 'kept as a remainder,'—ἐμαυτῷ, a simple and obvious filling up of the sense) seven thousand men, who (the sense of the saying, as far as regards the present purpose, viz. to shew that all these were faithful men; in the original text and LXX, it is implied that these were all the faithful men,—ἐπτά χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ ὠκλασαν γόνυ τῷ B. κ. πᾶν στόμα ὃ οὐ προσέκνησεν αὐτῷ. But this was not necessary to be brought out here) never bowed knee to Baal.'—'Here the LXX, according to the present text, have τῷ, not τῇ Βάαλ: but elsewhere (see ref.) they write the fem.: and probably the Ap. read it so in his copy.' Fritz. According to this Comm., they wrote the fem., taking B. for a female deity; according to Beyer, Addit. ad Seld. de diis Syr., Wetst., Koppe, Olsh., Meyer,—because B. was an androgynous deity;—according to Gesenius, in Rosenmüller, Rep. i. 39, to designate feebleness, comp. the Rabbinical *חלישות*, 'false gods,' and other analogous expressions in Tholuck. "The regarding τῷ B. as put for τῇ τοῦ B., scil. *ἐκόνι* or *στήλῃ*, as Erasmus, Beza, Grot., Estius, al., and Bretschneider, is perfectly arbitrary." De Wette. In Tobit i. 5, we have, πᾶσαι αἱ φυλαὶ αἱ συναποσταῖσαι ἰθὺον τῇ B. τῇ δαμάλει,—where the golden calves of the ten tribes seem to be identified with Baal. 5.] 'Thus then (analogical inference from the example

just cited) in the present time also (or, even in the present time, scil. of Israel's national rejection) there has remained a remnant (a part has remained faithful, which thus has become a λείμμα) according to (in virtue of,—in pursuance of) the election (selection, choice of a few out of many) of grace' (made not for their desert, nor their foreseen congruity, but of God's free unmerited favour). 6.] 'And let us remember, when we say an election of grace, how much those words imply: viz. nothing short of the entire exclusion of all human work from the question. Let these two terms be regarded as, and kept, distinct from one another, and do not let us attempt to mix them and so destroy the meaning of each.' So that the meaning of the verse is to clear up and remove all doubt concerning the meaning of 'election of grace,'—and to profess on the part of the Ap. perfect readiness to accept his own words in their full sense, and to abide by them.—This casts some light on the question of the genuineness of the bracketed clause (see authorities in var. readd.). The object being precision, it is much more probable that the Ap. should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin. Besides which, as Fritz. has remarked, the words do not correspond sufficiently with those of the first clause to warrant the supposition of their having been constructed to tally with it: we have for χάριτι in the first, ἐξ ἔργων in the second,—for γινεται χάρις, εστιν εργον;—and the plur. ἔργα would probably have been retained in the inference of clause 2.—'But (directing attention to the consequence of the admission, ἐκλ. χάριτος) if by grace (the selection has been made), it is no longer (when we have conceded that, we have excluded its being) of (arising out of, as its source) works:

ⁱ οὐκ ἔτι γίνεται χάρις· [εἰ δὲ ἐξ ἔργων, ⁱ οὐκ ἔτι χάρις, ^k ἐπεὶ τὸ ἔργον ⁱ οὐκ ἔτι ἐστὶν ἔργον.] ⁷ ^k τί οὖν; ὁ ^l ἐπι-
 ζητεῖ Ἰσραὴλ, ^m τοῦτο οὐκ ⁿ ἐπέτυχεν, ἡ δὲ ^o ἐκλογὴ
ⁿ ἐπέτυχεν· οἱ δὲ λοιποὶ ^p ἐπωρώθησαν, ⁸ καθὼς γέγραπται
^q Ἐδωκεν αὐτοῖς ὁ θεὸς ^q πνεῦμα ^r κατανύξεως, ὀφθαλμοὺς
^s τοῦ μὴ βλέπειν, καὶ ὦτα ^s τοῦ μὴ ἀκούειν, ἕως τῆς

viii. 17. John xii. 40. 2 Cor. iii. 14 only. Job xvii. 7. q = ch. viii. 15 bis. 1 Cor. iv. 21. 2 Cor. iv.
 13. Gal. vi. 1. Eph. i. 17 al. Isa. xxi. 10. r here only. l. c. See Sir. xx. 21. Acts ii. 37.
 s Deut. xxix. 4 (alex.). constr. Luke xxii. 6. 1 Cor. ix. 6 al.

for γίνεται).—for ἔργον at end, χάρις (by mistake?) B (var all).—7. o om 80.—ἐπεζητεῖ
 FG 73 al it v Syr arr lat-fl.—rec for τοῦτο, τουτου (grammatical corrū), with B (e sil)
 &c Thdor-mops Thdrt al: txt ACDEFGJ 1. 17. 37-9. 47-8. 72-3-7. 80-7-9. 91. 109-13-
 77-79 Chr (Mitt's mss and elsw.) Oec-ms.—η δὲ ἐκλ. ἐπετυχεν om 236: add τοῦτο sah
 ar.—ἐπερωθήσαν (sic) C: ἐπηρωθήσαν 66²: excæcati sunt it v lat-fl.—8. ἡμερας om 74.

for (in that case) grace no longer becomes (i. e. becomes no longer—loses its efficacy and character as) grace (the freedom and 'proprio motu' character, absolutely necessary to the idea of *grace*, are lost, the act having been prompted from without):—but if of (arising out of, as the cause and source of the selection) works, no longer is it (the act of selection) grace; for (in that case) work no longer is work' (the essence of work, in our present argument, being 'that which earns reward,' and the reward being, as supposed, the election to be of the remnant,—if so earned, there can be no admixture of divine favour in the matter; it must be all earned, or none: none conferred by free grace, or all). These cautions of the Ap. are decisive against all attempts at compromise between the two great antagonist hypotheses, of salvation by God's free grace, and salvation by man's meritorious works. The two cannot be combined without destroying the plain meaning of words.—If now the Ap.'s object in this ver. be to guard carefully the doctrine of election by free grace from any attempt at an admixture of man's work, why is he anxious to do this just now? I conceive, because he is immediately about to enter on a course of exposition of the divine dealings, in which, more than ever before, he rests all upon God's sovereign purpose, while at the same time he shews that purpose, though apparently severe, to be one, on the whole, of grace and love.

7.] 'What then (what therefore must be our conclusion from what has been stated? We have seen that God hath not cast off His own chosen nation, but that even now there is a remnant. This being so, what aspect do matters present? This he asks to bring out an answer which may set in view the οἱ λοιποὶ? that which Israel is in search of (viz. δικαιοσύνη, see ch. ix. 31; x. 1 ff.), this it (as a nation)

has not found (on ἐπιτυχάνω w. an acc., see Matthiæ, Gr. Gr. § 363, obs.), but the election (the abstract, because Israel has been spoken of in the abstract, and to keep out of view for the present the mere individual cases of converted Jews in the idea of an elected remnant) has found:

8.] but the rest were hardened (not 'blinded,' see note on Eph. iv. 18:—σκληροτέραν ἢ ἀπιστία τὴν καρδίαν αὐτῶν ἀπυργάσατο. Theodoret. It is passive, and implies God as the agent. This for the sake of the context, ἔδωκεν αὐτοῖς ὁ θεὸς κ.τ.λ., not necessarily for the meaning of the word itself, which might indicate 'became hard,' but certainly does not here),—as it is written (if we are to regard these passages as merely analogous instances of the divine dealings, we must remember that the perspective of prophecy, in stating such cases, embraces all analogous ones, the divine dealings being self-consistent,—and especially that great one, in which the words are most prominently fulfilled),—God hath given to them (LXX and Heb., πεπότικεν ἡμᾶς) the spirit (see reff.) of torpor (there is at the end of Fritzsche's comm. on this chapter an elaborate excursus on κατάνυξις, in which he has thoroughly investigated its derivation and meaning. He comes to the conclusion that it is derived from κατανύσσω, 'compungo,' and might signify any excitement of mind, pity, sadness, &c.,—but in the few places where it occurs, it does import stupor or numbness:—so Ps. lx. (lix.) 3, ἐπότισας ἡμᾶς οἶνον κατανύξεως,—which Hammond explains to mean the stupefying wine given to them that were to be put to death. Hamm. also cites from Marcus Eremita, νοῦθις. ψυχ., p. 948, a passage where he describes πόνον τῆς κατανύξεως as the consequence of οἶνο-ποσία. Tholuck compares the similar meanings of 'frappé,' struck, betroffen),—eyes that should not see (such eyes that

τ Acts xx. 26. ἡ σήμερον ἡμέρας. ⁹ καὶ Δαυὶδ λέγει ὁ Γεννηθήτω ἡ τρά- ABCD
2 Cor. iii. 14 only. i. c. only. i. c. EFGJ
a Psal. lxxviii. 22. v. — 1 Cor. x. 21. b
v constr., Matt. xxi. 42 (from Ps. cxviii. 22). Luke xiii. 19 al.
x Luke xxi. 35. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26 only. Prov. vii. 23. i
y here only. — Ps. xxxiv. 8. Hos. v. 2. ¹² λῶσαι αὐτούς. ¹² εἰ δὲ τὸ ἰ παραπτώμα αὐτῶν ἢ πλοῦτος
2 Matt. xxi. 23. ch. ix. 33 al. a Luke xiv. 12 only. Ps. cxxvii. 4. 2 Chron. xxxii. 25. b — ch. i. 21. Eph. iv. 18 only. i. c. c Acts ii. 25. x. 2 al. d here only. i. c. 4 Kings iv. 35. e ver. 1 al.
f(=) James ii. 10. iii. 2 (bis). 2 Pet. i. 10 only. 1 Kings iv. 2, 3. g — Heb. iv. 11. Prov. xxiv. 16. h ch. iii. 4 reff. i ch. iv. 25 reff. k Acts iii. 19. vii. 19. ch. i. 11, 20 al. l ch. x. 19 reff.
m — Heb. xi. 26.

120.—9. καθαπερ και δα. λ. C.—γεννηθ. αυτοις copt sah æth.—aft παγ., ins ενωπιον αυτων 4 v-sixt v-ms Syr ar-erp æth Thdrt Pelag (not Ruf).—10. συγκαψον 44-8. 72-7. 114 to 16 al.—11. τι ουν λεγω, μη δια τουτο arm.—bef επτ. ins sic e v Ruf (expr) Pelag Ambrst al-latt.—ινα μη πεσ. 73: παισωσι 55.—αυτοις 48.—12. om A.—κοσμου

they might not see: in the Heb. and LXX the negative is joined with the verb, καὶ οὐκ ἔδωκεν κύριος ὁ θ. ὑμῶν κ.τ.λ.) and ears that should not hear unto this present day.'—These last words are not, as Beza, E. V., Griesb., Knapp, to be separated from the citation, and joined to ἐπωρώθησαν: they belong to the words in Deut., and are adduced by St. Paul as applying to the day then present, as they did to the day when Moses spoke them: see 2 Cor. iii. 15.

9.] 'And David saith, Let their table be for a snare and for a net (θήρα more usually 'a hunt,' or the act of taking or catching,—but here and in reff. a *net*, the instrument of capture. It is not in the Heb. nor in the LXX, and is perhaps inserted by the Ap. to give emphasis by the accumulation of synonymes), and for a stumbling-block and recompense to them' (the LXX have εἰς παγίδα κ. εἰς ἀνταπόδοσιν κ. εἰς σκάνδαλον. The Heb. of εἰς ἀνταπόδοσιν, as at present pointed, is עֲשֵׂה־נֶפֶשׁ, 'to the secure.' It has been supposed that the LXX pointed עֲשֵׂה־נֶפֶשׁ or עֲשֵׂה־נֶפֶשׁ, 'for retributions.' See Ps. xci. 8: but qu.?).

10.] 'Let their eyes be darkened that they may not see, and their back bow thou down always.' ("Instead of bending the back, the Heb. text speaks of making the loins to tremble, עֲשֵׂה־נֶפֶשׁ. This elsewhere is a sign of *great terror*, Nah. ii. 11. Dan. v. 6: and the *darkening of the eyes* betokens in the Psalm a weakened, humbled, servile condition, just as in Deut. xxviii. 65—67. It is plain from διαπαντός, that we must not suppose the infirmities of age to be meant. The Ap. might well apply such a description to the servile condition of the bondmen of

the law, see Gal. iv. 24." Tholuck.)

11—24.] *Yet this exclusion and hardening has not been for their destruction, but for mercy to the Gentiles, and eventually for their own restoration.*

11.] 'I say then (see on ver. 1), Did they (who? see below) stumble in order that they should fall (not 'sic, ut caderent,'—as Vulg.,—so Orig., Chrys., Grot., al., denoting the *result* merely: neither the grammar nor the context will bear this: the Ap. is arguing respecting *God's intent* in the παράπτωμα of the Jewish nation. He here calls it by this mild name, to set forth that it is not final. The subject of ἔπαισαν is the αὐτοί of the following verses, i. e. the *Jews*, as a people: not the unbelieving individuals, who are characterized as πεισόντες, ver. 22. He regards the λοιποὶ as the representatives of the Jewish people, who have *nationally stumbled*, but not in order to their final fall, seeing that God has a gracious purpose towards the Gentiles even in this πταῖσμα of theirs, and intends to raise them *nationally from it* in the end. This distinction, between the πταίσαντες, the whole nation as a nation, and the πεισόντες, the unbelieving branches who have been cut off, is most important to the right understanding of the chapter, and to the keeping in mind the separate ideas, of the restoration of individuals here and there throughout time, and the restoration of Israel at the end.—The stress is on πέσωσιν, and it is the *fall* which is denied: not on ἵνα πίσωσιν, so that the purpose merely should be denied, and the fall admitted?—God forbid: but (the truer account of the matter is) by their lapse (not fall, as E. V.) salvation (has come) to the Gentiles, in order to stir them (Israel) up to jealousy.'—Two gracious

κόσμου καὶ τὸ ⁿ ἡττημα αὐτῶν ^m πλοῦτος ἐθνῶν, πρὸς ^{n1 Cor. vi. 7}
 μαλλον τὸ ^o πλήρωμα αὐτῶν; ^{xxxii. 8.} ^{o = here only.} ^{See Eph. i.} ^{23 notes. John i. 16.} 13 ὑμῖν γὰρ λέγω τοῖς

πλουτ. 109.—αὐτων (1) to αὐτων (3) om 48.—13. for γαρ, δε AB 10. 31. 47. 73. 80
 copt syrr (slav ?) Thdr̄t-ms, Dam: ουν C: om æth: txt DEFGJ most mss it v arr goth

purposes of God are here stated, the latter wrought out through the former. By this stumble of the Jews out of their national place in God's favour, and the admission of the Gentiles into it, the very people thus excluded are to be stirred up to set themselves in the end effectually to regain, as a nation, that pre-eminence from which they are now degraded. 12.] Then the

Ap. argues on this, as Meyer well says, 'a felici effectu causæ pejoris ad feliciorum effectum causæ melioris:—' But ('posito, that'—as in last ver.,—taking for granted the historical fact, that the stumble of the Jews has been coincident with the admission of the Gentiles) if their lapse is the world's wealth (the occasion of that wealth, —the wealth itself being the participation in the unsearchable riches of Christ), and (this latter clause parallel to and explanatory of the less plainly expressed one before it) their loss, the wealth of the Gentiles, how much more (shall) their replenishment (be all this)?—On ἡττημα and πλήρωμα much question has been raised. I have taken both as answering strictly to the comparison here before the Ap.'s mind, viz. that of impoverishing and enriching,—and the genitives αὐτῶν as subjective: q. d. 'if their impoverishment be the wealth of the Gentiles, how much more shall their enrichment be!'—But several other interpretations are possible. (1) ἡττημα may mean as in 1 Cor. vi. 7, degradation, and πλήρωμα would then be fullness, re-exaltation to the former measure of favour,—or perhaps, as where Herod. iii. 22 says ὀγδῶ-κοντα ἔτια ζῶνς πλήρωμα, 'their completion,' 'their highest degree of favour.' (2) If we regard the meaning of πλήρωμα in ver. 25, we shall be tempted here to render it, 'full number,' and similarly ἡττημα, 'small number.' So the majority of comm.: Chrys., Theodoret, Erasmus, Beza, Bucer, Grot., Bengel, Reiche, De W. (but only as regards πλήρ.;—he renders ἡττ. with Luther, ὄψαδε) and Olsh. (see below). Thus the argument will stand: 'If their unbelief (i. e. of one part of them) is the world's wealth, and their small number (i. e. of believers, the other part of them), the wealth of the Gentiles, how much more their full (restored) number!' i. e. as Olsh. explains it, 'If so few Jews can do so much for the Gentile world, what will not the whole number do?' But thus we shall lose

the 'a minori ad majus' argument—'if their sin has done so much, how much more their conversion?' unless indeed it be said that τὸ ἡττημα implies a national παράπτωμα. Besides, it can hardly be shewn that ἡττημα will bear this meaning of 'a small number.' (3) Tholuck, from whom mostly this note is taken, notices at length the view of Olsh., after Origen, that the idea of a definite number of the elect is here in the Ap.'s mind,—that the falling off of the Jews produces a deficiency in the number, which is filled up by the elect from the Gentiles, as ver. 25: understanding by πλήρωμα both there and here, if I take his meaning aright, the number required to fill up the roll of the elect, whether of Jews, as here, or Gentiles, as there. Tholuck, while he concedes the legitimacy of the idea of a πλήρωμα τῶν ζωσομένων, maintains, and rightly, that in this section no such idea is brought forward: and that it would not have been intended, without some more definite expression of it than we now find.—I have thought it best, as above, considering the very various meanings and difficulty of the word πλήρωμα, to keep here to that which seems to be indicated by the immediate context, which is, besides, the primitive meaning of the word.—It must be noticed, that the fact, of Israel being the chosen people of God, lies at the root of all this argument. Israel is the nation, the covenant people,—the vehicle of God's gracious purposes to mankind. Israel, nationally, is deposed from present favour. That very deposition is, however, accompanied by an outpouring of God's riches of mercy on the Gentiles; not as rivals to Israel, but still considered as further from God, formally and nationally, than Israel. If then the disgrace of Israel has had such a blessed accompaniment, how much more blessed a one shall Israel's honour bring with it, when His own people shall once more be set as a praise in the midst of the earth, and the glory of the nations.

13.] 'Why, in an argument concerning the Jews, dwell so much on the reference to the Gentiles discernible in the divine œconomy regarding Israel? Why make it appear as if the treatment of God's chosen people were regulated not by a consideration of them, but of the less favoured Gentiles?' The present verse gives an answer to this question.—'For (apology for the foregoing

p = Matt. xxv.
40, 45 only.
q Acts i. 17.
xx. 24 al.
r = 2 Cor. vii.
10.
s Acts xxvii.
12 reff.
t = Gen.
xxvii. 27.
u Acts xxvii.
22 only t.
v ch. v. 11.
2 Cor. v. 18.
19 only. (1-sa.
ix. 5.) 2 Macc. v. 20.
xy Num. xv. 21.

ἔθνεσιν. ^p ἔφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, ^{ABCD}
τὴν ^q διακονίαν μου ^r δοξάζω, ¹⁴ ^s εἰ πως ¹ παραζηλώσω ^{EFGJ}
μου τὴν ^t σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. ¹⁵ εἰ γὰρ ἡ ..εξ αυ-
^u ἀποβολὴ αὐτῶν ^v καταλλαγὴ κόσμου, τίς ἡ ^w πρόσ- ^{των E.}
λημψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; ¹⁶ εἰ δὲ ἡ ^x ἀπαρχὴ ἁγία, ^{ABCD}
καὶ τὸ ^y φύραμα καὶ εἰ ἡ ^z ῥίζα ἁγία, καὶ οἱ ^a κλάδοι. ^F
^w here only t. See ch. xiv. 3. ^x ch. viii. 23 reff. ^y ch. ix. 21 reff.
^z Matt. iii. 10. xiii. 6 al. ^a Matt. xiii. 32 al. here &c. only in Epp.

Chr Thdr̄t Thl Oec lat.-ff.—rec aft μεν om ουν (see notes), with J most mss d² e v syr al
Chr Thdr̄t Thl Oec Aug al (DEFG 80. 92 al d¹ g al om μεν also): txt ABC copt.—εγω
om A 73. 80. 108-16-18 arm Thdr̄t-ms₁: bef ειμι FG vss Cyr lat.-ff.—δοξασω FG 46. 109
it v Thdr̄t₁ (elsw, txt) lat.-ff (not Aug).—14. την σαρκ. μου DEFG: αυτους τη σαρκι
μου arm: μου om slav-ms: μοι slav-ms.—15. του κοσμ. 178: κοσμω FG (mundo aut
mundi g).—προληψις CFG (-μψις FG).—16. for δε, γαρ A Thdr̄t₁: om C² goth al.—

ver. :—if δέ be read, the sense will be much the same.—But [i. e. let it be understood, that], &c.) I am speaking to you the Gentiles. Inasmuch therefore (μὲν οὖν is surely not to be rejected as yielding no sense,—as De Wette and Tholuck, who object to it as proceeding from those who hold a new sentence to begin at ἐφ' ὅσον, and ἵμιν . . . ἔθνεσιν to refer to the foregoing:—but the usage of μὲν οὖν in 1 Cor. vi. 4 seems strictly analogous to that in our text, where no new sentence is begun in any sense which may not be true here.—ἐφ' ὅσον, as I am Apostle of the Gentiles, I honour mine office (by striving for their conversion and edification at all times,—by introducing a reference to them and their part in the divine counsels, even when speaking of mine own people), if by any means I may (regarding it as a real service done on behalf of Israel, thus to honour mine office by mentioning the Gentiles, if this mention may stir up to jealousy mine own flesh (the Jews) and may save some of them.' 15.] 'For (a reason for my anxiety for the salvation of Israel: not merely for the sake of mine own kinsmen, but because their recovery will bring about the blessed consummation of all believers. Vv. 13, 14 should not then be in a parenthesis) if the rejection of them (not 'their loss,' as Luth. and Beng., by which the antithesis to προελημψις is weakened) be (the occasion of) the reconciliation of the world (of the Gentiles, viz. to God), what ('qualis,' of what kind,' in its effect) (will be) their reception, but (the occasion of) life from the dead?—ζωὴ ἐκ νεκρ. may be variously taken. (1) it may be metaphorical, as in ch. vi. 13, and may import, that so general a conversion of the world would take place, as would be like life from the dead. So, more or less, Calv., Calov., Estius, Bengel,

Stuart, Hodge, al., and Theophyl., Phot., who explain it of a joy like that of the resurrection. But against this interp. lies the obj., that this is already involved in καταλλαγὴ κόσμ., and thus no new idea would be brought out by the words, which stand in the most emphatic position.—(2) it may mean that 'life from the dead' literally should follow on the restoration of the Jewish people; i. e. that the Resurrection, the great consummation, is bound up with it. So Chrys., Orig. ("tunc enim erit assumptio Israel, quando jam et mortui vitam recipient, et mundus ex corruptibili incorruptibilis fiet, et mortales immortalitate donabuntur"). Theodoret, Reiche, Meyer, Fritzsche, Rückert ed. 2, Tholuck, al. The objection to this view seems to be, that the Ap. would hardly have used ζωὴ ἐκ νεκρῶν thus predicatively, if he had meant by it a fixed and predetermined event;—but that, standing as it does, it must be qualitative, implying some further blessed state of the reconciled world, over and above the mere reconciliation. This might well be designated 'life from the dead,' and in it may be implied the glories of the first resurrection, and deliverance from the bondage of corruption, without supposing the words ζωὴ ἐκ νεκρῶν = ἡ ἀνάστασις τῶν νεκ.—Stuart well compares Ezek. xxxvii. 1—14, which was perhaps before the mind of the Ap.:—but he gives a mere ethical interpretation to it.

16—24.] Such a restoration of Israel was to be expected from a consideration of their destination and history. This is set forth in similitudes, that of the root and branches being followed out at some length,—and their own position, as engrafted Gentiles, brought to the mind of the readers.—'But (a further argument for their restoration following on ἀλλά, ver. 11) if the first fruit be holy, so also the lump (not here the first fruit of the

17 εἰ δέ τινες τῶν κλάδων ^b ἐξεκλάσθησαν, σὺ δὲ ^c ἀγριέλαιος ^b here only.
 ὧν ^d ἐνεκεν τρισθης ἐν αὐτοῖς καὶ ^e συγκοινωνὸς τῆς ^z ρίζης ^c ver. 24 only †.
 xvi. 11. e 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9 only †.
 d here &c.

ει (2nd) om FG 70-1. 109 al lect 13 Chr (Mtt's ms.) g arm.—αγια om arm.—17. for συγκ.,
 κοινωνος δ7.—και aft της ριζ. om BC copt Dam.—for της ρ. και τ. τ. ελ. εγενου,—

field, as Grot., Rosenm. [nor is *φύραμα* the cake made by the priests out of the first fruits which fell to them, Deut. xviii. 4, as Estius, Koppe, Köllner, Olsh., al.]; —but the portion of the kneaded lump of dough [*φύρω*], which was offered as a heave-offering to the Lord, and so sanctified for use the rest: see ref. where the same words occur]; —and if the root be holy, so also the branches.'—*Who are the ἀπαρχή and the ρίζα?* First of all, there is no impropriety in the two words applying to the same thing. For though, as Olsh. remarks, the branches being *evolved from the root*, it rather answers to the *φύραμα* than to the *ἀπαρχή*, and, as Rückert, the first fruit succeeds the lump in time, while the root precedes the branches,—yet, as Thol. replies, *the ἀγιότης is the point of comparison*, and in *ἀγιότης* the *ἀπαρχή* precedes and gives existence to the *φύραμα*. This being so, (1) the *ἀπαρχή* and *ρίζα* have generally been taken to represent *the patriarchs*; and I believe rightly (except that perhaps it would be more strictly correct to say, *Abraham himself*). The *ἀγαπῆται διὰ τοὺς πατέρας* of ver. 23 places this reference almost beyond doubt. Origen explains the *ρίζα* to be *our Lord*. But He is Himself a *branch*, by descent from Abraham and David (Isa. xi. 1. Matt. i. 1), if genealogically considered; and if mystically, *the whole tree* (John xv. 1). De Wette prefers to take as the first fruit and root, the *ideal theocracy* founded on the patriarchs,—the *true, faithful children* of the patriarchs, and as the branches, those united by mere external relationship to these others. This he does, because in the *common acceptance*, the *κλάδοι* who are cut off ought to be *severed from their physical connexion* with Abraham, &c., which they are *not*. This objection I have endeavoured to answer below on ver. 23. Meanwhile, De W.'s view appears less simple than the ordinary one, which, as I hope to shew, is borne out by the whole passage. (2) Then, *who are indicated by the φύραμα and the κλάδοι?* ISRAEL, considered as the people of God. The lump, which has received its *ἀγιότης* from the *ἀπαρχή*, = Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be especially borne in mind. As Abraham himself had

an outer and an inner life, so have the branches. They have an *outer life*, derived from Abr. by *physical descent*. Of this, *no cutting off can deprive them*. It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an *inner life*, nourished by the circulating sap, by virtue of which they are constituted *living parts* of the tree: see our Lord's parable of the vine and the branches, John xv. 1 ff. It is of *this life*, that their severance from the tree deprives them: it is *this life*, which they will *re-acquire* if grafted in again.—See a very ingenious but artificial explanation in Olsh., who agrees in the main with De W.:—and the whole question admirably discussed in Tholuck.—The *ἀγιότης* then here spoken of, consists in their *dedication to God as a people*—in their being *physically evolved from a holy root*. This peculiar *ἀγιότης* (see 1 Cor. vii. 14, where the children of one Christian parent are similarly called *ἅγια*) renders their *restoration to their own stock* a matter, not of wonder and difficulty, but of reasonable hope and probability.—I may notice in passing, that those expositors who do not hold a restoration of the Jewish people to national pre-eminence, find this passage exceedingly in their way, if we may judge by their explanations of this *ἀγιότης*. E. g. Mr. Ewbank remarks: 'Holy they are, inasmuch as there is *no decree against their restoration* to their place of life and fruitfulness.' Surely this is a new meaning of 'holy': the same would be true of a Hottentot: in his case, too, there is no decree against his reception into a place (and in Mr. E.'s view, the restoration of the Jew is nothing more) of life and fruitfulness in the Church of God.

17.] 'But (introduces a hypothesis involving a seeming inconsistency with the *ἀγιότης* just mentioned) if some of the branches (the *τινες*, as Thol. remarks, depreciates the number, in order to check the Gentile pride) *were broken out* (from the tree), and thou (a Gentile believer) *being a wild olive* (*ἀγριέλαιος*, the tree, spoken of a sprout or branch of it. Better so than, as Fritz., Meyer, to make *ἀγο.* an adj., 'of wild olive,' which can only be used of that which is *made out of the wood*, as *ἀγριέλαιος σκυτάλη*. Thol.) wert grafted in (Clem. Alex. Strom. vi. § 119, enumerates

there only. ^f καὶ τῆς ^f πιότητος τῆς ἐλαίας ἐγένον, ¹⁸ μὴ ^g κατακαυχῶ ^{ABCD}
^g τῶν κλάδων· εἰ δὲ ^g κατακαυχᾶσαι, οὐ σὺ τὴν ρίζαν ^{FGJ}
^h βασιτάζεις, ἀλλ' ἡ ρίζα σέ. ¹⁹ ἐρεῖς οὖν ^b Ἐξεκλάσθησαν
^h οἱ ^a κλάδοι, ἵνα ἐγὼ ^d ἐγκεντρισθῶ. ²⁰ ⁱ καλῶς. τῇ
ⁱ ἀπιστίᾳ ^b ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας.
^k See ch. xv. 1. k
^l Matt. xv. 7.
^m John iv. 17 al.
ⁿ ch. iii. 3. Heb. iii. 19. dat. of cause, see ver. 30.

ἐγενον της πι. της ελαιου D¹FG d g Cyr-jerus alludg Iren Aug₁.—18. for κατακαυχ-,
 σν καυχασαι D¹FG d g (Hil?) Ambrst (not Aug-oft al).—αλλα BD¹: txt ACD³FGJ.—
 19. ει κλασθησαν FG g.—οι om ACD³FGJ 1. 17. 35-7. 44-6 to 8. 57. 72-3-7. 80-9. 91.
 106 to 10-13-21. 219-38 all Chr Thdrt-ms Dam Oec: ins B(e sil)D¹ all Thdrt Thl.—
 20. εκλασθησαν BD¹FG: txt ACD³J mss (appy) Chr Thdrt al.—υψηλα φρονει AB:

four different kinds of ἐγκεντρισμός, using it as a general term for grafting and budding. The difficulty here is, that the Ap. reverses the natural process. It is the wilding, in practice, which is the stock, and the graft inserted is a sprout of the better tree. I believe that he does not here regard what is the fact in nature: but makes a supposition perfectly legitimate,—that a wilding graft on being inserted into a good tree, thereby becomes partaker of its qualities. No allusion can be intended to a practice mentioned by Columella, de Re Rust. v. 9, of inserting a wilding graft into a good tree to increase the vigour and growth of the tree: for this would completely stultify the illustration—the point of which is, a benefit received by the wilding from the tree, not one conferred by the wilding on it) among them (i. e. among the branches,—τοῖς κλάδοις: or perhaps αὐτοῖς may imply the remnants of the branches cut off. The renderings, 'in their stead,' 'in locum,' as De W. after Chrys., Theophyl., Beza,—and 'in their place,' 'in loco,' Meyer, Olsh., are surely inadmissible), and became a fellow-partaker (with the branches: or perhaps simply 'a partaker,' σὺν not implying fellows in participation, but merely the participation itself) of the root (the source of life) and of the fatness (the development of that life in its richness of blessing: no hendiadys, 'the fatness of the root') of the olive-tree, 18.] do not boast against the branches (which were cut off): but if thou boastest against them (know that . . ., or let this consideration humble thee, that . . . Simly 1 Cor. xi. 16, εἰ δὲ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, κ.τ.λ. See Winer, § 66. 7) it is not thou that bearest the root, but the root thee.—The ground of humiliation is—"Thou partake of thy blessings solely by union with God's spiritual church, which church has for its root that father of the faithful, from whom they are descended. Regard them not therefore with scorn." This is

expanded further in ver. 20. 19.] 'Thou wilt then (*posito*, that thou boastest, and defendest it) say, The branches (the art. has probably been erased, to square this sentence with ver. 17, where τινες τ. κλάδων only were broken off. Perhaps, as Matthäi has remarked [Thol.] 'Gentilis loquitur arrogantius,' using οἱ κλ. in his pride, to signify that the branches, generically, have now become subject to excision on his account. But I prefer taking οἱ κλ. for the severed branches, οἱ κλ. οἱ ἐκκλασθέντες,—just as οἱ Ἰουδαῖοι in any particular place=the Jews there present, not the whole Jewish people) were cut off, that I (emph.) might be grafted in.' 20.] 'Well (the fact, involving even the purpose, assumed in ἵνα, is conceded. When Thol. denies this, he forgets that the prompting cause of their excision, their unbelief, is distinct from the divine purpose of their excision, the admission of the Gentiles, and belongs to a different side of the subject):—through their unbelief (or perhaps, 'through unbelief,' abstr. There is often a difficulty in distinguishing the possessive from the abstract (i. e. generic) article.—Thol. observes that the instrumental use of the dat., and that of διὰ with the gen., differ in this, that the latter expresses more the immediate cause, the former the mediate and more remote. The explanation of this would be, that the dative only acquires its instrumental use through another, more proper attribute of the case, that of reference to, form or manner in which: see Bernhardy, Syntax, pp. 100—105) they were cut off, but thou by thy faith (see above:—'through' indicates better the prompting cause of a definite act,—'by,' the sustaining condition of a continued state. Thus we should always say that we are justified through, not by, faith,—but that we stand by, not through, faith) standest (in thy place in the tree, opp. to ἐξεκλάσθησαν. Thol. prefers the sense in ch. xiv. 4, and certainly the adoption of

μη¹ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· ²¹ εἰ γὰρ ὁ θεὸς τῶν ¹¹ Tim. vi. 17
^m κατὰ φύσιν κλάδων οὐκ ἔφείσατο, ὁ μὴ πως οὐδὲ σοῦ
 φείσεται. ²² ἴδε οὖν ^p χρηστότητα καὶ ^q ἀποτομίαν θεοῦ·
 ἐπὶ μὲν τοὺς ^{q1} πεσόντας ^q ἀποτομία, ἐπὶ δὲ σὲ ^p χρηστότης
 θεοῦ, ἐὰν ^r ἐπιμένῃς τῇ ^p χρηστότητι· ἐπεὶ καὶ σὺ ^s ἔκκο-
 πήσῃ. ²³ ἀκαεῖνοι δὲ, ἐὰν μὴ ^r ἐπιμένωσιν τῇ ^k ἀπιστίᾳ,
 ἔγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν
 ἔγκεντρίσαι αὐτούς· ²⁴ εἰ γὰρ σὺ ἐκ τῆς ^m κατὰ φύσιν
 ἔξεκόπης ^c ἀγριελαίου καὶ ^t παρὰ φύσιν ^d ἐνεκεντρίσθης
 εἰς ^u καλλιέλαιον, πόσω μᾶλλον οὗτοι ^v οἱ ^m κατὰ φύσιν
 r = Acts xiii. 43 (rec.). See 1 Cor. vii. 24, 35. ch. vi. 1 refl.
 xi. 12. 1 Pet. iii. 7 (rec.). Deut. vii. 5. t = Acts xviii. 13. ch. i. 26 refl.
 Aristot. de Plant. i. 6. v ellips., ch. iv. 14 al.

txt CDFGJ mss (appy) Orig Chr (expr) Thdrt al.—21. μη πως om ABC 6. 42-7. 67².
 73. 80 copt Dam Ruf Aug (corrū to avoid future with μη πως?): ins DFGJ most mss vss
 Chr-expressly Thdrt Thl Oec Iren Cyp Ambrst al (Orig freely; ποσω μαλλον: aeth vss
 tibi parcel.).—rec φείσεται, with B (e sil) & Chr (ed Montf) Thl Oec: txt A(B)CDFGJ
 most mss Orig (see above) Chr (Mtt's mss) Thdrt Antioch Dam.—22. rec αποτομιαν
 (2nd) (see note), with DFGJ & Clem Chr Thdrt al: txt ABC 67² Orig-alludg Dam.—
 rec χρηστοτητα, with D³FGJ & Clem Chr Thdrt al: txt ABCD¹ 67² Orig Eus Dam.—
 rec aft χρῆστ. om θεου (see note), with D³FGJ & Clem Orig Chr Thdrt al: ins ABCD¹
 d¹ v (not demid al) copt arm Eus Dam Pelag.—εαν to εαν om 55.—επιμενης BD¹.—
 23. rec και εκεινοι, with J & Chr Thdrt al: txt ABCDFG al Dam.—επιμενωσει C,
 σεν G, επιμενωσιν D¹.—ο θεος εστιν J (Scholz: not Tisch) 77. 91 al.—for εκεντρ.,
 στησαι 177.—24. οι om 2. 38. 76. 109 al d g tol demid Ruf Ambrst Bed: ουτοι, εαν

πεσόντες ver. 22, seems to shew that the figurative diction is not strictly preserved).

—Be not high-minded, but fear:

21.] for if God did not spare the natural branches (the branches which grew according to natural development, and were not engrafted),—(supply 'I fear,' or 'it is to be feared,' or simply 'fear') lest He shall also not spare THEE.—The fut. ind. with μὴ πως, the apparent incongruity of which has probably caused the variety of reading, implies, as Herm., Soph. Aj. 272, observes with regard to the ind. pres., 'μὴ ἐστὶ (ἐσται) verentis quidem est ne quid nunc sit (futurum sit), sed indicantis simul, putare, se ita esse (futurum esse), ut veretur.' See Winer, § 60. 2, and Col. ii. 8. Heb. iii. 12.

22.] The caution of the preceding ver. is unfolded into a setting before the Gentile of the true state of the matter.—Behold therefore (posito, that thou enterest into the feeling prompted by the last ver.) the goodness and the severity (no allusion to ἀποτέμνω in its literal sense) of God:—towards those who fell (see on ver. 11.—Here the πεσόντες are opposed to σὺ, the figure being for the moment dropped: for πίπτειν can hardly be used of the branches, but of men), severity; but towards thee, the goodness of God (the nominatives here, as involving a departure from the constr., are preferable:

and the repetition of θεοῦ is quite in the manner of the Ap.; see 1 Cor. i. 23. 24. Rückert thinks that because Clem. Alex. Pædag. i. 8, understands χρηστότης, in ἐὰν ἐπιμένῃς τῇ χρηστότητι, of the χρηστότης of men, θεοῦ may have been a marginal gloss to guard against this mistake, and may have found its way into the text, misplaced. But this is hardly probable: θεοῦ is much more likely to have been erased as unnecessary, if thou abide by (refl.) that goodness; for (assuming that thou dost not abide by that goodness) thou also shalt be cut off' (ind. fut. The placing only a comma at ἐκκοπήσῃ, as Meyer,—not Lachm. and Tischend. in their last edd.,—prevents the break evidently intended between the treatment of the case of the Gentile and that of the Jews). 23.] 'And they moreover, if they continue not (not exactly the same meaning as before: the χρηστότης before being external and objective, this, as in ch. vi. 1, a subjective state) in their (see on ver. 20) unbelief, shall be grafted in: for God is able to graft them in again.' (Some, e. g. Grot., represent this last clause as implying, that God's power to graft them in again has always been the same, but has waited for their change of mind, to act: 'Nihil est præter incredulitatem quod Deum impediât eos rursum pro suis assumere et paterne tractare:—but surely De W.'s in-

v ch. i. 13. ^d ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ. ²⁵ w Οὐ γὰρ θέλω ὑμᾶς ABCD
FGJ
 1 Cor. x. 1. ^w ἄγνοεῖν, ἀδελφοί, τὸ ^x μυστήριον τοῦτο, ἵνα μὴ ᾗτε
 2 Cor. i. 8. ^y παρ' ἑαυτοῖς ^y φρόνημοι, ὅτι ^z πώρωςις ^a ἀπὸ μέρους τῆ
 1 Thess. iv. 13. ^z Ἰσραὴλ γέγονεν ^b ἄχρισ οὗ τὸ ^c πλήρωμα τῶν ἐθνῶν E των
εθνων.
ABCD
EFGJ
 x = ch. xvi. 25 ^y παρ' ἑαυτοῖς ^y φρόνημοι, ὅτι ^z πώρωςις ^a ἀπὸ μέρους τῆ
 xl. See note ^z Ἰσραὴλ γέγονεν ^b ἄχρισ οὗ τὸ ^c πλήρωμα τῶν ἐθνῶν
 Dan. ii. 18. ^y παρ' ἑαυτοῖς ^y φρόνημοι, ὅτι ^z πώρωςις ^a ἀπὸ μέρους τῆ
 y ch. xii. 16. ^z Ἰσραὴλ γέγονεν ^b ἄχρισ οὗ τὸ ^c πλήρωμα τῶν ἐθνῶν
 Prov. iii. 7. ^y παρ' ἑαυτοῖς ^y φρόνημοι, ὅτι ^z πώρωςις ^a ἀπὸ μέρους τῆ
 (ἐβ., 1 Cor. xiv. 11.) ^z Ἰσραὴλ γέγονεν ^b ἄχρισ οὗ τὸ ^c πλήρωμα τῶν ἐθνῶν
 i. 14, ii. 5. See Heb. ix. 5. ^z Mark iii. 5. Eph. iv. 13 only †. See Job xvii. 7. a ch. xv. 15. 2 Cor. c = here only. See ver. 12.

κατὰ φύσιν ἐγκεντρισθῶσι Chr.—25. θελ. γαρ 30.—ἀδελφ. om 103.—for παρ ἑαυτ., εν εαυτ. AB goth Dam : εαυτοῖς FG 47. 67² d¹ (vobis ipsi d² Ambrst) f g v copt lat-ff : txt CDJ & Thdor-mops Chr Thdrt al.—πώρωςις (cacilas) v d g lat-ff (see on ver 7).—

terp. is far better:—‘The Ap. obscurely includes in the ἐγκεντρ. the removal of their unbelief and the awakening of faith, and this last especially he looks for from above:’—for, as he observes, the power of God would not be put forward, if the other were the meaning).

24.] ‘For (proof that, besides God’s undoubted power to re-engraft them, the idea of their being so re-engrafted is not an unreasonable one) if THOU wert cut out of thy natural wild-olive-tree, and unnaturally wert engrafted into the (not ‘a’) good olive-tree, how much more shall these, the natural branches, be engrafted in their own olive-tree?’ It is a question, as Tholuck remarks, whether κατὰ φύσιν and παρὰ φύσιν denote merely growth in the natural manner and growth (by engrafting) in an unnatural (i. e. artificial) manner,—or that the wild is the nature of the Gentile, and the good olive that of the Jew, so that the sense would be—‘If thou wert cut out of the wild olive which is thine naturally, and wert engrafted contrary to (thy) nature into the good olive, how much more shall these, the natural branches,’ &c. But then the latter part of the sentence does not correspond with the former. We either should expect the οἱ to be omitted, as is done in some MSS, or must, with Fritz., place a comma after οὗτοι, and, taking οἱ as the relative, construe, ‘How much more these, who shall, agreeably to (their) nature, be grafted,’ &c. Tholuck describes the question as being between a comparison of engrafting and not engrafting, and one of engrafting the congruous and the incongruous: and, on the above ground, decides in favour of the former,—κατὰ φύσιν signifying merely natural growth, παρὰ φ., unnatural growth, i. e. the growth of the grafted scion. But however this may fit the former part of the sentence, it surely cannot satisfy the requirements of the latter, where the κατὰ φύσιν (κλάδοι) are described as being engrafted (which would be παρὰ φύσιν) into their own olive-tree. We must at least assume a mixture of the two meanings, the antithesis of κατὰ and παρὰ φ. being rather verbal than logical,—

as is so common in the writings of the Ap. Thus in the former case, that of the Gentile, the fact of natural growth is set against that of engrafted growth: whereas in the latter, the fact of congruity of nature (τῇ ἰδίᾳ ἐλαίᾳ) is set against incongruity,—as making the re-engrafting more probable.

25—32.] *Prophetic announcement that this re-engrafting SHALL ACTUALLY TAKE PLACE (25—27), and explanatory justification of this divine arrangement (28—32).* 25.] ‘For (I do not rest this on mere hope or probability, but have direct revelation of the Holy Spirit as to its certainty) I would not have you ignorant, brethren (see reff.,—used by the Ap. to announce, either as here some authoritative declaration of divine truth, or some facts in his own history not previously known to his readers), of this mystery (μυστ. Tholuck classifies the meanings thus: (1) *such matters of fact, as are inaccessible to reason, and can only be known through revelation:* (2) *such matters as are patent facts, but the process of which cannot be entirely taken in by the reason.* He adds a third sense,—that, which is no mystery in itself, but by its figurative import. Of the first, he cites chap. xvi. 25; 1 Cor. ii. 7—10; Eph. i. 9; iii. 4; vi. 19; Col. i. 26, al., as examples: of the second, 1 Cor. xiv. 2; xiii. 2; Eph. v. 32; 1 Tim. iii. 9. 16: of the third, Matt. xiii. 11; Rev. i. 20; xvii. 5; 2 Thess. ii. 7.—The first meaning is evidently that in our text:—‘a prophetic event, unattainable by human knowledge, but revealed from the secrets of God’), that ye be not wise in your own conceits (that ye do not take to yourselves the credit for wisdom superior to that of the Jews, in having acknowledged and accepted Jesus as the Son of God,—seeing that ye merely ἡλεήθητε τῇ τούτων ἀπειθείᾳ, ver. 30),—that hardening (not ‘blindness;’ see above on ver. 3, and Eph. iv. 18 note) has happened in part (Calvin explains it ‘quodammodo . . . qua particula voluisse mihi duntaxat videtur temperare verbum aliqui per se asperum,’—but there is no trace of such a desire above, ver. 7;—the τινεὶς ver.

εἰέλθῃ, ²⁶ καὶ ^d οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς ^d ^{Acts vii. 8.}
 γέγραπται Ἡξί ἐκ Σιών ὁ ^e ῥνόμενος, ^f ἀποστρέψει ^{ch. v. 12.}
^{1 Cor. xi. 28}
^{al.}
^e Isa. lix. 20. ^{pres. part.}, Matt. iv. 3. xxvi. 48. ¹ Thess. iii. 5 al.
^f Acts iii. 26. ² Tim. iv. 4. Job xxxiii. 17.

τω om 17.—for *αρχὸς οὐ, εως* Orig₃, *ὅταν* Orig₁, *εἰν γὰρ* Orig₁: *quoad usque* or *donec* (v d g), or *cum autem* Hil.—26. for *οὕτως, postea* arm: *τοτε* Thl (comm) Jer Orig₅ Hil₂ Ambr: *μετα τοῦτο* Orig₂: *ὡς μετα τοῦτο* Orig₁ (om₁): *τοτε οὕτω* Clem.—*σωθήν* v d e Ruf Jer Ambr (somet) Aug Ambrst (not g Iren Hil).—*rec καὶ ἀποστρέψει*, with D³(E²)J &c vss *veniet qui eripiat et avertat* it v lat-ff (-let am) Chr Thdr̄t al:

17 establishes the ordinary acceptation, that a *portion* of Israel have been hardened. ἀπὸ μ. may be joined with πῶρωσις, or with γέγονεν: from the arrangement of the words, best with the former) to Israel, until (ἀρχὸς οὐ has been variously rendered by those who wish to escape from the prophetic assertion of the restoration of Israel. So Calv.: “donec non infert temporis progressum vel ordinem, sed potius valet perinde ac si dictum foret, ut plenitudo gentium;”—al., ‘while . . . shall come in:’ but Thol. well observes that ἀρχ. οὐ with an ind., if any thing *actually happening* is spoken of, may have the meaning of ‘while,’ even with an aor.: but with a subj. of the aorist, a *possible future event* is indicated, which *when it enters puts an end to the former*: Gal. iii. 19. 1 Cor. xi. 26) the completion of the Gentiles shall have come in’ (scil. to the Church or Kingdom of God, where we, the Ap. and those whom he addresses, are already: as we use the word ‘come in’ absolutely, with reference to the place in which we are. Or the word may be used absolutely, as it seems to be in Luke xi. 52, of *entering into the K. of God*).—In order to understand τὸ πλήρ. τ. ἔθν., we must bear in mind the character of the Ap.’s present argument. He is dealing with *nations*: with the Gentile nations, and the Jewish nation. And thus dealing, he speaks of τὸ πλήρ. τ. ἔθν. coming in, and of πᾶς Ἰσραὴλ being saved: having *no regard* for the time to the *individual destinies* of Gentiles or Jews, but regarding nations as each included under the common bond of consanguinity according to the flesh. The πλήρωμα τῶν ἐθνῶν I would regard then as signifying ‘*the full number*,’ ‘*the totality*’ of the nations, i. e. *every nation under heaven*, the prophetic subjects (Matt. xxiv. 14) of the preaching of the gospel. Stuart denies that πλήρωμα will admit of this meaning. But the sense which he allows to it of “completion, i. q. πλήρωσις” (?), amounts in this case to the same thing: that completion not arriving till *all* have come in: the πλήρωμα τῶν ἐθνῶν importing that which πληροῖ τὰ ἔθνη. The idea of an elect nation, however true in itself (‘plenitudo gentium in

his intrat, qui secundum propositum vocati,’ Aug. cited by Tholuck), does not seem to belong to this passage. 26.] ‘And thus (when this condition shall have been fulfilled) all Israel shall he saved’ (*Israel as a nation*, see above: not individuals,—nor is there the slightest ground for the notion of the ἀποκατάστασις).—This prophecy has been very variously regarded. Origen, understanding by the ‘omnis Israel qui salvus fiet,’ the ‘reliquæ quæ electæ sunt,’ yet afterwards appears to find in the passage his notion of the final purification of all men,—of the believing, by the word and doctrine: of the unbelieving, by purgatorial fire.—Chrysostom gives no explanation: but on our Lord’s words in Matt. xvii. 11, he says, ὅταν εἴπῃ, ὅτι Ἡλίας μὲν ἔρχεται κ. ἀποκαταστήσει πάντα, αὐτὸν Ἡλίαν φησί, κ. τὴν τότε ἐσομένην τῶν Ἰουδαίων ἐπιστροφὴν,—and shortly after calls him τῆς δευτέρας παρουσίας πρόδρομος. Similarly Theodoret and Georgy of Nyssa (in Thol.); so also Augustine, de Civ. Dei xx. 29,—‘ultimo tempore ante judicium (per Eliam, exposita sibi lege) Judæos in Christum verum esse credituros, celeberrimum est in sermonibus cordibusque fidelium.’ Similarly most of the fathers (Estius), and schoolmen (Thol.);—Jerome, however, on Isa. xi. 11, says, ‘Nequaquam juxta nostros Judaizantes, in fine mundi quum intraverit plenitudo gentium, tunc omnis Israel salvus fiet: sed hæc omnia de primo intelligamus adventu.’ Grotius and Wetst. believe it to have been fulfilled after the destruction of Jerusalem, when μυρίοι ἐκ περιτομῆς became believers in Christ (Eus. H. E. iii. 35). But Thol. has shewn that neither could the number of Gentiles received into the Church before that time have answered to the πλήρωμα τ. ἔθνῶν, nor those Jews to πᾶς Ἰσραὴλ, which expression accordingly Grotius endeavours to explain by a Rabbinical formula, that “all Israel have a part in the Messiah;” which saying he supposes the Ap. to have used in a spiritual sense, meaning the Israel of God, as Gal. vi. 16.—The Reformers for the most part, in their zeal to impugn the millennarian superstitions then current, denied the future general conversion of the Jews, and would

g ch. i. 18 ref.
 h 1 John v. 2.
 w. e. i. v.
 i 1 John ii. 3.
 i — Luke i. 72.
 Acts iii. 25.
 Ps. xxiv. 14.
 j Heb. x. 4.
 Isa. xxvii. 9.
 Sir. xlvii. 11.
 n — Acts vii. 19, ch. ix. 5 al.
 k — Gal. iv. 16.
 o 2 Cor. vii. 10 only †.
 l ch. ix. 11 ref.
 m Matt. iii. 17, ch. i. 7 al.

ἡ ἀσεβείας ἀπὸ Ἰακώβ·²⁷ καὶ ἡ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ
 διαθήκη, ὅταν ἀφέλῳμαι τὰς ἁμαρτίας αὐτῶν.²⁸ κατὰ
 μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἔκλογὴν
 ἀγαπητοὶ διὰ τοὺς πατέρας.²⁹ ἄμεταμέλητα γὰρ τὰ

αποστρεψαί FG goth: txt ABCD¹ 39. 47. 80 al.—εξ ιακωβ 93.—28. aft μεν ins ουν 10.
 31. 73 al.—ἡμας 219.—29. του θ. και η κλησις 37. 80: και η κλησις των εθνων και

not recognize it even in this passage:—Luther *did so*, at one time, but towards the end of his life spoke most characteristically and strongly of what he conceived to be the impossibility of such national conversion (see extract in Tholuck's note, p. 616):—Calvin says: 'Multi accipiunt de populo Judaico, ac si Paulus diceret instaurandum adhuc in religionem ut prius: sed ego Israelis nomen ad totum Dei populum extendo, hoc sensu, Quum Gentes ingressæ fuerint, simul et Judæi ex defectione se ad fidei obedientiam recipient. Atque ita complebitur salus totius Israelis Dei, quem ex ceterisque colligi oportet: sic tamen ut priorem locum Judæi obtineant, ceu in familia Dei primogeniti.'—Calovius, Bengel, and Olshausen, interpret πᾶς Ἰσρ. of the *elect believers of Israel*:—Beza, Estius, Koppe, Reiche, Köllner, Meyer, Tholuck, De Wette, al., hold that the words refer, as I have explained them above, to a national restoration of Israel to God's favour.—I have not mixed with the consideration of this prophecy the question of the restoration of the Jews to Palestine, as being clearly irrelevant to it: the matter here treated being, *their reception into the Church of God*.

καθὼς γέγρ.] This quotation appears to have for its object to shew that the Redeemer was to come *for the behoof of God's own chosen people*.—For ἐκ Σιών, the LXX have ἐνεκεν Σιών (יְהוּדָה), the E. V. 'to Zion.' The Ap. frequently varies from the LXX, and a sufficient reason can generally be assigned for the variation: here, though this reason is not apparent, we cannot doubt that such existed, for the LXX would surely have suited his purpose even better than ἐκ, had there been no objection to it. It may be that the whole citation is intended to express the sense of prophecy rather than the wording of any particular passage, and that the Ap. has, in ἐκ Σιών, summed up the prophecies which declare that the Redeemer should *spring out of Israel*.—ὁ ῥυόμεν. is in the Heb. 'a deliverer'—the Ap. adopts the LXX, probably as appropriating the expression to Christ.

ἀποστρ. κ.τ.λ.] Heb. and E. V. 'and unto them that turn from transgression in Jacob.'—ὅταν ἀφέλ. from another place

in Isa. ref.),—hardly from Jer. xxxi. (xxxviii.) 34, as Stuart;—and also containing a general reference to the character of God's new covenant with them, rather than a strict reproduction of the original meaning of any particular words of the prophet. "How came the Ap., if he wished only to express the general thought, that the Messiah was come for Israel, to choose just this citation, consisting of two combined passages, when the same is expressed more directly in other passages of the O. T. ? I believe that the ἡξεῖ gave occasion for the quotation: if he did not refer this directly to the second coming of the Messiah, yet it allowed of being indirectly applied to it." Tholuck.

28.] 'With regard indeed to the gospel (i. e. 'viewed from the gospel-side,'—looked on as we must look on them if we confine our view solely to the principles and character of the Gospel), they (the Jewish people considered as a whole) are hated (θεοῦ: not μου, as Theodoret, Luther, Grot., al.—scil. in a state of exclusion from God's favour: not active, 'enemies to God,' as Grot., Bengel) for your sakes; but with regard to the election (viz. of Israel to be God's people, see vv. 1, 2—not that of Christians, as Aug., al.:—i. e. 'looked on as God's elect people'), they are beloved for the fathers' sakes' (i. e. not for the merits of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as a cause for His favourable remembrance of Israel).

29.] 'For (expl. how God's favour regards them still, though for the present cast off) the gifts (generally) and calling (as the most excellent of those gifts. That calling seems to be intended qua posteros Abraham in fœdus adoptavit Deus,' Calv. A very similar sentiment is found ch. iii. 3, where the same is called ἡ πίστις τ. θεοῦ. But the words are true not only of this calling, but of every other. Bengel says, 'dona, erga Judæos: vocatio, erga gentes:' similarly of κλησις, De W., 'die Berufung durch das Ev.' But thus the point of the argument seems to be lost, which is, that the Jews being once chosen as God's people, will never be entirely cast off) are irretractable' (do not admit of a

ABCD
EFGJ

^p χαρίσματα καὶ ἡ ^q κλήσις τοῦ θεοῦ. ³⁰ ὥσπερ γὰρ ὑμεῖς ^p ch. v. 15. vi. 23.
^r ποτὲ ^s ἠπειθήσατε τῷ θεῷ, νῦν δὲ ^t ἠλέηθητε τῇ τούτων ^q Eph. i. 18.
^u ἀπειθείᾳ, ³¹ οὕτως καὶ οὗτοι νῦν ^s ἠπειθήσαν, τῷ ^v ὑμετέρῳ ^r = John ix. 13.
^w ἐλέει ἵνα καὶ αὐτοὶ ^t ἐλεηθῶσιν. ³² ^x συνέκλεισεν γὰρ ὁ ^s = ch. ii. 8.
^y θεὸς ^y τοὺς ^y πάντας ^z εἰς ^u ἀπειθειαν, ἵνα ^y τοὺς πάντας ^t Matt. v. 7.
 &c. Ezek. vii. 9. ^u Eph. ii. 2. v. 6. Col. iii. 6. Heb. iv. 6, 31 only f. ^v = 1 Cor. xv. 31.
 inversion of words, 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10. w Luke i. 50, &c. ch. ix. 23. Eph. ii. 4.
 x Luke v. 6. Gal. iii. 22, 23 only. Ps. lxxvii. 50. Josh. vi. 1. y Eph. iv. 13 reff. z ὑπὸ, Gal. iii. 2.
 Ps. lxxvii. 50, 62. εἰς τὴν αὐτὴν ἀμαρτανίαν συγκλείουθε, Diod. Sic. xix. 19. So Dion. Hal. viii. p. 620.
 Polyb. iii. 63. 3, and it.

του θεου 73.—30. γαρ om 219.—rec bef υμ. ins και, with D³J &c ε ν (ποτε και υμεις ε ν Pel Sedul, and 48. 72) syrr Chr (ed Montf and Mtt's mss) : om ABCD¹EFG (ποτε υμ. A) 35-9. 47. 80. 115-24 al d g copt æth ar-pol goth Chr Dam Thl Jer Aug-oft Ruf.—for θεω, κυριω 121.—νυνι B Chr.—ελεηθητε C Thl.—31. for ουτοι, αυτοι D¹FG 93.—ημετερω 17.—και αυτοι ινα 17: add aft αυτοι, υστερον 5. 17. 93 al: παλιν Cyr: νυν BD¹ 4² Dam.—32. for τους παντας (1st), τα (om FG) παντα D¹(E²)FG it v Iren Jer

change of purpose. The E. V., 'without repentance,' is likely to mislead. Comp. Hosea xiii. 14). 30.] 'For (illustration of the above position) as ye (MSS evidence is too decided against the καὶ to allow of its being retained: but we may suspect that it has been struck out as superfluous, in ignorance (Thol.) of the Greek usage which often doubles καὶ in two parallel clauses) once disobeyed God (nationally—as Gentiles, before the Gospel) but now have (lit. 'were compassionated,' histor.) received mercy (scil. by admission into the church of God) through (as the occasion; the breaking off of the natural branches giving opportunity for the grafting in of you) the disobedience of these (i. e. unbelief, considered as an act of resistance to the divine will: see 1 John iii. 23), so these also have now (under the Gospel) disobeyed (are now in a state of unbelieving disobedience), in order that through the mercy shewed to you (viz. on occasion of the fulness of the Gentiles coming in) they also may have mercy shewn them' ('the objective view corresponding to the subjective εἰς τὸ παραζηλώσαι αὐτούς, ver. 11.' De W.).—Some place the comma after ἐλέει instead of ἠπειθήσαν, and construe, either, as Erasm., Calv., al., 'they have disobeyed through (upon occasion of) the mercy shewn to you,' or as Vulg., Luth., Estius, al., 'they have become disobedient to the mercy shewn to you.' But thus the parallelism is weakened, and the μυστήριον of ver. 25 lost sight of. Examples of the emphatic word being placed before ἵνα are found in 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10.

32.] 'For (foundation of the last stated arrangement in the divine purposes) God shut up (not shut up together; σύν, as in so many cases, implying, not co-participation on the part of the subjects of the action, but the character of the action itself: so in 'concludere.' The

sense is here as in the exx., which might be multiplied by consulting Schweighæuser's Index to Polyb., 'to involve in,' 'to subject to.' The aor., which should be kept in the rendering, refers to the time of the act in the divine procedure) all (the reading τὰ πάντα has probably been introduced from Gal. iii. 22) men in (into) disobedience (general here,—every form, unbelief included), that He may have mercy on all.'—No mere *permissive* act of God must here be understood. The Ap. is speaking of the divine arrangement by which the guilt of sin and the mercy of God were to be made manifest. He treats it, as elsewhere (see ch. ix. 18 and note), entirely with reference to the *act of God*, taking no account, for the time, of human agency; which however, when treating of us and our responsibilities, he brings out into as prominent a position: see as the most eminent example of this, the closely following ch. xii. 1, 2.—But there remains some question, *who are the οἱ πάντες of both clauses?* Are they the same? And if so, is any support given to the notion of an ἀποκατάστασις of all men? Certainly they are identical: and signify *all men*, without limitation. But the ultimate difference between the *all men* who are shut up under disobedience, and the *all men* upon whom mercy is shewn is, that by all men *this mercy is not accepted*, and so men become *self-excluded* from the salvation of God. GOD'S ACT remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is *here not in view*: but simply *God's act* itself.—We can hardly understand the *οἱ πάντες nationally*. The marked universality of the expression recalls the beginning of the Ep., and makes it a solemn conclusion to the argumentative portion, after which the Ap., overpowered with the view of the divine Mercy and Wisdom, breaks

a ch. viii. 39. ¹ ἐλεήσει. ³³ ^ω βάθος ^b πλούτου καὶ ^c σοφίας καὶ ^c γνώσεως ABDE FGJ
 Eph. iii. 18 al.
 b ch. ii. 4. Eph.
 i. 7 refl.
 c See 1 Cor. xii.
 8. xiii. 2.
 d here only †.
 S. e 1 Chron.
 xix. 3. Amos
 ix. 8 al.
 e ch. v. 16. Ps.
 cxviii. 75.
 f Eph. iii. 8
 only. Job
 v. 9.
 g = Acts xiii.
 10. Heb. iii.
 10. Rev. xv. 3. Ps. xvii. 21. h Isa. xl. 13. 1 Cor. ii. 16. i here only. 1. c. j here only. (4 Kings
 vi. 11.) (Job xli. 3.) Is. v. xl. 14 (alex.). Luke xiv. 14 al. ch. xii. 19. Isa. lxiii. 17. 11 Cor. viii. 6.
 m = Col. i. 16. n ellips. Gal. i. 5. Eph. iii. 21.

all.—ελεήσει J al.—33. καὶ bef σοφ. om E 32 d¹ e v (not demid al) Cypr Novat₂ all : ins (MSS &c) Clem Orig Ath Tit Meth Cæs Melet (om follg kai) Cyr-jerush Chr Thdrt al Iren al (Hilj om πλουτ. καὶ).—γνώσ. κ. σοφ. 219.—σοφ. καὶ om 91.—του θεου FG.—ανεξεραννητα Δ.—ουκ ανεξιχν. 5.—34. γὰρ om 2. 47 Clem.—for κυρ., θεου D¹ d¹ Zeno.—η om 57 al.—αυτω 3. 76 goth Thl Tert Ruf Ambrst : αυτου συμβ. 77.—36. for εις αυτ., in ipso v Syr arr æth lat-ff : but rec d e Orig-expr Ambr² : g has both : omnia in ipsum et ex ipso omnia Iren.—aft αιωνας, add των αιωνων FG² vss.

forth into the sublimest apostrophe existing even in the pages of Inspiration itself.

33—36.] *Admiration of the goodness and wisdom of God, and humble ascription of praise to Him.* 33.]

There is some doubt whether σοφίας and γνώσεως are genitives *after* πλούτου, as in E. V., or *parallel* with it. The former view is adopted by Thom. Aquin., Luther, Beza, Calvin, Estius, Reiche, and al. The grounds on which Reiche supports it are thus given and refuted by Tholuck : (1) "If these three genitives are co-ordinate, καὶ must stand either before *all*, or before the last only." But in the case of three nouns placed co-ordinately in this manner, καὶ is prefixed to the two latter only, see ch. ii. 7 ; xii. 2. Luke v. 17. (2) "πλούτος is no *qualitative* idea, but only a *quantitative* idea." But *wherein* the riches *consist*, is ordinarily indicated by the context ; and here there can be but little doubt on the matter, if we compare ch. x. 12 ; in Phil. iv. 19 we also read of the πλουτος of God. This also answers (3) "that πλουτος without an adjunct expresses no definite attribute of God." (4) "in the following citation, vv. 34, 35, two only of these, σοφία and γνώσις, are mentioned." But this may be doubted. Chrys. says, on ver. 36, αὐτὸς εὐρεν, αὐτὸς ἐποίησεν, αὐτὸς συγκροτεῖ. καὶ γὰρ καὶ πλουσιός ἐστι, καὶ οὐ δεῖται παρ' ἐτέρου λαβεῖν καὶ σοφός ἐστι, καὶ οὐ δεῖται συμβούλου. τί λέγω συμβούλου ; οὐδὲ εἰδέναι τις δύναται τὰ αὐτοῦ, ἀλλ' ἡ μόνος αὐτὸς ὁ πλούσιος κ. σοφός. Hom. xx. 653 D.—Perhaps this latter is altogether too fine-drawn : but it is favoured by Bengel, Olsh., and Tholuck.—I prefer therefore the view of Chrys., Theodoret, Grot.,

Bengel, Tholuck, Köllner, and Olsh.,—to take πλούτου, σοφίας, γνώσεως, as three co-ordinate genitives : πλ. denoting the 'riches of the divine goodness,' in the whole, and in the result just arrived at, ver. 32 : σοφ., the divine 'wisdom' of proceeding in the apparently intricate vicissitudes of nations and individuals : γνώσ. (if a distinction be necessary, which can hardly be doubted) the divine 'knowledge' of all things from the beginning,—God's comprehension of the end and means together in one unfathomable depth of Omniscience.—'How unsearchable are His judgments (the determinations of His wisdom, regarded as in the divine Mind : answering perhaps to γνώσις. So Thol. : De W. however denies this meaning to κρίματα, and renders it *decrees*, referring it to the blinding of the Jews) and His ways unable to be traced out' (His methods of proceeding, answering to σοφία. Thol. But this is perhaps too subtle).

34.] 'For (confirmation of ανεξερ. and ανεξιχν. by a citation from Scripture. It is freely made from the LXX, more perhaps as a reminiscence than as a direct quotation) *who hath known the mind* (γνώσις, but see above) of the Lord ? or *who hath been His counsellor* (σοφία ?) ?

35.] or *who hath previously given to Him, and it shall be repaid to him ?*—from Job xli. 3, where the LXX (xli. 2) have τις ἀντιστήσεται μοι, κ. ὑπομενεί ; But the Heb. is וְיִשְׁתָּחֲוֶה לִּי יְהוָה וְיִשְׁתָּחֲוֶה לִּי, 'who hath conferred a benefit on me, that I may repay him ?' And to this the Ap. alludes, using the third person.—We can hardly doubt that this question refers to the freeness and richness of God's mercy and love.

36.] 'For (ground of vv. 33—35. Well may all this

XII. ¹ο Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, ^ρ διὰ τῶν ^{ο = and constr., Acts xxiv. 4. xxvii. 34 al. p = ch. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1. 1 Thess. iv.}
^ο οἰκτιρῶν τοῦ Θεοῦ, ^τ παραστήσαι τὰ σώματα ὑμῶν
 Θυσίαν ζῶσαν, ἁγίαν, ^ς εὐάρεστον τῷ Θεῷ, τὴν ^ι λογικὴν
^{2, 2 Thess. iii. 12 (rec.). q 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 15. s ch. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Col. iii. 20. Tit. ii. 9. Heb. xiii. 21 only. 1 Pet. ii. 2 only. προσφέρονται (οἱ ἄγγελοι) κυρίῳ . . . λογικὴν . . . προσφορὰν, Test. xii. Patrum, p. 547 b.}

CHAP. XII. 1. αἰ. μου 178.—τω Θεω ευαρεστ. A v Aug.-oft.—την λογ. λατ. νμ. om

be true of Him, for) of Him (in their origin:—“quod dicit, “ex Ipso,” hoc ipsum, quod sumus, indicat:” Orig. Chrys. somewhat differently: see above on ver. 33), and through Him (in their subsistence and disposal:—“per Ipsum,” quod per ejus providentiam dispensamur in vita:” Orig.), and unto Him (“in Ipso,” [see var. readd.] quod perfectio omnium et finis in Ipso erit tunc, cum erit Deus omnia in omnibus:” Orig.) are all things” (not only, though chiefly, *men*,—but the whole creation). Origen remarks, “Vides, quomodo in ultimis ostendit, quod in omnibus quæ supra dixit signaverit, mysterium Trinitatis. Sicut enim in præsentī loco quod ait, “quoniam ex Ipso, et per Ipsum, et in Ipso [see var. readd.] sunt omnia:” convenit illis dictis, quæ idem Apostolus in aliis memorat locis, cum dicit (1 Cor. viii. 6): ‘Unus Deus Pater ex quo omnia, et unus Dominus noster Jesus Christus, per quem omnia:’ et item in Spiritu Dei dicit revelari omnia, et per hæc designat, in omnibus esse providentiam Trinitatis: ita et cum dicit “altitudo divitiarum,” Patrem, ex quo omnia dicit esse, significat: et sapientiæ altitudinem, Christum, qui est sapientia ejus, ostendit: et scientiæ altitudinem, Spiritum Sanctum; qui etiam alta Dei novit, declarat.’ And, if this be rightly understood,—not of a *formal allusion* to the Three Persons in the Holy Trinity, but of an *implicit reference* (as Thol.) to the *three attributes of Jehovah* respectively manifested to us by the Three coequal and coeternal Persons,—there can hardly be a doubt of its correctness. The objection of De Wette, that not *εἰς*, but *ἐν*, would be the designation of the Holy Spirit and His relation to the Universe, applies to that part of Origen’s Comm. which rests on the Vulg. *in ipso* and to the idea of a *formal recognition*: but not to Tholuck’s remark, illustrated from ὁ ἐπὶ πάντων κ. διὰ πάντων κ. ἐν πᾶσιν ἡμῖν, Eph. iv. 6, as referring to εἰς Θεός, εἰς κύριος, ἐν πνύμα.—Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never *definitively expressed* the doctrine of the Holy Trinity in a definite formula, yet he was conscious of it as a living reality.

XII. 1—XV. 13.] PRACTICAL EXHOR-

TATIONS FOUNDED ON THE DOCTRINES BEFORE STATED. And first, ch. xii. *general exhortations to a Christian life*.

1.] οὖν may apply to the whole doctrinal portion of the Ep. which has preceded, which, see Eph. iv. 1. 1 Thess. iv. 1, seems the most natural connexion,—or to ch. xi. 35, 36 (so Olsh., Meyer),—or to the whole close of ch. xi. (so Tholuck.) Theodoret remarks: ὑπερ ἔστιν ὀφθαλμὸς ἐν σώματι, τοῦτο τῇ ψυχῇ πίστις, καὶ τῶν θείων ἡ γνώσις, δέεται δὲ ὁμῶς αὐτῇ τῆς πρακτικῆς ἀρετῆς, καθάπερ ὁ ὀφθαλμὸς χειρῶν καὶ ποδῶν καὶ τῶν ἄλλων μορίων τοῦ σώματος. τοῦτον δὲ χάριν ὁ Θεὸς ἀπόστολος τοῖς δογματικοῖς λόγοις καὶ τὴν ἡθικὴν διδασκαλίαν προστέθεικε. διὰ] introduces, as in reff., an idea which is to give force to the exhortation.

οἰκτιρῶν] viz. those detailed and proved throughout the former part of the Epistle. δι’ αὐτῶν οὖν τούτων, φησί, παρακαλῶ, δι’ ὧν ἐσώθητε· ὥς περ ἂν εἰ τις τὸν μεγάλην ἐνεργηθέντα ἐντρέψαι βουλόμενος, αὐτὸν τὸν ἐνεργηθέντα ἰκέτην ἀγάγοι. Chrys. Hom. xxi. 656 c. παραστήσαι] the regular word for *bringing to offer in sacrifice* (reff.).

τ. σώματα ὑμ.

τ. σώματα ὑμ.] Most comm. say, merely for ὑμᾶς αὐτούς,—to suit the metaphor of a *sacrifice*, which consisted of a body: some (Thol., al.), because the body is the *organ of practical activity*, which practical activity is to be dedicated to God: better with Olsh. and De Wette,—as an indication that the sanctification of Christian life is to extend to that part of man’s nature which is most completely under the bondage of sin.

Θυσίαν] Chrys. strikingly says, πῶς ἂν γένοιτο τὸ σῶμα, φησί, θυσία; μηδὲν ὁ ὀφθαλμὸς βλέπτει πονηρὸν, καὶ γέγονε θυσία; μηδὲν ἡ γλῶττα λαλεῖται αἰσχρὸν, καὶ γέγονε προσφορά; μηδὲν ἡ χεὶρ παττέτω παράνομον, καὶ γέγονεν ὀλοκαύτωμα. μᾶλλον δὲ οὐκ ἀρκεῖ ταῦτα, ἀλλὰ καὶ τῆς τῶν ἀγαθῶν ἡμῖν ἐργασίας δι, ἵνα ἡ μὲν χεὶρ ἐλεημοσύνην ποιῇ, τὸ δὲ στόμα εὐλογῇ τοὺς ἐπηρεάζοντας, ἡ δὲ ἀκοὴ θείας σχολάζῃ διηλεκτικῶς ἀκροάσσειν. ἡ γὰρ θυσία οὐδὲν ἔχει ἀκάθαρτον, ἡ θυσία ἀπαρχὴ τῶν ἄλλων ἐστὶ. καὶ ἡμεῖς τοῖνυν καὶ χειρῶν καὶ ποδῶν καὶ σώματος καὶ τῶν ἄλλων ἀπάντων ἀπαρχώμεθα τῷ Θεῷ. Hom. xxi. 656 e. ζῶσαν] In

u ch. ix. 4 reff. ^u λατρείαν ὑμῶν, ² καὶ μὴ ^v συσχηματίζεσθαι τῷ ^w αἰῶνι ABDE
 v 1 Pet. i. 14 only t. ^w τούτῳ, ἀλλὰ ^x μεταμορφοῦσθαι τῇ ^y ἀνακαινώσει τοῦ
 w 1 Cor. i. 20. ii. 6 al 7. L. P. only. ^{yy} νοός, ^z εἰς τὸ ^a δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ τὸ
 x Matt. xvii. 2. Mark ix. 2. 2 Cor. i. ii. 18 only t. ἀγαθὸν καὶ ^s εὐάρεστον καὶ ^b τέλειον. ³ λέγω γὰρ ^c διὰ
 y Tit. iii. 5 only t. τῆς ^{cc} χάριτος τῆς ^{cc} δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν,
 yy = Col. ii. 18. z Acts iii. 19. ch. i. 11, 20 al. μὴ ^d ὑπερφρονεῖν ^e παρ' ὃ δεῖ ^f φρονεῖν, ἀλλὰ ^f φρονεῖν ^z εἰς
 a Luke xiv. 19. τὸ ^g σωφρονεῖν, ^h ἐκάστῳ ὡς ὁ θεὸς ^h ἐμέρισεν ⁱ μέτρον
 c = Gal. i. 15. iii. 18. iv. 23. Philom. 22. b = Matt. v. 48. xix. 21. Phil. iii. 15 al. Gen. vi. 9. d here
 only t. πλοῦτος ὡς φρονεῖναι, Herod i. 190. (See 2 Macc. ix. 12) constr. Matt. v. 39. Acts xv. 21.
 e = ch. i. 25. xiv. 5. Luke xiii. 2. f = Acts xxviii. 22 al. 2 Macc. xiv. 26. g Mark v. 15. Luke viii.
 35. 2 Cor. v. 13. Tit. ii. 6. 1 Pet. iv. only t. h and constr. 1 Cor. vii. 17. (iii. 5.) ^h ἐπεί. = Mark vi.
 41. Luke xii. 13. 2 Cor. x. 13. Heb. vii. 2. Prov. xxix. 24. i 2 Cor. x. 13. Eph. iv. 7, 13, 16. = Paul only.

Cyp²: al-latt quote only to θεω.—υμων om Syr Did: ημων 69. 73.—2. και om 47¹. 67²
 goth guelph.—μη om 106.—υμας τι om 18¹: aft υμ. add τα διαφεροντα 120¹ (appy)
 Chr: τα διαφεροντα και γινωσκεις Chr-ms Oec (appy): και arm.—rec —ζεσθε and —σθε,
 with B¹J all vss Clem Thdrt Dam Thl-marg Oec lat-ff: txt AB²DFG 17. 35-7. 73-7. 92.
 109-16-20. 238 all Thl Chr (Mtt's ms.).—rec aft ^uooc add ^uμων (supplementary), with
 D³(E²)J &c vss (vestri sensus g) Chr-text Thdrt al Aug al: txt ABD²FG 47. 67² copt
 Clem Chr-comm (appy) Cyp².—το (2nd) om FG.—bef το αγ. ins τι (quod) it (not f)
 guelph goth lat-ff ('Ruf says that the Latins not the Greeks read it:' Grsb).—for το, και
 17: for και bef ^uαρ., το 17. 37.—3. aft χαριτ. ins του θεου J 5. 37. 48². 67. 73. 113-
 14-15-20 24 al aeth arm goth guelph Thl Aug.—της δοθ. μοι om aeth.—for οντι, πιστευ-
 οντι 43: πασι τοις ουσι v d e goth guelph lat-ff ('not Greeks,' Ruf).—παρ ο dei φρ. om
 FG 70 g: supersapere praeceptum Hil.—φρονειν το φρονειν om 80.—εν εκαστ. 219.—

opposition to the *Levitical θυσίαι*, which were slain animals. Our great sacrifice, the Lord Jesus, having been slain for us, and by the shedding of His Blood perfect remission having been obtained διὰ τῶν οἰκτιρῶν τοῦ θεοῦ, we are now enabled to be offered to God no longer by the shedding of blood, but as *living sacrifices*.—This application of the figure of a sacrifice occurs in Philo, who ('quod omnis probus liber,' § 12, p. 876) describes the Essenes as οὐ ζῶα καταθύοντες, ἀλλ' ἱεροπρεπεῖς τὰς ἑαυτῶν διανοίας κατασκευάζειν ἀξιοῦντες. See also Jos. Antt. xviii. 1. 5.—τῷ θεῷ belongs to εὐάρεστον, not to παραστήσαι.

τῇ λογικῇ λατρ. ὑμ. ["This may certainly be in app. with *θυσίαν* (Reiche, Meyer), the acc. denoting the result and intention;—*θυσία* however alone can hardly be called a *λατρεία*, but *παραστήσαι θυσίαν* may: therefore it is preferable to take the acc. as in appos. with the *whole sentence*, and supply some verb of exhorting: see 1 Tim. ii. 6. 2 Thess. i. 5." Tholuck. *λογικῇ* (reff.) is opposed to *σαρκίνῃ*, see Heb. vii. 16. So Chrys.,—οὐδὲν ἔχουσιν σωματικόν, οὐδὲν παχύν, οὐδὲν αἰσθητόν. Theodoret, Grot., al. take it as '*having reason*,' '*rational*,' opposed to sacrifices of animals which have no reason: Photius, Basil, and Calvin, '*rational*,' as opposed to superstitious. But the former meaning is far the best, and answers to the πνευματικὰς θυσίας of

1 Pet. ii. 5. 2.] συσχηματίζεσθαι is not imperative in sense, but dependent on παρακαλῶ. [Of course, in all such questions between ε and αι, the confusing element of itacism comes in: but in no case where both forms are equally admissible in the text, can the mere suspicion of itacism be allowed to decide the question.] ὁ αἰὼν οὗτος, here, the *whole world of the ungodly*, as contrasted with the spiritual kingdom of Christ.—The dat. ἀνακαινώσει is not the instrument by which, but the *manner in which* the metamorphosis takes place: that wherein it consists: comp. περιετμήθητε περιτομῇ ἀχειροποιήτῳ, Col. ii. 11. εἰς τὸ δοκιμάζειν, 'that ye may prove,' viz. in this process and the active Christian life accompanying it, comp. reff. Eph., Phil.: not 'that ye may be able to prove,' 'acquire the faculty of proving,' as Bucer, Olsh., Rückert: the Ap. is not speaking of acquiring wisdom here, but of practical proof by experience. τὸ ἀγαθ. κ. εὐάρ. κ. τέλ. are not epithets of τὸ θέλημα τ. θεοῦ as in E. V., for in that case they would be superfluous, and in part (τέλειον) inapplicable: but abstract neuters, see ver. 9, 'that ye may know what is the will of God (viz. that which is) good and acceptable (to Him) and perfect.' The non-repetition of the art. shews that the adjectives all apply to the same thing.

3.—21.] Particular exhortations grounded

πίστεως. ⁴ καθάπερ γὰρ ἐν ἐνὶ σώματι ¹ μέλη πολλὰ ^k ἔχομεν, τὰ δὲ ¹ μέλη πάντα οὐ τὴν αὐτὴν ἔχει ^m πρᾶξιν, ^l οὕτως ⁿ οἱ πολλοὶ ἐν σῶμᾳ ἔσμεν ἐν χριστῷ, τὸ δὲ ^o καθ' ^{ch. iv. c. al. 9.} εἰς ἀλλήλων ^{Paul. Heb.} ^{iv. 2. v. 4.} ^{1 ch. vi. 13 reff.} ^{m = here only.} ^{Sir xi. 16.} ^{Xen. Mem.} ^{it. 1. 6.} ^{n ch. v. 15.} ^{1 Cor. x. 17.} ^{Mark xiv. 19.} ^{John viii.} ^{q ver. 3.} ^{9. Rev. iv. 8. 3 Mac. v. 31.} ^{p ch. v. 15. vi. 23. xi. 29.} ^{1 Cor. xii. 4.} ^{r = Heb. ix. 10 only. Deut. xxi. 9.} ^{πr So 1 Cor. iii. 22 reff.} ^{s 1 Cor. xii. 10. xiii. 2 al. fr.}

for ἐμερίσεν, ἐχαρίσε 4: ὥρισε Cyr: ἐμετρησε and add μετρω 73: ἐμερίσ. ο θ. A. am Syr.—for πιστεως, χαριτος 6. 67².—4. for καθαπερ, ωσπερ D¹EFG (al ?).—εν ενι σωμ. aft εχομεν 109.—πολλ. μελ. BDEFG al it v al Thdrt Thl lat-ff: txt AJ nrly all mss (appy) syrr goth ar-pol Chr Dam Oec.—παντ. μελ. F v Syr al lat-ff.—5. ουτως kai 37. 46. 57. 80. 109² 15-16-21-24 al Syr arm Thl.—εσμεν om FG g.—εν χριστω om 36 lect 13.—rec ο δε (alteration to suit εις), with D³EJ &c Chr Thdrt Thl Oec: txt ABD¹FG 47¹ (al ?) Antioch Dam: οι 116.—6. υπερεχοντες 1.—δε om 114-21 lect 12 Thdrt: enim

on and expanding the foregoing general ones. This is expressed by the γάρ, which resumes, and binds to what has preceded. And first, an exhortation to humility in respect of spiritual gifts, vv. 3—8.

3.] λέγω, a mild expr. for 'I command:' enforced as a command by διὰ τ. χ. . . 'by means of my apostolic office,' 'of the grace conferred on me to guide and exhort the Church:' reff.

παντὶ τῷ ὄντι. ἐν ὑμ.,—a strong bringing out of the individual application of the precept. οὐχὶ τῷ δεῖνι καὶ τῷ δεῖνι μόνον, ἀλλὰ καὶ ἀρχοντι κ. ἀρχομένῳ, κ. δούλῳ κ. ἐλευθέρῳ, κ. ἰδιώτῳ κ. σοφῷ, κ. γυναικὶ κ. ἀνδρὶ, κ. νέῳ κ. γέροντι. Chrys. μὴ ὑπερβ. κ.τ.λ.]

There is a play on the words φρονεῖν, ὑπερφρονεῖν, and σωφρονεῖν, which can only be clumsily conveyed in another language: 'not to be high-minded, above that which he ought to be minded, but to be so minded, as to be sober-minded.' Wetst. quotes from Charondas in Stobæus, Sentent. xlii., προσποιεῖσθω δὲ ἕκαστος τῶν πολιτῶν, σωφρονεῖν μᾶλλον ἢ φρονεῖν,—and from Thucyd. ii. 62,—ἵνα δὲ τοῖς ἐχθροῖς ὁμόσε, μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι.—But φρονεῖν must not be taken, with Calvin, 'admonet ut ea tantum cogitemus et meditemur, quæ nos sobrios et modestos reddere poterunt:'—the thoughts implied in it being, 'thoughts of one's self.'

ἐκάστῳ ὡς] = ὡς ἐκάστῳ (reff.), not (λέγω) ἐκάστῳ, ὡς . . . —μέτρον πίστεως is the receptivity of χαρίσματα, itself no inherent congruity, but the gift and apportionment of God. It is in fact the subjective designation of ἡ χάρις ἡ δοθεῖσα ἡμῖν, ver. 6. But we must not say, that (Ewb.) "faith, in this passage, means those gifts or graces which the Christian can only receive through faith:" this is to confound the receptive faculty with the thing received by it, and to pass by the great lesson of our verse, that *this faculty* is nothing

to be proud of, but God's gift.

4.] γάρ, elucidating the fact, that God apportions variously to various persons: because the Christian community is like a body with many members having various duties. See the same idea further worked out, 1 Cor. xii. 12 ff. 5. τὸ δὲ καθ' εἰς] 'But as regards individuals.' A solocism for τὸ δὲ εἰς καθ' ἕνα, as ἐν καθ' ἐν in ref. Rev. Wetst., on ref. Mark, gives many examples of it.—'Members of one another' = fellow-members with one another,—members of the body of which we one with another are members.

6.] The δὲ = 'and not only so, but' . . . χάρις, see above ver. 3, on μέτρ. πίστ. These χαρίσματα are called, 1 Cor. xii. 7, ἡ φανέρωσις τοῦ πνεύματος. "These χαρίσματα διάφορα are next specified. The two first accusatives are grammatically dependent on ἔχοντες: by degrees the Ap. loses sight of the construction, and continues with the concrete ὁ διδάσκων, which still he binds on to the foregoing by εἶτε,—but at ὁ μεταδιδούς, omits this also, and, at ver. 9, introduces the abstract ἡ ἀγάπη."

Thol. εἶτε προφητεῖαν] There is some dispute about the construction of these clauses. The ordinary rendering regards them as elliptical, and supplies before κατὰ and ἐν, χρησάσθω αὐτῇ or ὥστε εἶναι αὐτὴν or the like. But Reiche, Meyer, De Wette, suppose *no ellipsis*, joining κατὰ τὴν ἀναλ., &c. to the foregoing substantives, as κατὰ τὴν χάριν τοῦ χαρίσματα. This constr. must however be dropped at ἐν ἀπλότῳ, which is manifestly to be rendered with a verb supplied: and (2) it reduces the four first mentioned gifts to a bare catalogue, and deprives the passage of its aim, which is to keep each member of the body in its true place and work without any member boasting against another. Tholuck quotes a passage of very similar construction from Epictet. Dissert. iii. 23. 5. He is speaking of reading and

t here only t. u ch. xi. 13 refl. v = Luke iii. 18. Acts ii. 40 al. w = 2 Cor. viii. 4. 1 Tim. iv. 13. Heb. xii. 5. xiii. 22. x ch. i. 11. Eph. iv. 28. 1 Thess. ii. 8. Luke iii. 11 only. Job xxxi. 17. xi. 3. Eph. vi. 5. Col. iii. 22 only. P. 1 Chron. xxxix. 17. v. 17. Tit. iii. 8, 14 only. P. Prov. xxix. 17. a = Jude 3. 2 Pet. i. 5. ver. 11. Exod. xii. 11. y 2 Cor. i. 12 (rec.). viii. 2. ix. 11, 13. z 1 Thess. v. 12. 1 Tim. iii. 4, 5, 12.

Ruf.—aft *χαρ.*, add *του θεου* 93.—*υμιν* 44.—7. *ειτε ο διακωνων* 1. 37. 72². 109-21 al lectt Bas Thdrt-ms.—for ο *διδασκων, διδασκαλειαν* A.—8. *ειτε* om D¹EFG it v Ruf

philosophizing from ostentation, and says that every thing which we do, must have its aim, its *ἀναφορά*;—*λοιπόν, ἡ μὲν τις ἐστὶ κοινὴ ἀναφορά, ἡ δ' ἰδία. πρῶτον, ἢν ὡς ἄνθρωπος. ἐν τούτῳ τί περιέχεται; . . . ἡ δ' ἰδία πρὸς τὸ ἐπιτήδευμα ἐκάστου καὶ τὴν προαίρεσιν· ὁ καθαριζόμενος, ὡς καθαριζόμενος, ὁ τέκτων, ὡς τέκτων· ὁ φιλόσοφος, ὡς φιλόσοφος· ὁ ῥήτωρ, ὡς ῥήτωρ.* See also the same constr. in 1 Pet. iv. 10.

—On *προφητεία*, the gift of the *προφήται*, see note, Acts xi. 27. *κατ. τ. ἀναλ.*

τ. π[ίστ.] ‘(let him prophesy) according to the proportion (Thol. cites Justin Mart. Apol. ii. 50: “each will be punished *πρὸς ἀναλογίαν ὧν ἔλαβε δυνάμεων παρὰ θεοῦ*”) of faith.’ But *what* faith? *Objective* (*‘fides quæ creditur’*), or *subjective* (*‘fides quæ creditur’*)? *the* faith, or *his* faith? The comparison of *μέτρον πίστεως* above, and the whole context, determine it to be the latter; the measure of *his* faith: ‘quisque se intra sortis suæ metas confineat, et revelationis suæ modum teneat, ne unus sibi omnia scire videatur.’ To understand *ἀναλογία τ. π.* objectively, as ‘the rule of faith,’ as many R. Cath. expositors, and some Protest., e. g. Calvin, “fidei nomine significat prima religionis axiomata,”—seems to do violence to the context, which aims at shewing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised within their own limits.

7. *διακονίαν*] *any subordinate ministration in the Church.* In Acts vi. 1 and 4, we have the word applied both to the lower ministration, that of alms and food, and to the higher, the *διακ. τοῦ λόγου*, which belonged to the Apostles. But here it seems to be used in a more restricted sense, from its position as distinct from prophecy, teaching, exhortation, &c. *ἐν τῇ διακ.*] Let him confine himself humbly and orderly to that kind of ministration to which God’s providence has appointed him, as a profitable member of the body. *ὁ διδάσκων*] *The prophet* spoke under *immediate inspiration*; the

διδάσκαλος under inspiration working by the secondary instruments of his will and reason and rhetorical powers. Paul himself seems ordinarily, in his personal ministrations, to have used *διδασκαλία*. He is no where called a *prophet*, but appears as distinguished from them in several places: e. g. Acts xi. 27; xxi. 11, and apparently xiii. 1. Of course this does not affect the appearance of *prophecies*, commonly so called, in his writings. The inspired *διδάσκαλος* would speak, though not technically *προφητεία*, yet the mind of the Spirit in all things: not to mention that the apostolic office was one in dignity and fulness of inspiration far surpassing any of the subordinate ones, and in fact including them all.

ἐν τῇ διδασκαλίᾳ] as before: he is to teach in the sphere, within the bounds, of the teaching allotted to him by God,—or for which God has given him the faculty.

8.] The *παρακαλῶν* was not necessarily distinct from the *προφήτεων*,—see 1 Cor. xiv. 31.

ὁ μεταδιδούς appears to be the *giver of the alms to the poor*,—either the deacon himself, or some distributor subordinate to the deacon. This however has been doubted, and not without reason: for a transition certainly seems to be made, by the omission of the *εἶτε*, from *public* to *private* gifts. We cannot find any ecclesiastical meaning for *ἐλεῶν* (though indeed Calvin, al., understand by it “viduas et alios ministros qui curandis ægrotis, secundum veterem Ecclesiæ morem, præfiebantur”),—and the very fact of the three preceding being all limited to their respective official spheres, whereas these three are connected with qualitative descriptions, speaks strongly for their being *private acts*, to be always performed in the *spirit* described. Add to all, that, as Vitranga remarks, *διαδιδόναι* is more properly to *distribute* (Acts iv. 35), *μεταδιδόναι* to *impart of one’s own to another*. I would therefore render it: ‘He that bestoweth.’ *ἐν ἀπλότητι*] ordinarily. ‘with simplicity.’ But seeing that *ἀπλότης*, referred to alms-giving, bears another and an objective meaning, this hardly satisfies me, because *σπουδῇ* and *ἰλαρότητι*

^c ἰλαρότητι. ⁹ ἡ ἀγάπη ^d ἀνυπόκριτος. ^e ἀποστρυγῶντες τὸ ^c here only.
 πονηρὸν, ^f κολλώμενοι τῷ ἀγαθῷ. ¹⁰ τῇ ^g φιλαδελφία εἰς ^d 2 Cor. vi. 6.
 ἀλλήλους ^h φιλόστοργοι· τῇ ⁱ τιμῇ ἀλλήλους ^k προσηγού- ¹ Tim. i. 5.
 μενοι. ¹¹ τῇ ^a σπουδῇ μὴ ^l ὀκνηροί· τῷ ^{mn} πνεύματι ⁿ ζέοντες. ² Tim. i. 5.
 τῷ κυρίῳ ^o δουλεύοντες. ¹² τῇ ἐλπίδι χαίροντες· τῇ θλίψει ^{only t. Wisd.}
^{15.} Acts viii. 29. ² Kings xx. 2. ^g 1 Thess. iv. 9. ^{Heb.} xiii. 1. ¹ Pet. i. 22. ² Pet. i. 7 only t. ^f = Luke xv.
^h here only t. ⁱ = John iv. 44. ^{Acts} xxviii. 10. ^{ch.} ii. 7 al. ^k here only. ^{Prov.} xvii. 13 al.
⁼ 2 Macc. iv. 40. ¹ = Matt. xxv. 26. ^{(Phil.} iii. 1 only.) ^{Prov.} vi. 6, 9. ^m = Acts xvii. 16 reiff.
ⁿ Acts xviii. 25 only. ^{Job} xxxii. 19. ^o = ch. vii. 25 al. See notes.

Pelag-expr Sedul Bed (not Aug Ambrst).—9. aft αγαπ., ins εστω, φησιν 77.—for αποστρυ., μεισσυντες FG.—το αγαθον 4. 114-16 lectt 7. 8. 13.—11. for κυριω, καιρω D¹FG 5 (al?) d¹ g lat-mss mentd by Jer-Ruf-Bed Nyss₂ Cyr Ambrst-expr also Mill (not rec): τω κ. δουλ. om 71: txt ABD²EJ mss nrly (appy) gr-mss mentd by Jer-Ambrst-Ruf-Bed vss nrly Clem Ath Bas Chr Thdrt Euthal Thl Oec al Jer Ruf Pelag Aug Primus Sedul

designate not so much the inward frame of mind, as the outward character of the superintendence and the compassion: as might be expected, when gifts to be exercised for mutual benefit are spoken of. In 2 Cor. viii. 2; ix. 11. 13, the word signifies 'liberality'; so ἀπλῶς also, James i. 5. This meaning is not recognized by Wahl Lex., but defended by Tholuck, who connects it with the phrase found in Stobæus Eclog. Phys. i. p. 123, ἀπλοῦν τὰς χεῖρας, 'to open the hands wide:'—and I would thus render it here. ^{ὁ προϊστάμενος}

'He that presides'—but over what? If over the Church exclusively, we come back to offices again: and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term, as this. In 1 Tim. iii. 4, 5. 12, we have the verb used of *presiding over a man's own household*: and in its absolute usage here, I do not see why that also should not be included. Meyer would understand it of 'patronage of strangers' (ch. xvi. 2). Stuart in his Ex-cursus on this place, appended to his Comm., takes up and defends the same view. But, not insisting on the general usage of the word being preferable where it occurs *absolutely*, will *ἐν σπουδῇ* apply to this meaning? Of course so far as σπουδῇ is applicable to every employment, it might, but more than this is required, where words are connected in so marked a manner as here. Giving προϊστάμενος the ordinary meaning, these words fit admirably: implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must προϊστασθαι σπουδαιως, making it a serious matter of continual diligence. ^{ὁ ἐλεῶν} See above: 'He that sheweth mercy,' is the very best rendering: and I cannot conceive that any officer of the Church is intended,

but every private Christian who exercises compassion. It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that *cheerfulness* is so peculiarly required, and so frequently wanting. And yet in such an act it is even of more consequence towards the effect,—consoling the compassionated, than the act itself. κρείσσων λόγος ἢ δόσις, Sir. xviii. 16. 9—21.] Exhortations to various Christian principles and habits.

9.] Olsh., De Wette, al., would understand ἐστίν,—not ἔστω,—the ellipsis of the Imperative being unusual. But I cannot see how this can be here. Clearly the three preceding clauses are hortative; as clearly, those which follow are so likewise. Why then depart from the prevalent character of the context, and make this descriptive? ἀποστρυ.] This very general exhortation is probably, as Bengel says, an explanation of ἀνυπόκριτος:—our love should arise from a genuine cleaving to that which is good, and aversion from evil: not from any by-ends.

10.] 'in brotherly love (dat. of the respect or regard in which), affectionate.'

φιλόστ.] properly of love of near relations; agreeing therefore exactly with φιλαδελφία. προσηγούμενοι] "invicem prævenientes," It. Vulg.:—μη μένε φιλεῖσθαι παρ' ἑτέρου, ἀλλ' αὐτὸς ἐπιπῆδα τούτῳ καὶ κατάρχου, Chrys.: similarly Syr., Theophyl., Erasmus, Luther:—or, = ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, Phil. ii. 3: so Origen, Theodoret, Grot.: or, as in ref. 2 Macc., 'setting an example to,' 'going before,' which however does not seem to apply here, unless we render τῇ τιμῇ, 'in yielding honour:' 'in giving honour, anticipating one another' (so Stuart). 11.] 'in zeal (not 'business,' as E. V., which seems to refer it to the affairs of this life, whereas it relates, as all these in vv. 11, 12,

ἑαυτοῖς. ¹⁷ μηδεὶν ἰ κακὸν ἀντὶ κακοῦ ^f ἀποδιδόντες. ^g προ- ^f 1 Pet. iii. 9.
νοούμενοι καλὰ ^h ἐνώπιον πάντων ἀνθρώπων. ¹⁸ εἰ δυνα- ^g = Matt. vi.
τόν, ⁱ τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων ^k εἰσηνεύοντες. ^g 2 Cor. viii. 21.
¹⁹ μὴ ἑαυτοὺς ^l ἐκδικοῦντες, ^m ἀγαπητοί, ἀλλὰ ⁿ δότε ¹ Tim. v. 8
ⁿ τόπον τῇ ὀργῇ. γέγραπται γὰρ ^o Ἐμοὶ ^p ἐκδίκησις, ἐγὼ ^q here only.
^r ἀνταποδώσω, λέγει κύριος. ²⁰ εἰαν οὖν ^r πεινᾷ ^s ὁ ἐχθρός ^t Hom. II. i.
σου, ^s ψώμιζε αὐτόν. ^t εἰαν ^u διψᾷ, ^v πότιζε αὐτόν. ^u τοῦτο ^v 523, ἐξ
σου, ^s ψώμιζε αὐτόν. ^t εἰαν ^u διψᾷ, ^v πότιζε αὐτόν. ^u τοῦτο ^v ἐμὲθεν.
11. 1 Thess. v. 13 only. Sir. vi. 6. 1 = Luke xviii. 3, 5. Rev. vi. 10. xix. 2. 2 Cor. xiii. 7.
m 1 Cor. x. 14. xv. 58 al. fr. n Eph. iv. 27. Luke xiv. 9. See Heb. xii. 17. o Deut. xx. 32, 35.
p Luke xviii. 7, 8. xxi. 22. 2 Cor. vii. 11. 2 Thess. i. 8. 1 Pet. ii. 14 only. Judg. xi. 36. q ch. xi. 35 reff.
r Matt. iv. 2. v. 6 al. Prov. xxv. 21, 22. s 1 Cor. xiii. 3 only. Num. xi. 4, 18 al. t u Matt. xxv. 33 al.
u Matt. x. 42. 1 Cor. iii. 2, &c. xii. 13. Rev. xiv. 8.

17. ἀποδόντες 238.—aft καλα, ins ενωπιον του θεου και Α² (Α¹ uncert, but om appy): ου μονον ενωπ. τ. θ. αλλα και FG g v arm (not ed-venet) Lucif al: Polycarp alludg: προνοουμ. αι του καλου ενωπ. θεου κ. ανθρ.—for παντων, των Α²D¹FG 19. 47. 55 harl tol guelph it Lucif al: txt (Α²)BD³EJ all vss Chr (aft ανθρ. in ed Mont: before in Mtt's mss) Thdrt (om ανθρ.) Dam Thl Oec Ambrst Sedul Bed al: om 44-6. 80 al (Polycarp).—ανθρωπων to ανθρωπων om 48.—19. aft οργη add θεου goth (see note).—aft εκδικησις add ινα αποδω goth: και g guelph syr arm Tert Cyp Hil Ruf al.—ανταποδω FG: retribu goth.—20. αλλα εαν (omg ουν) AB 5. 37. 57. 67². 73 all v d¹ Bas Dam Ruf Bed: εαν (only) D¹FG 35. 80. 106-8 al e g guelph goth Cyp al: εαν γαρ vss Did Aug &c: txt D³EJ most mss syr ar-pol and Chr Thdrt Thl Oec.—αυτον to αυτον om (109? Scholz) 178 Sedul: και εαν διψηση ποτιζε αυτ. (109? Scholz): εαν

correspondence as this. The sense then must decide. In τὰ ὑψηλά φρονοῦντες, the ὑψηλά are necessarily *subjective*, the *lofty thoughts of the man*. But in τοῖς ταπεινοῖς συναπαγόμενοι the adj. is necessarily *objective*; some outward objects, with which the persons exhorted are συναπάγεσθαι. And those outward objects are defined, if I mistake not, by the τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες. This spirit towards one another is not to be a spirit of haughtiness, but one of community and sympathy, ‘condescending to men of low estate,’ as E. V. admirably renders it. For συναπ., see reff. and comp. Zosimus, Hist. v. 6, cited by Tholuck, καὶ αὐτὴ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει.—The insertion of the seemingly incongruous μὴ γίν. . . . ἐαυτοῖς is sufficiently accounted for by reference to ch. xi. 25, where he had stated this frame of mind as one to be avoided by those whose very place in God’s church was owing to His free mercy. *Being uplifted one against another* would be a sign of this fault being present and operative.

17.] The constr. is resumed. The Ap. now proceeds to exhort respecting conduct to those without. προνοούμε. καλὰ . . .] from Prov. iii. 4, which has ἐνώπιον κυρίου καὶ ἀνθρώπων.

18.] The εἰ δυνατόν, as well remarked by Thol. and De Wette, is *objective only*—not ‘if you can,’ but ‘if it be possible’—if others will allow it. And this is further defined by τὸ ἐξ ὑμῶν; all your part is to be peace: whether you actually live peace-

ably or not, will depend then solely on how others behave towards you.

19.] So Matt. v. 39, 40. ἀγαπητοί] ‘The more difficult this duty, the more affectionately does the Ap. address his readers, with this word.’ Thol.

δοτε τόπον] ‘allow space,’ i.e. ‘interpose delay,’ ‘to anger.’ So Livy, viii. 32, ‘Legati circumstantes sellam orabant, ut rem in posterum diem differret, et iræ suæ spatium, et consilio tempus, daret.’ So that we must not understand τῇ ὀργῇ, ‘your anger,’ nor ‘God’s anger,’ but ‘anger,’ generally;—‘give wrath room:’ ‘proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge, will execute it: make not the wrath your own, but leave it for God.’ So in the main, but mostly understanding τ. ὁρ. τοῦ θεοῦ, Chrys., Aug., Theodoret, and the great body of Comm.—Some Fathers interpret it, ‘yield to the anger (of your adversary);’ but this meaning for δοτε τόπον is hardly borne out.—The citation varies from the LXX, which has ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω;—and is nearer the Heb.,—מִן עֲשֵׂי עֲשֵׂי יְיָ, “mine is revenge and requital.” It is very remarkable, that in Heb. x. 30 the citation is made in the same words.

20.] The οὖν implies ‘quod cum ita sit;’—carries on the sentence with the assumption of the last thing stated. This has not been understood, and hence the alteration or omission of οὖν in the MSS.—What is meant by ἄνθρακας πυρὸς σπαρεύσεις? The expression ἀνθρ. πυρ. occurs repeatedly in Ps. xviii., of the

v here only. l. c. γάρ ποιῶν ἄνθρακας πυρὸς ὧ σωρεύσεις ἐπὶ τὴν κεφαλὴν ABDE
 Ps. xvii. 8, 12. αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἔν τῳ FGJ
 w 2 Tim. iii. 6 only. l. c.

x ch. iii. 9 refl. ἀγαθῷ τὸ κακόν.

y = Matt. xii. 27, 28. Mark xiv. 1 al.

z Acts ii. 43. XIII. 1 Πᾶσα ψυχὴ ἔξουσίαις ὑπερεχούσαις

iii. 23. ch. ii. 9. Gen. ὑποτασσέσθω. οὐ γάρ ἐστιν ἔξουσία εἰ μὴ ἀπὸ θεοῦ,

a = 1 Cor. xv. 24. Eph. iii. 10, vi. 12. Tit. iii. 1. αἱ δὲ οὐσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν. 2 ὥστε ὁ ἀντι-

7 al. Dan. vi. 13. b Phil. ii. 3. (iii. 8.) iv. 7. = 1 Pet. ii. 13 only. Exod. xxvi. 13. c ch. viii. d Acts xiii. 48. xv. 2. e Acts xviii. 6 refl.

δε 46. 63. 116-77 al lectt 13. 14 arm goth.—πυρὸς om 219¹.—επισωρευσεις 57. 68 : *rastror verres* (as if *σαρωσεις*: Grsb from *Knittel*) goth.—της κεφαλῆς B.—21. μη νικου A.—απο FG.—for εν τω αγ., a *bono* goth.

CHAP. XIII. 1. for *πᾶσα ψυχὴ . . . υποτασσέσθω, πασαις . . . υποτασσέσθω* D¹FG d¹ g harl Iren Ambrst al : txt (MSS) v e Orig Chr Thdrt Thl al Aug Did Jer Ruf Pelag Bed al : *πᾶσα ψ. υπο ταις εξουσαις ουσα υποτασσέσθω* arm : *υπερεχουσας* om aeth.—*εισιν εξουσαι* lect 12.—for *απο, υπο* ABD³E²J all Bas Isid Chr Thdrt-ms Thl-comm Oec-comm : txt D¹E¹FG all Orig Thdrt Dam Thl Oec-text.—rec aft *ουσαι* ins *εξουσαι*, with D³EJ later mss nrly syrr al Chr Thdrt Thl Oec : om ABDFG 67² al lect 12 it v copt aeth arm goth Orig Iren, Did Ambrst Aug al.—for *υπο, απο* lect 12.—rec bef *θεου* ins *του* (corr, but unnecessary after a *preposn*), with B(e sil)J most mss Orig Thdrt Chr (Mtt's ms.) : om ADEFG 5. 37. 46. 77. 91-3. 109-78-79. 238 al lectt 12. 13 al

divine punitive judgments. Can those be meant here? Clearly not, in their bare literal sense. For however true it may be, that ingratitude will add to the enemy's list of crimes, and so subject him more to God's punitive judgment, it is impossible that to *bring this about* should be set as a precept, or a desirable thing among Christians. Again, can the expression be meant of the *glow and burn of shame* which would accompany, even in case of a profane person, the receiving of benefits from an enemy? This *may* be meant; but is not probable, as not sufficing for the majesty of the subject. Merely to *make an enemy ashamed of himself*, can hardly be upheld as a motive for action. I understand the words, '*For in this doing, you will be taking the most effectual vengeance;*' as effectual as if you heaped coals of fire on his head.

21.] If you suffered yourselves to be provoked to revenge, you would be yielding to the enemy,—overcome by that which is evil: do not thus,—but in this, and in all things, '*overcome the evil* (in others) *by your good.*'

CHAP. XIII. 1—7.] *The duty of cheerful obedience to the powers of the state.* It has been well observed (Calv., Thol., De Wette. See Neander, Pflanzung u. Leitung, &c. 4th ed. p. 460 ff.) that *some special reason* must have given occasion to these exhortations. We can hardly attribute it to the seditious spirit of the *Jews at Rome*, as their influence in the Christian Church there would not be great; indeed, from Acts xxviii. the two seem to have been remarkably distinct. But disobedience to the civil authorities may have arisen from mistaken

views among the Christians themselves as to the nature of Christ's kingdom and its relation to existing powers of this world. And such mistakes would naturally be rifest there, where the fountain of earthly power was situated: and there also best and most effectually met by these precepts coming from apostolic authority. The way for them is prepared by ver. 17 ff. of the foregoing chapter. 1 Pet. ii. 12 ff. is parallel: compare notes there.

1.] *ΥΠΟΤΑΣΣΕΘΩ*, see 1 Cor. xvi. 16, is reflective, 'subject himself,' i. e. 'be subject of his own free will and accord.'—'*For there is no power* (in heaven or earth—no power at all) *except from God*; and (so δε, 2 Cor. vi. 15, 16. It introduces a second clause as if *μὲν* had stood in the first) *those that are* (the existing powers which we see about us), *are ordained by God.*' We may observe that the Ap. here pays no regard to the question of the duty of Christians in revolutionary movements. His precepts regard an *established power*, be it what it may. *It*, in all matters lawful, *we are bound to obey.* But even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man. If it commands us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to the higher and more general law, rather than to the lower and particular. These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs: they are all only subordinate portions of the great duty of *obedience to LAW.* To obtain,

τασσόμενος τῇ ^a ἐξουσίᾳ τῇ τοῦ θεοῦ ^f διαταγῇ ^g ἀνθ-
 ἑστηκεν· οἱ δὲ ^h ἀνθεστηκότες ἑαυτοῖς ⁱ κρίμα λήμφονται.
³ οἱ γὰρ ⁱ ἄρχοντες οὐκ εἰσὶν ^k φόβος τῷ ἀγαθῷ ^l ἔργῳ,
 ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ^a ἐξουσίαν;
 τὸ ἀγαθὸν ποιεῖ, καὶ ^m ἔξεις ⁿ ἔπαινον ἐξ αὐτῆς· ⁴ θεοῦ
 γὰρ διάκονός ἐστιν σοὶ ⁿ εἰς τὸ ⁿ ἀγαθόν. εἰ δὲ ^o τὸ κακὸν
 ποιῇς, φοβοῦ· οὐ γὰρ ^p ἐκὶ τὴν ^q μάχαιραν ^r φορεῖ· θεοῦ
 γὰρ διάκονός ἐστιν, ^s ἐκδικος ^t εἰς ὀργὴν τῷ τὸ κακὸν
 πράσσοντι. ⁵ διὸ ^u ἀνάγκη ^v ὑποτάσσεσθαι οὐ μόνον διὰ
 τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν ^w συνείδησιν. ⁶ διὰ τοῦτο γὰρ
 καὶ ^x φόρους ^y τελεῖτε· ^z λειτουργοὶ γὰρ θεοῦ εἰς εἰς

ii. 18 only. Prov. xxviii. 23.

(bis). James ii. 3 only. Prov. xvi. 23.

tt = Heb. ix. 16, 23.

Judg. i. 28.

(alex.). 3 Kings x. 5.

q Matt. xxvi. 52 al.

s 1 Thess. iv. 6 only t.

u ch. ii. 15 reff.

w = Matt. xvii. 24.

x ch. xv. 6.

r Matt. xi. 8.

s 1 Thess. iv. 6 only t.

u ch. ii. 15 reff.

w = Matt. xvii. 24.

x ch. xv. 6.

f Acts vii. 53'

only. (Gal.

iii. 19.) Ezr.

iv. 11.

g Acts vi. 10.

xii. 8 al.

h = Matt. xxiii.

13. ch. ii. 2.

iii. 8 (rec.).

i = Matt. ix. 18.

xx. 25 al. fr.

k = 1 Pet. iii.

14 (2 Cor.

v. 11.) 1 Cor.

xxviii. 3.

l = 1 Cor. ii. 7.

m = 1 Cor. ii. 7.

n = 1 Cor. ii. 7.

o = 1 Cor. ii. 7.

p = 1 Cor. ii. 7.

q = 1 Cor. ii. 7.

r = 1 Cor. ii. 7.

s = 1 Cor. ii. 7.

t = 1 Cor. ii. 7.

u = 1 Cor. ii. 7.

v = 1 Cor. ii. 7.

w = 1 Cor. ii. 7.

x = 1 Cor. ii. 7.

y = 1 Cor. ii. 7.

z = 1 Cor. ii. 7.

Chr Dam Thl Oec.—2. *αντισταμενος* 238.—3. *rec των αγαθων εργαων α. των κακων*
(corru to plur to suit the sense), with D¹EJ &c syrr al Chr Thdrt Thl Oec Ambrst-ed :
 txt ABD¹FG 6. 67² it v copt goth Clem Dam Iren Cyrp Tert Aug Ruf Pacian Sedul Bed
 al.—*εἰς* om 5.—*τη εξουσια* 238.—*ποιεις* 93.—4. *σοι om FG 61. 116 (al?) Ambrst (appy)*
(not Iren Tert all).—*εις αγαθον B.*—*την μαχ. του θεου* 4.—*γαρ om lect 8.*—*εκδικος*
om 178.—*εις οργην* om D¹FG 177 d¹ g : bef εκδικος D³E 1. 3. 4. 17. 39. 46. 80-7. 108-
 9-13¹-16 al lectt 8. 13 d² ar-pol slav Chr Thdrt.—5. *for αναγκ. υποτασσεσθαι, υπο-*
τασσεσθαι DEFG (al ?) it goth Iren Sedul, al : -γκη lectt 7. 8 (*necessitate* or -*tati* v Aug

by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty: for all powers among men must be in accord with the highest power, the moral sense. But even where law is hard and unreasonable, *not disobedience*, but *legitimate protest*, is the duty of the Christian.

2.] *ἀντιτασσ.*, see above on *ὑποτασσ.* *ἑαυτοῖς κρίμα λ.* ‘shall receive for themselves’ (the dat. incommodi) *condemnation*, viz. *punishment from God*, through His minister, the civil power.

3.] And the *tendency* of these powers is *salutary*: to encourage good works, and discourage evil. It is not *necessary* to set a note of interrogation after *ἐξουσίαν*: the clause may be treated as hypothetical,—see 1 Cor. vii. 18. Tholuck observes, that this ver. is a token that the Ap. wrote the Ep. *before the commencement of the Neronian persecution*. Had this been *otherwise*, the *principle* stated by him would have been *the same*; but he could hardly have passed so apparent an exception to it without remark.

4.] *τὴν μάχαιραν*, perhaps in allusion to the dagger worn by the Cæsars, which was regarded as a symbol of the power of life and death: so Tacitus, Hist. iii. 63, of Vitellius, “*adistenti Consuli exsolutum a latere pugionem, velut jus necis vitæque civium, reddebat.*” Dio Cassius also, xlii. 27, mentions the wearing of *τὸ ξίφος* on all occasions by Antony, as a sign that he *τὴν*

μοναρχίαν ἐνεδείκνυτο. In ancient and modern times, the sword has been carried before sovereigns. It betokens the power of capital punishment: and the reference to it here is among the many testimonies borne by Scripture against the attempt to abolish the infliction of the penalty of death for crime in Christian states.

εἰς ὀργὴν seems to be inserted for the sake of parallelism with *εἰς ἀγαθόν* above: it betokens the *character* of the *ἐκδικησις*,—that it *issues in wrath*. The *ὀργή* is referred to in *τὴν ὀργὴν*, ver. 5.

5.] *διὸ*, because of the divine appointment and mission of the civil officer.

ἀνάγκη—‘it follows that we must subject ourselves,’—there is a moral necessity for subjection:—one not only of terror but of conscience: comp. *διὰ τὸν κύριον*, 1 Pet. ii. 13.

6.] *διὰ τοῦτο . . καὶ* is *parallel with διὸ*, ver. 5,—giving another result of the divine appointment of the civil power;—not *dependent on* ver. 5.

τελεῖτε is indicative, not imperative: the command follows ver. 7.—‘For they (the *ἄρχοντες*) are ministers of God, attending upon this very duty,’ viz *λειτουργεῖν*,—hardly (as Koppe, Olsh., Meyer) *φόρους τελεῖν*, for in ver. 7 the Ap. has evidently in view the whole official character of these *λειτουργοί*. Reiche, al., construe, “For those who wait upon this very thing are ministers of God,” which would require *οἱ εἰς αὐτ. τ. προσκ.*:—Koppe, ‘For *λειτουργοί* are of God;’—

y ch. xii. 12 ^{ref.} ^a αὐτὸ τοῦτο ^y προσκαρτεροῦντες. ^{7 z} ἀπόδοτε ^{πᾶσιν} τὰς ABDE
FGJ
 z ch. xii. 17 ^{ref.} ^a ὀφειλάς, τῷ ^{aa} τὸν ^v φόρον τὸν ^v φόρον, τῷ τὸ ^b τέλος τὸ
 a Matt. xviii. 32. 1 Cor. vii. 3 only f. ^b τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν
 a Eph. i. 10. Phil. iii. 13 ^{ref.} ⁸ Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους
 iii. 13 ^{ref.} ⁹ ἀγαπᾶν. ὁ γὰρ ἀγαπῶν ^c τὸν ἕτερον νόμον ^d πεπλήρωκεν
 Winer, § 66. 3. b. ⁹ τὸ γὰρ ^e οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ
 b = Matt. xvii. 25. 1 Macc. x. 31. ⁹ ἐπιθυμῆσεις, καὶ ^{ee} εἴ τις ^{ee} ἐτέρα ἐντολὴ, ἐν τῷ λόγῳ
 c ch. ii. 1 ^{ref.} ^d = ch. viii. 4 al. ⁹ τούτῳ ^f ἀνακεφαλαιοῦνται, ἐν ^g τῷ ^h ἀγαπήσεις ⁱ τὸν πλησίον
 e Exod. xx. 12, &c. ⁹ σου ὡς σεαυτόν. ¹⁰ ἡ ἀγάπη ⁱ τῷ πλησίον κακὸν οὐκ
 ee ch. viii. 39. 1 Tim. i. 10. ⁹ ἐργάζεται. ¹ πλήρωμα οὖν νόμον ἡ ἀγάπη. ^{11 m} καὶ τοῦτο C οὖν
νομῶν..
ABCD
EFGJ
 f Eph. i. 10. ⁹ Gal. v. 14. ⁹ See Mark ix. 23 ^{ref.} h Levit. xix. 18. i Matt. v. 43 al. fr. ch. xv. 2. k = Matt. vii. 23. xxvi. 10.
 ch. ii. 10 al. Ps. xiv. 2. l = here only. m 1 Cor. vi. 6, 8.

Ambrst-mss Bed, and υποτασσεσθε).—6. και om FG.—7. rec aft αποδ. ins ουν (insn for connexion with the preceding), with D²EFGJ &c vss Chr Thl Oec Ambrst al: τοιουν Thdrt: om ABD¹ 67² am demid tol copt sah (Orig²) Dam Cyr Aug Ruf Cassiod.—at end, add και δοτε την δοξαν τω την δοξαν sah.—8. οφειλοντες 4: nil proderit vobis nisi (οφελιται) aeth.—rec αγαπ. αλλ. (corrū of order to agree with next clause?), with (E²)J &c syr al Thl Oec: txt ABD(E²)FG 5. 73. 80. 124-77-78-79 all it v Syr arm vss Orig Cyr Chr Thdrt Dam Cyp¹ al.—for ετερον, πλησιον v Syr sah Orig Epiph Ambr.—9. for το γαρ, γεγραπται γαρ FG g Ambr: εν τω λεγειν sah.—ου μοιχ. om ar ep sah: ins aft φονευσ., Syr Clem Orig Dial Ruf-comm.—ου φον. om 5.—rec aft κλεψεις, add ου ψευδομαρτυρησεις (corrū to the decalogue), with mss copt al Chr Oec Ruf (var transp al): txt ABDEFGJ 17.39.46-7-8.72-6.89.109-15-16-21-24-77-78.219 all lect 8.12.13 v-mss it tol Syr sah Clem² Orig² al gr-lat-ff: ουκ επιθ. om 54 Clem¹ Orig² Chr.—εστιν εντολη 17.93.—rec τουτ. τω λογ., with AJ &c: txt BDEFG 45 al copt syr Orig²—εν τω om BFG it v lat-ff: ins (MSS) Clem Orig Chr Thdrt al: εν om Clem¹ Orig¹—rec εαντ. with FGJ &c Clem Chr Thl Oec: txt ABDE 5.44-8.91²-3.113 al lect 12 sah Orig² Clem (in Wetst) Dial Thdrt Dam.—10. η αγ. to εργαζ. om A.—του πληστ. v g (as a var readg) goth Cyr Ruf al.—ου κατεργαζ. D¹ 17.72-3.213-38 (ουκ κατ. 89) al.—for ουν, δε D²FG it Aug-oft (txt Aug¹): γαρ 115 (al?): quia Syr: om 93 lect 12 aeth Oros al.—11. τουτον 66-marg 74,

but this again would require οἱ γὰρ λειτ.—Tertullian remarks, Apolog. xlii., that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes.

7.] Before the accusatives supply αἰτοῦντι, as the correlative of ἀπόδοτε.

φόρος is 'tax,' or 'tribute,'—direct payment for state purposes: τέλος, 'custom,' 'toll,' 'vectigal.'

φόβος, to those set over us and having power: τιμὴ, to those, but likewise to all on whom the state has conferred distinction.

8.—10.] Exhortation to universal love of others.

8.] ὀφείλετε is not indic. (as Koppe, Reiche, al.), which would require οὐδενὶ οὐδέν,—and would be inconsistent with the ὀφειλάι just mentioned,—but imperative: 'Pay all other debts: be indebted in the matter of love alone.' This debt increases the more, the more it is paid: because the practice of love makes the principle of love deeper and more active. Tholuck cites Aug. Ep. 62, ad Coelest.: "Reddatur enim (caritas), cum impenditur, debetur autem etiam si reddita fuerit; quia nullum erat tempus quando impendenda jam non sit, nec cum redditur

amittitur, sed potius reddendo multiplicatur."

πεπλήρωκεν, 'hath (in the act) fulfilled;' comp. the perfects, John iii. 18. ch. xiv. 23. νόμον is not the Christian law, but the Mosaic law of the decalogue. "This recommendation of Love has, as also the similar one Gal. v. 23, κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος,—an apologetic reference to the upholders of the law, and depends on this evident axiom,—'He who practises Love, the higher duty, has, even before he does this, fulfilled the law, the lower.'" De Wette. 9.] ἀνακεφαλ., 'brought under one head,'—'united in the one principle from which all flow.'

10.] All the commandments of the law above cited are negative: the formal fulfilment of them is therefore attained, by working no ill to one's neighbour. What greater things Love works, he does not now say: it fulfils the law, by abstaining from that which the law forbids. 11.—14.]

Enforcement of the foregoing, and occasion taken for fresh exhortations, by the consideration that THE DAY OF THE LORD IS AT HAND. 11.] καὶ τοῦτο, 'and this,' i. e. 'and let us do this,' viz.,

εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡδὴ ἡμᾶς ἐξ ὕπνου
 ἔγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε
 ἐπιστεύσαμεν. ἡ νύξ προσέκοψεν, ἡ δὲ ἡμέρα ἡγγικεν·
 ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα

q comp., here only. = Matt. xxiv. 32 al. r = Acts xix. 2. 1 Cor. iii. 5. xv. 2. Eph. i. 13.
 s Luke ii. 52. Gal. i. 14. 2 Tim. ii. 16. iii. 9, 13 only. See Sir. li. 17. t = Matt. iii. 12.
 u Acts vii. 58 reff. = Col. iii. 8. v See John vi. 28, 29. viii. 39, 41. Gal. v. 19. 1 Thess. i. 3 al.
 w = 1 Cor. xv. 53, 64. Eph. iv. 24. vi. 11.

and aft εἰδότες, sah.—ιδοντες A¹FG².—οτι ουν sah.—rec ημας ηδη (corrⁿ for euphony?), with FGJ mss (nrly) g goth al Clem Chr Thdrt Thl Oec: txt (υμας AC 37. 76 Clem: om syr₁ Ruf) ABCDE 37 v d e al Dam lat-ff.—εγερθηναι νυν C².—γαρ om 48¹. 62-5. 72. 109. 118 al: autem g.—επιστευσαμεν αυτο sah.—12. δε om sah.—for αποθωμ., αποβαλωμεθα DEFG.—rec και ενδυσ. (corrⁿ, no contrast seeming to be implied), with C³D³FGJ &c vss Chr Thdrt al lat-ff: txt ABC¹D¹E copt sah goth Clem Dam.—for σπλα,

live in no debt but that of love (see reff.), for other reasons, and especially for this following one. ὥρα ἡδὴ ἐγερθῆναι]

“The Inf. Aor. here, as after verbs of willing, ordering, &c., betokens the completion of the act in question. See Winer, § 45, 8.” De Wette.—ὑπνος here = the state of worldly carelessness and indifference to sin, which allows and practises the ἔργα τοῦ σκότους. The imagery seems to be taken originally from our Lord’s discourse concerning His coming: see Matt. xxiv. 42. Mark xiii. 33, and Luke xxi. 28–36, where several points of similarity to our vv. 11–14 occur.

ἐγγύτ. ἡμ. ἡ σωτ. ἢ ὅτε ἐπιστ.] σωτηρία, as ἀπολύτρωσις Luke xxi. 28, and ch. viii. 23, of the accomplishment of our salvation. ἡμῶν may be taken with ἐγγύτερον, ‘nearer to us,’ see ch. x. 8. But ἡγγίζει ἡ ἀπολύτρωσις ἡμῶν Luke xxi. 28, seems to favour the usual connexion with σωτηρία. ἐπιστ.] ‘we first believed;’—see reff.—Without denying the legitimacy of an individual application of this truth, and the importance of its consideration for all Christians of all ages, a fair exegesis of this passage can hardly fail to recognize the fact, that the Ap. here as well as elsewhere (1 Thess. iv. 17. 1 Cor. xv. 51), speaks of the coming of the Lord as rapidly approaching. Prof. Stuart, Comm. p. 521, is shocked at the idea, as being inconsistent with the inspiration of his writings. How this can be, I am at a loss to imagine. “OF THAT DAY AND HOUR KNOWETH NO MAN, NO NOT THE ANGELS IN HEAVEN, NOR THE SON: BUT THE FATHER ONLY.” Mark xiii. 32.

—And to reason, as Stuart does, that because Paul corrects in the Thessalonians the mistake of imagining it to be immediately at hand (or even actually come [?], see note on ἐνέστηκεν there), therefore he did not himself expect it soon, is surely quite beside the purpose. The fact, that the nearness or distance of that day was unknown to the Apostles, in no way affects

the prophetic announcements of God’s Spirit by them, concerning its preceding and accompanying circumstances. The ‘day and hour’ formed no part of their inspiration;—the details of the event, did. And this distinction has singularly and providentially turned out to the edification of all subsequent ages. While the prophetic declarations of the events of that time remain to instruct us, the eager expectation of the time, which they expressed in their day, has also remained, a token of the true frame of mind in which each succeeding age (and each succeeding age a fortiori) should contemplate the ever-approaching coming of the Lord. On the certainty of the event, our faith is grounded: by the uncertainty of the time our hope is stimulated, and our watchfulness aroused. See Proleg. to vol. iii. ch. v. § 4. 5–10.

12.] ἡ νύξ, the lifetime of the world,—the power of darkness, Eph. vi. 12: ἡ ἡμέρα, the day of the resurrection, 1 Thess. v. 4, 5. Rev. xxi. 25; of which resurrection we are already partakers, and are to walk as such, Col. iii. 1–4. 1 Thess. v. 5–8. ‘Therefore,—let us lay aside (as it were a clothing) the works of darkness (see Eph. v. 11–14, where a similar strain of exhortation occurs), and put on (δὲ corresponding to an understood μέν) the armour of light’ (described Eph. vi. 11 ff.—the arms belonging to a soldier of light—one who is of the εἰοὶ φωτός and εἰοὶ ἡμέρας, 1 Thess. v. 5,—not, as Grot. ‘arma splendidia?’) 13.] κοίταις, in a bad sense: the act itself being a defilement, when unsanctified by God’s ordinance of marriage. See reff.—ἀσελγείαις, plural of various kinds of wantonness: so ὑποκρίσεις, φθόνους, καταλαλιάς, 1 Pet. ii. 1.

14.] Chrys. says, on Eph. iv. 24, οὕτω καὶ ἐπὶ φίλων λέγομεν, ὃ δεῖνα τὸν δεῖνα ἐνεδύσατο, τὴν πολλὴν ἀγάπην λέγοντες, κ. τὴν ἀδιάλειπτον συνουσίαν. See examples in Wetst.—The last clause is to be read, τῆς σαρκὸς πρόνοιαν μὴ

^x = 1 Thess. v. 5, 8. 2 Pet. i. 19.
^y 1 Cor. xiv. 40.
^z = 1 Thess. iv. 12 al. fr.
^a (lat., ch. iv. 12.) Gal. v. 21. 1 Pet. iv. 3 only f.
^b Luke xxi. 34. Gal. v. 21 only.
^c ch. ix. 10 reff.
^d Mark vii. 22.
^e f 2 Cor. xii. 20.
^f = Acts xiii. 43 reff.
^g Acts xiv. 2 only.
^h = ver. 3 al.
ⁱ ch. i. 24 reff.
^k ch. iv. 19 reff.
^l = Acts xxviii. 2 reff.

δὲ τὰ ὅπλα τοῦ φωτός. ¹³ ὡς ἐν ^x ἡμέρᾳ ^y εὐσχημόνως
^z περιπατήσωμεν, μὴ ^a κώμοις καὶ ^b μέθαις, μὴ ^c κοίταις
 καὶ ^d ἀσελγείαις, μὴ ^e ἔριδι καὶ ^f ἰζήλῳ. ¹⁴ ἀλλὰ ^g ἐνδύ-
 σασθε τὸν κύριον Ἰησοῦν χριστὸν, καὶ τῆς σαρκὸς
^h πρόνοιαν μὴ ποιῆσθε ⁱ εἰς ^j ἐπιθυμίας.

XIV. ¹ Τὸν δὲ ^k ἀσθενούντα τῇ ^l πίστει ¹ προσλαμβά-

εργα ADE 32. 93 d e Oros.—13. εἰσι κ. ζηλοῖς B Ambr.—14. rec ἀλλ, with CD¹FGJ
 &c: txt ABD³E &c.—κυριον om B: add ἡμων sah.—χρ. ιησ. B Goth: χρ. om al Ambr.
 —και om D¹FG d g Sedul.—aft σαρκ. ins ἡμων sah.—εν επιθυμiais FG it v lat-f: εις
 επιθυμian AC(E?) 1 Cyr Ath Thdrt-comm-ms₁ Dam: εν επιθυμια slav Ambr: txt
 (BD)? Clem Ps-Ign Chr Thdrt Thl Oec.

CHAP. XIV. 1. εν τη πιστ. sah.—λογισμων 37. 47¹. 66². 73. 89. 109-14-79 al Chr-

ποιῆσθε | εἰς ἐπιθυμίας,—not τῆς σαρκὸς
 πρόνοιαν | μὴ ποιῆσθε εἰς ἐπιθυμίας;—
 and rendered, 'Take not (any) forethought
 for the flesh, to fulfil its lusts,' not
 'Take not (your) forethought for the flesh,
 so, as to fulfil its lusts' (Wartet des Leibes,
 doch also, daß er nicht geil werde, Luth.).
 This latter would be τὴν πρόνοιαν τ. σαρκ.
 μὴ π. εἰς ἐπιθ.—or τῆς σ. πρόν. ποιῆσθε
 μὴ εἰς ἐπιθ.: see constr. of the next verse.

CHAP. XIV. 1—XV. 13.]

ON THE CONDUCT TO BE PURSUED TO-
 WARDS WEAK AND SCRUPULOUS BRE-
 THREN.—There is some doubt who the
 ἀσθενούντες τῇ πίστει were, of whom the
 Ap. here treats; whether they were *as-*
ketics, or *Judaizers*. Some habits men-
 tioned, as e. g. the abstinence from *all*
meats, and from *wine*, seem to indicate the
 former: whereas the *observation of days*,
 and the use of such expressions as *κοικόν*,
 and again the argument of ch. xv. 7—13,
 as plainly point to the latter. The diffi-
 culty may be solved by a proper combina-
 tion of the two views. The over-scrupulous
 Jew became an ascetic by compulsion. He
 was afraid of pollution by eating meats
 sacrificed or wine poured to idols: or even
 by being brought into contact, in foreign
 countries, with casual and undiscoverable
 uncleanness, which in his own land he
 knew the articles offered for food would be
 sure not to have incurred. He therefore
 abstained from *all prepared food*, and con-
 fined himself to that which he could trace
 from natural growth to his own use. We
 have examples of this in Daniel (Dan. i.),
 Tobit (Tob. i. 12), some Jewish priests
 mentioned by Josephus, Life, § 3, who
 having been sent prisoners to Rome, οὐκ
 ἐξέλαθοντο τῆς εἰς τὸ θεῖον εὐσεβείας,
 διετρέφοντο δὲ σύκοις καὶ καρύοις. And
 Tholuck refers to the Mishna as containing
 precepts to this effect. All difficulty then
 is removed, by supposing that of these over-

scrupulous Jews some had become converts
 to the gospel, and with neither the ob-
 stinacy of legal Judaizers, nor the pride of
 ascetics (for these are not hinted at here),
 but in *weakness of faith*, and the scruples
 of an over-tender conscience, retained their
 habits of abstinence and observation of
 days. On this account the Ap. charac-
 terizes and treats them mildly: not with
 the severity which he employs towards the
 Colossian Judaizing ascetics and those men-
 tioned in 1 Tim. iv. 1 ff.—The question
 treated in 1 Cor. viii. was somewhat dif-
 ferent: there it was, concerning meat
actually offered to an idol. In 1 Cor. x.
 25—27, he touches the same question as
 here, and decides against the stricter view.
 See the whole matter discussed in Tho-
 luck's Comm. in loc., De Wette's Hand-
 buch, and Stuart's Intro. to this chap. in
 his Comm.

1—12.] EXHORTATION
 TO MUTUAL FORBEARANCES, ENFORCED
 BY THE AXIOM, THAT EVERY MAN MUST
 SERVE GOD ACCORDING TO HIS OWN SIN-
 CERE PERSUASION.

1.] *The general duty of a reconciling and uncontroversial spirit towards the weak in faith.*—The δὲ binds this on to the general exhortations to mutual charity in ch. xiii.: q. d. 'in the particular case of the weak in faith, &c.:' but also implies a contrast, which seems to be, in allusion to the Christian perfection enjoined in the preceding verses, —'but do not let your own realization of your state as children of light make you intolerant of short-coming and infirmity in others.'

ἀσθ., see reff.: the particular weakness consisted in a want of broad and independent principle, and a consequent bondage to prejudices. *πίστις* therefore is used in a general sense, to indicate the moral soundness conferred by faith,—the whole character of the Christian's conscience and practice, resting on faith. τῇ, better 'the faith,' than 'his faith': 'weak in his

νεσθε μὴ ^h εἰς ^m διακρίσεις ⁿ διαλογισμῶν. ² ὃς μὲν ^m 1 Cor. xii. 10.
^p πιστεύει φαγεῖν πάντα, ὃ δὲ ^k ἀσθενῶν ^q λάχανα ἐσθίει. H. b. v. 14
³ ὃ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ^r ἐξουθενέτω, ὃ δὲ μὴ ⁿ ch. i. 21.
 ἐσθίων τὸν ἐσθίοντα μὴ ^s κρινέτω· ὁ θεὸς γὰρ αὐτὸν 1 Cor. iii. 20.
¹ προσελάβετο. ⁴ σὺ τίς εἶ ὁ ^s κρῖνων ^t ἀλλόττριον ^u οἰκέτην; James ii. 4 al.
 τῷ ἰδίῳ κυρίῳ ^vw στήκει ἢ ^w πίπτει. οὐκ ἐστὶν ὁ ^o Matt. xiii. 18
 σταθήσεται δὲ, ^x δυ- ^q Matt. xiii. 32]. Luke

comm Thdrt Thl-comm Oec.—2. τα πάντα 109.—ος δὲ ασθ. FG.—εσθιω D¹FG d²
 g v (manducet) sah æth slav Ruf-text (not Tert Jer¹ Aug¹) Ambrst Pelag al.—3. for
 εξουθεν., κρινετω A 68 lect 5.—rec kai o μη, with D³EJ &c vss Thdrt Thl Oec lat-ff:
 o μη copt Chr-comm: ουδε o μη (omg μη aft) FG g: txt ABCD¹ 5 al d¹ goth Clem²
 Dam.—o γαρ θεος 77.—4. rec δυνατος γαρ εστιν (corrⁿ to more usual exprn), with J
 &c Thdrt al: also, omg εστιν, D³E Bas Chr (sy^r† add εστιν): txt ABCD ('sic' Tisch) FG.
 —rec for κυριος, θεος (corrⁿ to suit ver 3? θεος there does not vary), with C³DEFGJ
 &c it v sy^r al Chr Thdrt al: txt ABC¹ v-ms copt sah arm goth Aug¹ Oros Opt and (addg

(subj.) faith' would be opposed to 'strong in his (subj.) faith,' 'his faith' remaining in substance the same: whereas here the (subj.) faith itself is weak, and 'weak in the faith' = holding the faith imperfectly, i. e. not being able to receive the faith in its strength, so as to be above such prejudices.

προσλαμβ.] 'give him your hand,' as Syr. (Thol.): 'count him one of you:' opposed to rejecting or discouraging him.

μὴ εἰς] 'but not with a view to:' 'do not adopt him as a brother, in order then to begin'...

διακρίσις διαλ.] 'discernments of thoughts,' lit.: i. e.

'disputes in order to settle the points on which he has scruples.'

In both the reff., διάκρισις has the meaning of 'discernment of,' 'the power of distinguishing between.'

And διαλογισμοί in the N. T. implies (ordinarily in a bad sense) 'thoughts:'

what kind of thoughts, the context must determine. Here, evidently, those scruples

in him, in which his weakness consists,—and those more enlightened views in you,

by which you would fain remove his scruples. Do not let your association of him

among you be with a view to settle these disputes. The above ordinary meanings

of the words seem to satisfy the sense, and to agree better with εἰς than 'ad altercationes disputationum,' as Beza, or 'ad certamina cogitationum,' as Estius:—and are adopted by most of the ancient and modern Comm.

2.] The ὃς μὲν, the strong in faith, so indicated by what follows, is opposed to ὃ δὲ ἀσθενῶν (not to be taken ὃ

δὲ, ἀσθενῶν, κ.τ.λ.), by which τὸν ἀσθενέοντα of ver. 1 is resumed. πιστεύει

φαγεῖν, either 'believes that he may (εἰξίναι) eat,'—or 'ventures to eat.' The latter is favoured by Acts xv. 11,

πιστεύομεν σωθῆναι, 'we trust to be

saved:' though that also may be expanded into 'we believe that we shall be saved,' as E. V. λάχ. ἐσθ.] See remarks introductory to this chapter.

3.] There is no need to supply πάντα after ἐσθ. and μὴ ἐσθ. I would rather take ὃ ἐσθ. as 'the eater,' and ὃ μὴ ἐσθ. 'the abstainer.'

ἐξουθεν., for his weakness of faith,—κρινέτω, for his laxity of practice.—'For God has accepted (adopted into his family) him' (i. e.

the eater, who was judged,—his place in God's family doubted: not the abstainer,

who was only despised, set at nought,—and to whom the words cannot, by the constr., apply).

4.] 'Who art thou (see ch. ix. 20) that judgest the servant of another (viz. as De W., of Christ,—for ὁ

κύριος in this passage is marked, vv. 8, 9, as being Christ,—and the Master is the same throughout. ὁ θείος before is unconnected with this verse)? to his own master

(dat. commodi or incommodi according as στ. or πίπτ. befalls: 'it is his own master's matter, and his alone, that') he stands

('remains in the place and estimation of a Christian, from which thou wouldest eject him'; not, as Calv., Grot., Estius, Wolf, al.,

'stands hereafter in the judgment,' which is not in question here: see 1 Cor. x. 12) or falls (from his place, see above): but

he shall stand (notwithstanding thy doubts of the correctness of his practice): for God is able to keep him upright' (in faith and

practice. These last words are inapplicable, if standing and falling at the great day are meant).—Notice, this argument is entirely

directed to the weak, who uncharitably judges the strong,—not vice versâ. The weak imagines that the strong cannot be a

true servant of God, nor retain his steadfastness amidst such temptation. To this the

Ap. answers, (1) that such judgment belongs

y here only?
 See ch. in. 31.
 z = Att: xii.
 46 reff.
 a = ch. i. 25.
 Luke xii. 2.
 b = ch. iv. 21.
 (2 Tim. iv. 5.
 17. Luke i. 1
 only.) Eccles.
 viii. 11.
 c See ch. viii. 5
 reff.
 d dal., ch. vi. 2.
 10 al. Winer,
 § 31. 3. τῷ
 πικρῷ.
 τες, Dion. Hal. iii. p. 153. θεοῖς τέθεικεν οὗτος, Soph. A. j. 990. e ch. i. 8 reff.

νατεῖ γὰρ ὁ κύριος ὃ στήσαι αὐτόν. ὅς μὲν κρίνει ἡμέραν
 ἀπὸ ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν
 τῷ ἰδίῳ νοῦ ἡ πληροφορέισθω. ὁ δὲ φρονῶν τὴν ἡμέραν
 κυρίῳ φρονεῖ, καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ
 οὐ φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ
 γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ
 εὐχαριστεῖ τῷ θεῷ. οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ

αυτον) Syr ar-erp.—5. ος μὲν γὰρ AC 26. 39 al it v goth Ruf Ambrst lat-ff (not Aug₂ Jer₂).—εκαστ. δε 5. 37 al Syr.—εν om A 38. 54 Chr Thdrt.—6. καὶ ο μὴ φρ. την ημ. κ. ου φρ. om ABC²DEFG 23. 57. 67² (al?) it v copt æth Aug Jer Ruf Ambrst Pelag al-latt (passing over from φρονει to φρονει?) (om from ημεραν to ημεραν 66, from εσθιει to εσθιει 71-3 lect 19: from τω θεω to τω θεω J Chr Matt's ms₁): ins C³J mss nrly syrr arr slav Chr (text) Thdrt (text) Bas Dam Thl Oec.—rec bef o εσθ., om και (for uniformity with the former clause), with many mss slav-rec: ins ABCDEFGJ 17. 37-9. 46-8. 72-3-4. 91. 106-3-9-10-13-78. 219 lect 8 it v Syr arr Chr Thdrt Bas Dam Thl Oec copt arm slav (exc mod) Ruf Ambrst Pelag al.—for ευχ. γαρ (om 4), και ευχ. 31. 43 al Syr ar-erp arm slav (exc mod) al latt Clem Isid Dam.—for θεω (1st), κυριω A 52: Creatori Ambrst.—7. at beg (but qu? it is not clear from Grsb and Scholz) ins και

only to Christ, whose servant he is: (2) that God's almighty Power is able to keep him up, and will do so. 5.] 'One man (the weak) esteems (selects for honour,—κρίνει ἁλίαν τιμῆς) one day above (reff.) another day; another (the strong) esteems (ἁλίαν τιμῆς) every day. Let each be fully satisfied in his own mind.'—It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Ap. decides nothing; leaving every man's own mind to guide him in the point. He classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of *absolute indifference in themselves*. Now the question is, supposing the divine obligation of one day in seven to have been recognized by him in *any form*, could he have thus spoken? The obvious inference from his strain of arguing is, that he *knew of no such obligation*, but believed *all times and days to be*, to the Christian strong in faith, *ALIKE*. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the Ap. to commend or uphold the man who judged all days worthy of equal honour,—who as in ver. 6 paid *no regard* to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times. It

must be carefully remembered, that this inference does not concern the question of the observance of the *Lord's Day* as an institution of the Christian Church, analogous to the ancient Sabbath, binding on us from considerations of *humanity and religious expediency*, and by the rules of that branch of the Church in which Providence has placed us, but not in any way inheriting the divinely-appointed obligation of the other, or the strict prohibitions by which its sanctity was defended. [The reply commonly furnished to these considerations, viz. that the Apostle was speaking here only of *Jewish* festivals, and therefore cannot refer to Christian ones, is a quibble of the poorest kind: its assertors themselves distinctly maintaining the obligation of one such Jewish festival on Christians. What I maintain is, that had the Ap. believed as they do, he could not by any possibility have written thus. Besides, in the face of *πᾶσαν ἡμέραν*, the assertion is altogether unfounded.] 6.] The words in brackets were probably omitted from the similar ending *φρονεῖ* of both clauses having misled some early copyists; but perhaps it may have been intentionally done, after the observation of the Lord's Day came to be regarded as binding. φρονῶν, 'taking account of,' regarding.—εὐχαριστεῖ, adduced as a practice of both parties, shews the universality among the early Christians of *thanking God at meals*: see 1 Tim. iv. 3, 4.—The εὐχαριστία of the μὴ ἐσθίων was over his 'dinner of herbs.' κυρίῳ is CHRIST. 7.] This verse illustrates the κυρίῳ of the former, and at the same time sets in a still plainer light than before, that

οὐδείς ^d ἐαυτῷ ἀποθνήσκει· ⁸ ἔάν τε γὰρ ζῶμεν, ^d τῷ ^f ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ 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σου ἐκείνον ^g ἀπόλλυε, ὑπὲρ οὗ χριστὸς ἀπέθανεν. ¹⁶ μὴ ^h βλασφημείσθω οὖν ὑμῶν ⁱ τὸ ἀγαθόν. ¹⁷ οὐ γάρ ^j ἐστὶν ἡ ^k βασιλεία τοῦ θεοῦ ^l βρώσις καὶ ^m πόσις, ἀλλὰ ⁿ δικαιοσύνη καὶ εἰρήνη καὶ ^o χαρὰ ἐν ^o πνεύματι ἀγίῳ· ¹⁸ ὁ γὰρ ἐν τούτῳ ^p δουλεύων τῷ χριστῷ ^q εὐάρεστος τῷ θεῷ καὶ ^r δοκιμος τοῖς ἀνθρώποις. ¹⁹ ἄρα οὖν ^t τὰ τῆς εἰρήνης ^u διώκωμεν καὶ ^v τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. ²⁰ μὴ ἐνεκεν ^d βρώματος ^w κατάλυε τὸ ^{ww} ἔργον τοῦ θεοῦ. πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ ^x διὰ ^y προσκομμάτων ἐσθίουσι. ²¹ ^z καλὸν τὸ μὴ φαγεῖν ^{zz} κρέα

n absol., Acts xxiv. 25 reff. o 1 Thes. i. 6. (Phil. iv. 4.) p Acts xx. 19 reff. q ch. xii. 1 reff. r = ch. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. James i. 12 only. (1 Chrou. xxviii. 18.) s ch. v. 18 reff. t ch. ii. 14 reff. See Luke xiv. 28. u ch. ix. 30 reff. xii. 13. v = ch. xv. 2. 1 Cor. xiv. 3, &c. 2 Cor. x. 8. xii. 19. xiii. 10. Eph. iv. 29. Paul only. w = Matt. xxiv. 2 reff. ww = Phil. i. 6. x = ch. ii. 27 reff. y ver. 13. z = 1 Tim. ii. 3. zz 1 Cor. vii. 13 only. Gen. ix. 4.

απολλυειν FG.—16. ουν om FG 3 arm goth.—υμων om 109: ημων DEFG it v Syr ar-
 erp copt aeth goth Clem Ath-lat Dam Ruf Ambrst al.—for το αγαθον, η πιστις 67-marg
 73.—17. for του θ., των ουρανων Thdrt.—aft δικαιοσυνη, add και ασκησις 4.—κ. ειρηνη
 om 238.—for χαρα, αγαπη 114.—αγ. πν. 219.—18. rec τουτοις (see note), with D³EJ &c
 syrr al Chr Thdrt al Tert: txt ABCD¹FG 5 (al ?) it v copt sah Orig Chr-in-West Dam
 Ruf-expr Aug₂ Ambrst Pelag Bed.—τω bef χριστ. om AD¹FG 101: ins B(e sil)CD³E(J ?).
 —for χρ., κυριω 47. 109 78: θεω 30. 115. —for θεω, χριστω 30. 115.—και δοκιμοις τοις
 ανθρωποις B(Lachm)G¹-gr (Scholz: not noticed by Tisch): και τοις ανθρωποις δοκιμοις
 77.—19. for τα της ειρ., την ειρηνην sah.—διωκομεν ABFGJ 238 Chr (Mitt's ms.):
 txt CDEK &c vss gr-lat-fl.—at end, add φυλαξωμεν DEFG v (not demid) it lat-fl (not
 Aug).—20. κακον τουτο arm.—τω (2nd) om 80.—21. aft κρεα, ins και 5.—πειν D¹:

tuum cibum, quam Christus vitam suam.”
 Bengel. See an exact parallel in 1 Cor.
 viii. 10.

16.] *Your strength of faith* (Orig., Calv., Beza, Grot., Estius, Bengel, Olsh., al., interpret τὸ ἀγ. ‘your freedom,’ as in 1 Cor. x. 29; but here the contrast is between the *weak* and the *strong*:—so De W.—Chrys. leaves it doubtful: ἡ τὴν πίστιν φησὶν, ἡ τὴν μέλλουσαν ἐλπὶδα τῶν ἐπαύλων, ἡ τὴν ἀπηρητισμένην εὐσεβειαν) is a good thing; let it not pass into bad repute: use it so that it may be honoured, and encourage others.

17.] For it is not worth while to let it be disgraced and become useless for such a trifle; for no part of the advance of Christ’s gospel can be bound up in, or consist in, meal and drink: but in ‘righteousness’ (ὁ ἐνάρετος βίος, Chrys., but of course to be taken in union with the doctrine of the former part of the Epistle—*righteousness by justification*,—*bringing forth the fruits of faith*, which would be hindered by faith itself being disturbed); ‘peace (ἡ πρὸς τὸν ἀδελφὸν εἰρήνη, ἡ ἐναντιοῦται αὐτῇ ἡ φιλονοκία, id.), and joy (ἡ ἐκ τῆς ὁμονοίας χαρὰ, ἡν ἀναιρεῖ αὐτῇ ἡ ἐπίπληξις, id.) in the Holy Ghost:’—in connexion with, under the indwelling and influence of, as χαίρετε ἐν κυρίῳ (Phil. iv. 4) and the expressions ἐν κυρ., ἐν χριστῷ, generally:—

not, as De W., ‘joy which has its ground in the Holy Ghost,’ though this is true. So, on the other hand, a man under the influence of, possessed by an evil spirit, is called ἀνθρωπος ἐν πνεύματι ἀκαθάρτῳ, Mark i. 23.

18.] The reading τούτῳ is too strongly supported to be rejected for the rec. τοῖς, as is done by Thol. and De Wette, because the latter is the easier reading, and might refer to δικ. εἰρ. and χαρ. I have therefore adopted it. But I do not understand it (as Orig., al.) of πνεύματι ἁγίῳ. It would be unnatural that a subordinate member of the former sentence, belonging only to χαρὰ, should be at once raised to be the emphatic one in this, and the three graces just emphatically mentioned, lost sight of. I believe τούτῳ to express the aggregate of the three, and ἐν τούτῳ to be equivalent to ὡς, as Baumg.-Crusius.

Δόκ. τ. ἀνθρ., as a man of peace and uprightness: οὐ γὰρ οὕτω σε θαυμάσονται τῆς τελειότητος, ὥς τῆς εἰρήνης κ. τῆς ὁμονοίας πάντες. τούτου μὲν γὰρ τοῦ καλοῦ πάντες ἀπολαύσονται, ἐκίνοον δὲ οὐδὲ εἶ. Chrys. Hom. xxvii. p. 713 B.

19.] Inference from the foregoing two vv.—οἰκοδ. τ. εἰς ἄλλ., ‘edification towards one another,’ i. e. the work of edification, finding its exercise in our mutual intercourse and allowances. So

μῆδὲ πειῖν οἶνον μῆδὲ ^a ἐν ᾧ ^b ὁ ἀδελφός σου ^b προσκρόπτει ^{ABCD}
^c ἢ ^c σκανδαλίζεται ἢ ^d ἀσθενεῖ. ²² σὺ πίστιν ἔχεις; ^e κατὰ ^{EFGJ}
 σεαυτὸν ἔχει ^f ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ ^g κρίνων
 ἑαυτὸν ^a ἐν ᾧ ^h δοκιμάζει. ²³ ὁ δὲ ⁱ διακρινόμενος ἐὰν φάγῃ
 κατακρίνεται, ὅτι οὐκ ^k ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ^l ἐκ
 ἐχειμύθου κατὰ σαυτὸν ἔχει κ. μηδενὶ φράζε, Jos. Antt. ii. 11. 1. f = Luke i. 19. Gen. xxiv. 51.
 g = ch. ii. 27. James iv. 11. 12. h = 1 Cor. xvi. 3. 2 Cor. viii. 8. 1 Thess. ii. 4. Jos. Antt. iii. 4. 1.
 i = Matt. xxi. 21. Acts x. 20. ch. iv. 20. James i. 6 f. (Jer. xv. 10.) k ch. ii. 1 reff. (perf., ch. xiii. 8. John
 iii. 13.) l ellipsis, ch. iii. 26. ii. 8 reff.

πεινῶν FG Clem.—η σκανδαλίζ. η ασθενεῖ om AC 67² Syr ar-erp copt æth slav Dam Ruf Aug: ins (MSS? vss?) Chr Thdrt Thl Schol-gr Ambrst Pelag: 76. 115 Chr₁, σκ. η πρ. η ασθ.—22. bef εχεις ins ἵην (corrη) ABC tol Ruf Aug, Pel.—rec σαυτον, with mss &c : σεαυτω FG : txt ABCDEJ &c.—ἐνώπιον τ. θ. om 20. 42. 91. 123. 238 al Chr.—διακρινει η δοκιμαζει 73: att δοκ. add τον πλησιον arm : alium al.—23. for δε, ον sah.—κατακρινεται 17.—παν to end om 48¹: sah: and ū below.—for ὅ, το D¹ 37. 71.—aft αμαρτια εστιν, many MSS insert ch xvi. 25—27: see var readd there.

τῇ ἀγάπῃ εἰς ἀλλ. 1 Thess. iii. 12.
 20.] τὸ ἔργον τ. θεοῦ has been variously understood: by Fritz and Baumg.-Crusius, as = δικαιοσ. εἰρήνη, κ. χαρά: by Meyer and Krehl, as = the Christian status of the offended brother, so as to be parallel to ver. 15: by Theodoret and Reiche, as = the faith of thy fellow Christian: by Morus, Rosenm., al., as = ἡ βασιλεία τοῦ θ., 'the spread of the Gospel.' But I believe the expression οἰκοδομὴ having just preceded is the clue to the right meaning: and that τὸ ἔργον = τὴν οἰκοδομὴν in the Ap.'s mind. He calls Christians in 1 Cor. iii. 9, θεοῦ γεωργίον, θεοῦ οἰκοδομή. Thus it will mean, *thy fellow Christian, as a plant of God's planting, a building of God's raising*. So, nearly, De Wette and Tholuck. 'All things indeed are pure, but (it is) evil to the man (there is criminality in the man; Meyer supplies τὸ καθαρὸν, Grot. τὸ βωῶμα, Fritz. τὸ πάντα φαγεῖν: but nothing need be supplied, any more than to καλόν) who eats with offence' (i. e. *giving* offence to his weak brother, as Theodoret, Calv., Beza, Grot., Estius, Bengel, Thol., De Wette, al. That this is the right interpretation is shewn by the sentence standing between two others both addressed to the strong *who is in danger of offending the weak*. But Chrys., Theophyl., Oec., Meyer, al., take the sense of 'receiving offence,' and understand it of the weak). 21.] 'It is good not to eat meats nor to drink wine, nor (to do any thing: the ellipsis is a harsh one. Fritzsche says, "aut supple φαγεῖν ἢ πεινῶν τοῦτο, ἐν ᾧ κ.τ.λ., as Thl., Beng., Flatt., al.,—or ποιεῖν [or πράσσειν] τοῦτο ἐν ᾧ κ.τ.λ., as Grot., Meyer, &c. Præfero illud, quoniam per totum hunc locum de cibo potuque agitur.' But why should not the Ap., as so often, be deducing a general duty from the

particular subject?) in (by) which thy brother stumbles, or is offended (see on ver. 13), or is weak' (Thol. remarks that the three verbs form a climax *ad infra*). 22.] 'Hast thou faith (or, 'thou hast faith: but the question is better, as suiting the lively character of the address)? have it to thyself (reff.) before God,'—Chrys., who does not read the last words (ἐν τ. θ.) says, *πίστιν ἐνταῦθα οὐ τὴν περὶ δογμάτων, ἀλλὰ τὴν περὶ τῆς προκειμένης ὑποθέσεως λέγει . . .* ἐκείνη μὲν γὰρ μὴ ὁμολογουμένη καταστρέφει, αὕτη δὲ ὁμολογουμένη ἀκαίριος. Hom. xxvii. 714 c. 'Before God,'—because He is the object of faith: hardly, as Erasmus, "comprimens inanem gloriam quæ solet esse comes scientiæ,"—for there is *no trace of a depreciation* of the strong in faith in the chapter,—only a *caution as to their conduct* in regard of their weaker brethren. —With μακάριος begins the closing and general sentence of the Ap. with regard to both: it is a blessed thing to *have no scruples* (the strong in faith is in a situation to be envied) about things in which we allow ourselves (Olsh. refers to the addition in the Codex Bezae at Luke vi. 4,—where our Lord is related to have seen a man tilling his land on the Sabbath, and to have said to him, *εἰ οἶδας τί ποιεῖς, μακάριος εἶ, εἰ δὲ μὴ οἶδας, ἐπικατάρατος, καὶ παραβάτης εἶ τοῦ νόμου*): 'but if a man have scruples (if that situation be not his), he incurs condemnation by eating (the case in point particularized), because (he eats) not from faith (i. e. as before,—see Chrys. above,—from a *persuasion of rectitude* grounded on and consonant with his life of faith. That 'faith in the Son of God' by which the Ap. describes his own life in the flesh as being lived (Gal. ii. 20), informing and penetrating the motives and the conscience, will not include, will not

πίστεως, ἁμαρτία ἐστίν. XV. ¹ ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ² ἄσθενήματα τῶν ὀδυνάτων ³ βαστάζειν καὶ μὴ ἑαυτοῖς ⁴ ἀρέσκειν. ⁵ ἕκαστος ἡμῶν ⁶ τῷ πλησίον ⁷ ἀρεσκέτω ⁸ εἰς τὸ ἀγαθὸν πρὸς ⁹ οἰκοδομήν. ¹⁰ καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ ¹¹ ἤρρεσεν, ἀλλὰ καθὼς γέγραπται ¹² «Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ¹³ ἐπέπεσαν ἐπ' ἐμέ. ¹⁴ ὅσα γὰρ ¹⁵ προεγράφη εἰς τὴν ¹⁶ ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ¹⁷ ὑπομονῆς καὶ διὰ τῆς ¹⁸ παρακλήσεως

t = ch. xiv. 15 refl. x. 33. xi. 26. xiii. 13 only. xx. 10 al. met., Luke i. 12. only f. 1 Macc. x. 36. ix. 31. xv. 31. 2 Cor. i. 3, &c., al.
u constr., see ch. ix. 7. 1-a. xliii. 28. w Matt. v. 11 al. Prov. xxv. 10. Acts xix. 17. Exod. xv. 16. y Gal. iii. 1. Eph. iii. 8. Jude 4 a ch. ii. 7 refl. b = Acts

m = Luke xvii. 10. John xiii. 14. xix. 29 al. n here only +. o = Acts xiv. 8 only. Joel iii. 10. p See ch. xi. 18 refl. Matt. viii. 17. Gal. vi. 2. q Gal. i. 10. 1 Thess. ii. 4. 1 Cor. x. 33. r ch. xiii. 9. s ch. xiii. 4. v 1 Tim. iii. 7. Heb. x John xiii. 25. Acts y Gal. iii. 1. Eph. iii. 8. Jude 4 a ch. ii. 7 refl. b = Acts

CHAP. XV. 1. δε om 61-2. 77. 87. 111 al.—οἱ το ἀδυνάτων om 178.—for *adyn.*, *ασθενων* arm.—*βαστασαι* 5.—2. rec aft *εκάστος* ins *γαρ*, with many mss (δε mss mentl by Erasm Syr ar-erp arm slav): txt ABCDEFGJ 17. 47. 73 all it v copt syr slav-ms Bas Chr Thdrt Dam Thl Oec Ruf Ambrst al.—*υμων* D'FG 37-9. 48. 66². 72-7. 109-20 all lect 8 g v (mss) al Bas Chr Thdrt Dam Thl Ruf Pelag Jer Leo: om Ambrst.—3. *γαρ* om 238.—ὁ om D'FG.—rec *επεπεσον* (*corr*n to more usual form), with J al: txt ABCDEFG all Dam.—4. for *προεγρ.*, *προεγρ.* D'FG: *εγραφη* aeth slav-ms it v Ruf Ambrst al; and (addg *παντα*) B 37: *προεγρ. παντα* 14: η *γραφη* λεγει Clem: txt ACD²EJ &c.—rec (2nd time) *προεγραφη* (*corr*n for *uniformity*). with AJ &c syr al Chr Thdrt Dam Thl (h l) Oec: txt BCDEFG 67². 80 al it v Syr ar-erp copt aeth goth Clem Thl¹ Aug³ Ambrst al.—rec bef *παρακλ.* om *δια* (as unnecessary?), with DEFG all vss nrly Chr Thdrt³ (and elsw-ms), Thl Oec Aug Ambrst Oros al: ins ABCJ 39. 47-8. 57.

sanction, an act done against the testimony of the conscience): but (introducing an *axiom*, as Heb. viii. 13) all that is not from (grounded in, and therefore consonant with) faith (the great element in which the Christian lives and moves and desires and hopes), is sin.—Augustine, Thomas Aquinas, al., have taken this text as shewing that 'omnis infidelium vita peccatum est.' Whether that be the case or not, cannot be determined from this passage, any more than from Heb. xi. 6, because *neither here nor there is the 'infidelis' in question*. Here the Ap. has in view *two Christians*, both living by faith, and by faith doing acts pleasing to God:—and he reminds them that whatever they do *out of harmony* with this great principle of their spiritual lives, belongs to the category of sin. In Heb. xi. he is speaking of one who had the testimony of having (eminently) pleased God: this, he says, he did by faith; *for without faith* it is impossible to please Him. The question touching the 'infidelis,' must be settled by another enquiry, can he whom we thus name *have faith*,—such a faith as may enable him to do acts which are not sinful? a question impossible for *us* to solve.

CHAP. XV. 1—13.] FURTHER EXHORTATIONS TO FORBEARANCE TOWARDS THE WEAK, FROM THE EXAMPLE OF CHRIST (1—3),—AND UNANIMITY (4—7) AS BETWEEN JEW AND GENTILE, SEEING THAT

CHRIST WAS PROPHETICALLY ANNOUNCED AS THE COMMON SAVIOUR OF BOTH (8—13).

1.] By ἡμεῖς οἱ δυν. the Ap. includes himself among the strong, as indeed he before indicated, ch. xiv. 14.

τὰ ἀσθ. are general, not merely referring to the scruples before treated.

ἀρέσκειν (refl.), to please or satisfy as a habit or motive of action. Tholuck quotes from the Schol. on Æsch. Prom. 156, παρ' ἑαυτῷ δίκαιον ἔχων Ζεύς, —πάντα δικαίως οἰόμενος ποιεῖν, αὐτὸς ἑαυτῷ ἀρέσκων καὶ δίκαιον νομιζὼν εἶναι ὅπερ ἂν βούληται πράττειν.

2.] The qualification, εἰς τὸ ἀγ. πρὸς οἶκ., excludes all mere pleasing of men from the Christian's motives of action. The Ap. repudiates it in his own case, Gal. i. 10.—Bengel remarks, 'bonum, genus, edificatio, species'!—to a good end, and that good end his edification.

3.] ἐξῆν αὐτῷ μὴ ὀνειδισθῆναι, ἐξῆν μὴ παθεῖν ἥπερ ἔπαθεν, εἶγε ἤθελε τὸ ἑαυτοῦ σκοπεῖν· ἀλλ' ὅμως οὐκ ἠθέλησεν, ἀλλὰ τὸ ἡμέτερον σκοπήσας, τὸ ἑαυτοῦ παρείδε. Chrys. Hom. xxviii. 721 A.—The citation is made *directly*, without any thing to introduce the formula citandi, as in ch. ix. 7, where even the formula itself is wanting:—there is no ellipsis.—The words in the Messianic Psalm are addressed to *the Father*, not to those *for whom* Christ suffered: but they prove all that is here required, that He did not please *Himself*; His sufferings were undertaken on account

c ch. viii. 5 reff.

xii. 10.

d ch. vii. 27.

e Acts i. 14 al.

L. P. Num.

xxiv. 24 al.

f ch. x. 4 om. y.

Ps. lxxxviii.

1.

g = Matt. ix. 8

al. fr.

h 2 Cor. i. 3.

xi. 31. Eph.

i. 3. Col.

i. 3.

i = Acts xxviii.

2 reff. ch.

xiv. 1.

j ch. xiv. 3, and

ut supra.

k ch. iii. 7 reff.

τῶν ^c γραφῶν τὴν ἐλπίδα ἔχωμεν. ⁵ ὁ δὲ θεὸς τῆς ^a ὑπο-μονῆς καὶ τῆς ^b παρακλήσεως δῶν ὑμῖν ^c τὸ αὐτὸ ^c φρονεῖνἐν ἀλλήλοις ^d κατὰ χριστὸν Ἰησοῦν, ⁶ ἵνα ^e ὁμοθυμαδὸνἐν ἐνὶ στόματι ^g δοξάζητε τὸν ^h θεὸν καὶ ^h πατέρα τοῦκυρίου ἡμῶν Ἰησοῦ χριστοῦ. ⁷ διὸ ⁱ προσλαμβάνεσθεἀλλήλους, καθὼς καὶ ^j ὁ χριστὸς ^j προσελάβετο ὑμᾶς,εἰς ^k δόξαν τοῦ θεοῦ. ⁸ λέγω γὰρ χριστὸν ¹ διάκονονγεγενῆσθαι περιτομῆς ^m ὑπὲρ ἀληθείας θεοῦ ⁿ εἰς τὸ

1 See Matt. xx. 28.

m = Phil. ii. 13.

n ch. viii. 29 reff.

72-7. 106-13-21-22-53. 219 al d¹ Thdr^t.—aft. ἐχωμεν, add της παρακλησεως B.—5. θεος δε lect 12.—for υπομονης, ιερωνης 67². 115: ἐλπίδος κ. της υπομ. lect 19 al.—εν αλληλ. om 109-78.—ιησ. χρ. AC¹F 72. 109 v syrr al Did Thdr^t Ambrst.—6. δοξαζειlect 12: δοξαζειν σε 109.—7. και om 44.—rec for υμας, ημας (corrⁿ, as more befittingto include the speaker), with B(e sil)^D1 &c d¹ aeth slav-ms Thdr^t al: txt AC^DEFGJ

37-9. 48. 72. 80-7. 93. 108-9-13-78-79. 219 all lectt 8. 12 v e g syrr arr copt arm goth

slav-ed Chr Ruf Ambrst al.—rec bef θ. om του, with J &c Chr Thdr^t al: ins ABCDEFG37 (al ?)—8. rec for γαρ, δε (see note), with J &c syrr al Chr Thdr^t al: txt ABCDEFG

73 al it v copt goth Cyr Ruf Ambrst (ουν Epiph aeth).—rec ιησουν χριστ., with DEFG

&c it harl syrr al: χρ. ιησ. J all v al Chr-text Thdr^t, Thl Oec lat-ff: txt ABC v-ms CyrAth Epiph Chr-comm Dam Ruf Ambrst.—γενεσθαι (corrⁿ?) BC¹D¹FG Ath: txt

of the Father's good purpose—mere work which *He gave Him to do*. 4.] The

Ap. both justifies the above citation, and prepares the way for the subject to be next introduced, viz. the *duty of unanimity*, grounded on the testimony of these Scriptures to Christ. The ὅσα προεγρ., applies to the *whole ancient Scriptures*, not to the prophetic parts only. ἡμετ., viz. of *us Christians*,—προεγρ. implying πρὸ ἡμῶν.

ἵνα διὰ τ. ὑπ. κ.τ.λ.] *τούτῃστιν*, ἵνα μὴ ἐκπέσωμεν' ποικίλοι γὰρ οἱ ἀγῶνες

ἔσονται, ἔξωθεν ἵνα νενουμένοι κ. παρακαλούμενοι παρὰ τῶν γραφῶν, ὑπομονὴν ἐπιδεικνόμεθα ἵνα ἐν ὑπομονῇ ζῶντες, μένωμεν ἐπὶ τῆς ἐλπίδος. ταῦτα γὰρ ἀλλήλων ἐστὶ κατασκευαστικά, ἢ ὑπομονὴ τῆς ἐλπίδος, ἢ ἐλπίς τῆς ὑπομονῆς· ὅπερ ἀμφοτέρω ἀπὸ τῶν γραφῶν γίνεται. Chrys. Hom. xxviii. 721 c. As in this comment,

ὑπομονῆς, as well as παρακλήσεως, is to be joined with τῶν γραφῶν,—otherwise it stands unconnected with the subject of the sentence. The genitives then mean, 'patience and comfort arising from the Scriptures,'—'produced by their study.'

5, 6.] *Further introduction of the subject, by a prayer that God, who has given the Scriptures for these ends, might grant them unanimity, that they might with one accord shew forth His glory.*—

The later form of the opt., δῶν, is also found 2 Tim. i. 16. 18; ii. 7. Eph. i. 17; iii. 16 al., in LXX Gen. xxvii. 28; xxviii. 4 al. See Winer, § 14. l. g. κατ. χρ.

Ἰησοῦν, 'according to (the spirit and precepts of) Christ Jesus,'—see reff.

6. τὸν θεὸν κ. πατ.] De Wette regards

τὸν θεὸν as independent of Ἰησοῦ χρ.,—

'God, and the Father of our Lord Jesus Christ.' The usage of the article will not decide the matter, because on either rendering, the accusatives both refer to the same Person: but the ordinary one, 'the God and Father . . . ' is preferable on account of its simplicity.

7.] 'Wherefore (on which account, viz. that the wish of the last ver. may be accomplished) receive (see ch. xiv. 1) one another, as also Christ received you,—with a view to God's glory' (that this is the meaning of εἰς δόξαν τοῦ θεοῦ, appears by ver. 9, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν). The Ap. does not expressly name *Jewish and Gentile converts* as those to whom he addresses this exhortation, but it is evident from the next ver. that it is so.

8.] 'For (reason for the above exhortation. This not having been seen, it has been altered to δὲ) I say, that Christ was (has come as) a minister (see reff.) of the circumcision (an expression no where else found, and doubtless here used by Paul to humble the pride of the *strong*, the Gentile Christians, by exalting God's covenant people to their true dignity) on account of the truth of God (i. e. for the fulfilment of the Divine pledges given under the covenant of circumcision) to confirm the promises of (made to, gen. obj.) the fathers (i. e. Christ came to the *Jews* in virtue of a long-sealed compact, to the fulfilment of which God's truth was pledged): but (I say) that the Gentiles glorified God (or 'should glorify God:' Winer, § 45. 8, takes it as a perfect, and co-ordinate with γεγεν-

ο βεβαιῶσαι τὰς ἑπαγγελίας τῶν πατέρων, ὃ τὰ δὲ ἔθνη ὁ ὑπὲρ ἑλέους ὁ δοξάσαι τὸν θεὸν, καθὼς γέγραπται Διὰ τοῦτο ὁ ἐξομολογήσομαί σοι ἐν ἔθνεσιν, καὶ τῷ ὀνόματί σου ψαλῶ. 10 καὶ πάλιν λέγει ὁ Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. 11 καὶ πάλιν Αἰνεῖτε πάντα τὰ ἔθνη τὸν κύριον, καὶ ὁ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί. 12 καὶ πάλιν Ἡσαΐας λέγει ὁ ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ὁ ἀρχεῖν ἐθνῶν, ὁ ἐπ' αὐτῷ ἔθνη ὁ ἐλπιούσιν. 13 ὁ δὲ ὁ θεὸς τῆς ἐλπίδος ὁ πληρώσει ὑμᾶς ἐπάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, ὁ εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ὁ ἐν δυνάμει πνεύματος ἁγίου.

u Luke xv. 32. Acts ii. 26 al. DEUT. xxxii. 43.

v Luke ii. 13 al. PSA. cxvi. 1.

only. i. c. (alex.) x plur. Acts iv. 25, 27.

Rev. vii. 9. x. 11. xi. 9. xvii. 15. xxi. 3.

w here only. i. c. (alex.) x plur. Acts iv. 25, 27.

z = Acts ii. 30 (var. read.) iii. 22, 26 al.

Heb. vii. 11, 15. l. c.

a = Mark x. 42 only.

v. 10. vi. 17. w. acc., 1 Tim. v. 5.

(1 Pet. iii. 5. var. read.) w. ἐν, Matt. xii. 21 var. read. w. εἰς, John v. 45.

d = Luke ii. 40. ch. ii. 28. 2 Tim. i. 4.

2 Cor. i. 10. 1 Pet. ii. 5.

c here only.

h ch. iii. 7 reff.

e = Acts xx. 9 reff.

f Acts iv. 30 reff.

g ch. viii. 29 reff.

AC²D³EJ mss (appy) Epiph Chr Thdrt Dam al.—9. aft εν εθν. (εθνεσι C), add κυριε (from LXX) l. 17. 39. 44-7. 72. 80. 106-8-20². 238 all v-ed tol syr ar-pol copt goth slav Chr Pelag Sedul.—ψαλω το ον. σ. DEFG.—11. aft παλιν ins λεγει BDEFG l al it syr ar-erp copt æth goth Jer.—rec τον κυρ. π. τα εθν. (corr'n to LXX, where none read as in txt), with CFGJ & Syr al Thl Oec: txt ABDE 47 (al?) d e v syr arm goth Chr Thdrt al lat-ff.—και om 17. 63. 106-8-9-15-20. 238 al Syr Chr.—rec επαινεσατε (corr'n to LXX, vat: but A al Did have txt), with DEFGJ & Chr al: txt ABC 39 al Chr-ms₁ Dam.—12. aft λεγει ins και 17.—αρχων Syr arm.—at end add και εσται η αναπαυσις αυτου τιμη 57 (from Isa xi. 10).—13. for ελπ., ειρηνης l. 121.—πληροφορησαι υμας (ins εν B) παση χαρα κ. ειρηνη BFG: πληρωσει 109.—ημας 106.—χαρας και om 37.—for ειρ., ελπιδος l. 121: ευφορουνης 21. 74.—εν τω πιστ. om DEFG al it (not d²) arm Vig₁.—πιστευειν εις το om l.—εις το περισσ. om 57: εν τω περισσευειν 62.—υμας om 121 syr Chr-text: ημας 109.—εν bef τη ελπ. om D¹EFG 31. 44

ἦσθαι: I would regard it as the historic aorist, and understand 'each man at his conversion.' Least of all can it be subordinated to εἰς τό, as is done in E. V.) on account of (His) mercy (the emphasis is on ὑπὲρ ἐλέους: the Gentiles have no covenant promise to claim,—they have nothing but the pure mercy of God in grafting them in to allege—therefore the Jew has an advantage), &c.'—The citations are from the Law, the Prophets, and the Psalms. The first, originally spoken by David of his joy after his deliverances and triumphs, is prophetically said of Christ in His own Person. It is adduced to shew that among the Gentiles Christ's triumphs were to take place, as well as among the Jews.

10.] καὶ πάλιν λέγει, viz. ἡ γραφή, or even impersonal, 'it says,' i. e. 'it is written.'—The present Heb. text of Deut. xxxii. 43 will not bear this, which is the LXX rendering. But Tholuck remarks, "According to the present text the difficulty arises, that we must either take צִיּוֹן of the Jewish tribes, or construe צִיּוֹן with an accus., in stead of with ה' (Gesen.): the reading of the LXX may therefore be right." In

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several passages where the Gentiles are spoken of prophetically, the Hebrew text has apparently been tampered with by the Jews. See Kitto's Journal of Sacred Literature for January, 1852, pp. 275 ff.

11, 12.] The universality of the praise to be given to God for His merciful kindness in sending His Son is prophetically indicated by the first citation. In the latter a more direct announcement is given of the share which the Gentiles were to have in the root of Jesse. The version is that of the LXX, which here differs considerably from the Heb. The latter is nearly literally rendered in E. V.: "And in that day there shall be a root (Heb. 'and it shall happen in that day, the branch') of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek."

13.] The hortatory part of the Epistle, as well as the preceding section of it (ver. 5), concludes with a solemn wish for the spiritual welfare of the Roman church.—The words τῆς ἐλπίδος connect with ἐλπιούσι of the foregoing ver.—χαρᾶς κ. εἰρήνης, as the happy result of faith in God, and unanimity with one another; see ch. xiv. 17.

F F

k constr. ch.
viii. 38.
l ch. i. 29 reff.
m Gal. v. 22.
Eph. v. 9.
2 Thess. i. 11
only. Neh.
ix. 35.
n = 1 Cor. i. 5
al. fr.
o Acts xx. 31
reff. (Paul
only.)
p here only t.
Polyb. i. 17, 7,
τολμηρότε-
ρον ἢ χρι-
στὸν τοῖς
πρωτομασί.

q ch. xi. 25. 2 Cor. i. 14. r here only t.
t ch. xiii. 6 reff. (t = Col. i. 25. u here only t. s = ch. xiv. 15 reff.
1 Thess. ii. 2, 8, 9. 1 Tim. i. 11. 1 Pet. iv. 17 only. w Acts xxi. 26. xxiv. 17. Eph. v. 2 reff.
x ver. 31. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. 5 only t.

ABCD
EFGJ

14 k Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν
ὅτι καὶ αὐτοὶ ¹ μεστοὶ ἐστε ^m ἀγαθωσύνης, ^d πεπληρωμένοι
^e πάσης ⁿ γνώσεως, δυνάμενοι καὶ ἀλλήλους ^o νοουθετεῖν.
15 p τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ^q ἀπὸ μέρους,
ὡς ^r ἐπαναμνησκῶν ὑμᾶς ^s διὰ τὴν ^{ss} χάριν τὴν ^{ss} δοθεῖσάν
μοι ὑπὸ τοῦ θεοῦ ^{16 g} εἰς τὸ εἶναί με ^t λειτουργὸν χριστοῦ
Ἰησοῦ ^u εἰς τὰ ἔθνη, ^v ἱερουργοῦντα τὸ ^v εὐαγγέλιον τοῦ
^v θεοῦ, ἵνα γένηται ἡ ^w προσφορά τῶν ἔθνων ^x εὐπρόσδεκτος,

(al?) d e g Chr (Mitt's ms.) Vig.—14. ἀδελφ. μου (om μου D¹EFG d¹ g Thdrt Ambrst : nostri aeth : ad. μ. om Agap Sedul) aft περι υμ. DEFG it Syr aeth Thdrt : aft εγω arm. —υπερ υμ. B (so Scholz and Lachm, not Tisch).—και αυτοι om DEFG it arr aeth Chl. comm Agap : add υμεις slav.—for αγαθωσ., αγαθος. DJ : αγαπηs FG it v Ambrst Pelag. —και πεπληρ. DEFG it Syr aeth.—πας. της γνωσ. B al Clem.—γνωσεως, αλληλ. δυνα- μени D¹D¹EFG.—for αλληλ., αλλους J very many mss syrr slav Chr Thdrt Thi Oec Ruf. —15. τολμηροτερος AB : τολμηρον 109.—αδελφοι om ABC copt aeth Cyr Chr Aug Ruf : txt DEFGJ &c vss (but ad. μου syrr arm ar-pol) Thdrt al Ambrst al : aft μερους 3. 108 (see below on ver 30).—αναμνησκων B.—απο του (om Thdrt) θεου BF Dam.—16. from θεου to θεου om 48¹, 219¹.—for ειναι, γενεσθαι D¹FG.—rec ιησ. χρ. with DEF &c Syr copt al Chr Thdrt al : txt ABCFG it v syr al Orig (in Wetst) Cyr Augal.—εις τα εθνη om B.—ινα γεννηθη B. —ευπροσδ. om FG g Fulg.—και ηγιασμ. v-ed Syr aeth slav-ed harl² Ambrst Pelag Bed.

XV. 14—XVI. 27.] CONCLUSION OF THE EPISTLE. PERSONAL NOTICES, RESPECTING THE APOSTLE HIMSELF (XV. 14—33),—RESPECTING THOSE GREETED (XVI. 1—16), AND GREETING (XVI. 16—23);—AND CONCLUDING DOXOLOGY (XVI. 24—27). 14—33.]

He first (14—16) excuses the boldness of his writing, by the allegation of his office as Apostle of the Gentiles. 14.] αὐτὸς ἐγώ, 'I myself,' = 'idem,' Lat.,—'notwithstanding what I have written : ' see ch. vii. 25 note. Meyer understands it, 'without information from others : ' Bengel and Olsh., 'I myself, as well as others : ' Rückert, 'I not only wish it (ver. 13), but am persuaded for myself that it is so.'

καὶ αὐτοί, 'ye also yourselves,' i. e. without exhortation of mine. 15.] ἀπὸ μέρους restricts the τολμηρότερον to certain parts of the Epistle, e. g. ch. xi. 17, ff. 25. chaps. xiii. and xiv.

ἔγραψα, the dabam or scribebam of the Latins in epistolary writing. ὡς ἔπav. ὑμ., 'as putting you anew in remembrance.'

διὰ τ. χάριν . . . , on account of the grace, &c. i. e. 'my apostolic office was the ground and reason of my boldness : '—not= διὰ τῆς χάριτος ch. xii. 3. 16.] 'That I might be (εἰς τὸ gives the purpose of the grace being given, not of the ἔγραψα) a ministering priest of Christ Jesus for (in reference to) the Gentiles, ministering in the Gospel of God (ἱερουργοῦντα, προς-

φέροντα θυσίαν, Hesych. : but the εὐαγγέλ. τ. θεοῦ is not the θυσία, but signifies that wherein, in behalf of which, the ἱερουργεῖν took place : so Josephus, de Macc. § 7, speaking of the martyrs for the law, says, τοιοῦτους δεῖ εἶναι τοὺς ἱερουργούντας τὸν νόμον ἰδίῳ αἵματι, καὶ γενναίῳ ἰδρῶτι τοῖς μέχρι θανάτου πάθειν ὑπερασπίζοντας, that the offering of the Gentiles (gen. of apposition : the Gentiles themselves are the offering : so Theophyl. αὐτῇ μοι ἱερwsύνη, τὸ καταγγέλλειν εὐαγγέλιον. μάχαيران ἔχω τὸν λόγον' θυσία ἐστὲ ἡμεῖς) may be acceptable, sanctified by the Holy Ghost.'—The language is evidently figurative, and can by no possibility be taken as a sanction for any view of the Christian minister as a sacrificing priest, otherwise than according to that figure—viz. that he offers to God the acceptable sacrifice of those who by his means believe on Christ. "Facit se antistitem vel sacerdotem in Evangelii ministerio, qui populum, quem Deo acquirit, in sacrificium offerat, atque hoc modo sacris Evangelii mysteriis operetur. Et sane hoc est Christiani pastoris sacerdotium, homines in Evangelii obedientiam subigendo veluti Deo immolare : non, quod superciliose hactenus Papistae jactarunt, oblatione homines reconciliare Deo. Neque tamen ecclesiasticos pastores simpliciter hic vocat Sacerdotes, tanquam perpetuo titulo : sed quum dignitatem efficaciamque ministerii vellet

^y ἡγιασμένη ^y ἐν πνεύματι ἁγίῳ. ¹⁷ ἔχω οὖν τὴν ^z καύχησιν ^y (and constr.)
ἐν χριστῷ Ἰησοῦ ^a τὰ πρὸς τὸν θεόν. ¹⁸ οὐ γὰρ ^b τολμήσω ^y John xvii.
τι λαλεῖν ^{bb} ὧν οὐ ^c κατηργάσατο χριστὸς δι' ἐμοῦ ^d εἰς ^y 17, 19. 1 Cor.
^d ὑπακοὴν ἔθνων, ^e λόγῳ καὶ ^e ἔργῳ, ¹⁹ ἐν δυνάμει ^g ση- ^y 1. 2. Heb.
μείων καὶ ^g τεράτων, ^f ἐν δυνάμει πνεύματος, ὥστε με ἀπὸ ^y x. 10, 29.
Ἱερουσαλὴμ καὶ ^h κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ ⁱ πεπληρω- ^y Jude 1.
κέναι τὰ εὐαγγέλιον τοῦ χριστοῦ. ²⁰ οὐτω δὲ ^k φιλοτι- ^y z ch. iii. 27 reff.
μούμενον ^l εὐαγγελίζεσθαι, οὐχ ὅπου ^m ὠνόμασθαι χριστὸς, ^y 1 Cor xv. 31.
^y a Luke xiv. 28,
32.
b Phil. i. 14.
bb attr. 1 Cor.
vii. 1. Heb.
v. 8. Winer,
§ 24. 2.
c ch. iii. 9 reff.
d ch. i. 6 reff.
e 2 Cor. x. 11.
Col. ii. 15.
g John iv. 48.
h John ix. 11.
i 1 Cor. x. 31.
k = 2 Cor. v. 9. 1 Thess. iv. 11.
l absol.,
m = 2 Tim. ii. 19 only ISA. xxvi. 13.

17. 1 John iii. 18. (See 1 Cor. iv. 10, 20. 1 Thess. i. 5.) f ver. 13. ch. i. 4 reff.
Acts ii. 19, 22 reff. h Mark iii. 34. vi. 6, 36. Luke ix. 12. w. gen., Rev. iv. 6. v. 11. vii. 11. Gen.
xxxv. 5 al. i = Col. i. 25. See Acts xiii. 25. k = 2 Cor. v. 9. 1 Thess. iv. 11. l absol.,
Luke xx. 1. Acts xiv. 7. 1 Cor. i. 17. ix. 16, 18 only. m = 2 Tim. ii. 19 only ISA. xxvi. 13.

—17. *εχω* 106: add *μεν* 93.—rec bef *καυχ.* om *την* (corr., the art not being understood), with AJ & Chr Thdrt al: ins BCDEFG 37.—rec bef *θεον* om *τον*; but ins ABCDEFGJ most mss Cyr Chr Dam Thdrt Oec.—18. *τολμω* B it v Did Dial-w-Maced Thdrt, Cyr (in Thdrt) lat.-ff.—rec *τι* bef *ων*, with J & c: txt ABCDEFG 37. 80 it v Ath Cyr Did Chr Thdrt Bas Archel al.—*λαλῆσαι* 76. 115 Chr Thdrt Thl: *εἰπεν* DEFG Cyr: *λεγειν* Bas Dial-w-Maced Thdrt; *λαβειν τι ι*: txt ABCJ most mss Ath Did Oec.—*κατηργασατο* (corr. to more usual form) A(B?)C & c: txt DEFGJ al.—o *χριστος* FG.—aft *δι εμου* add *λογων* (-γον Birch) B.—for *υπακοι*, *ακοιη* B.—και *λογ.* κ. *εργ.* 38. 48. 72: *εργ.* κ. *λογ.* 44.—19. *αφ εν δυναμ.*, add *αυτου* D¹D²EF G d¹ g.—rec aft *πνευματος*, ins *θεου*, with D²J all Syr al Chr-text Thdrt Thl Oec: *αγιου* ACD¹D²EF G² (*αυτου* πν. αγ. G¹) 10. 17. 31-7. 47. 100. (102 3-marg) 120²-77-8-9-83. 239 al it v copt arm syr Ath Cyr Bas Chr-coim Dial Ruf-comm al latt vss: *θεου αγιου* 90 (both are thus *sheven* to be interpolations): txt B Pelag-comm Vig¹.—*ωστε πεπληρωσθαι* (*ut completeretur aut compleerem g*) απο ιερ. *μεχρι του ιλλ.* και *κυκλω το* DEFG it.—bef *κυκλω*, om και J² Thdrt: *κυκλω* om 178.—20. *φιλοτιμουναι* (corr. of constr) BD¹FG: *μουμμενος* 116-20: om v d e Ruf Pel.—*εὐαγγελισασθαι* 109.—*οπου ουκ* D¹FG g Chr

commendare Paulus, hac metaphora per occasionem est usus. Hic ergo finis sit Evangelii præconibus in suo munere, animas fide purificatas Deo offerre." Calvin.

17—22.] *The Ap. boasts of the extent and result of his apostolic mission among the Gentiles, and that in places where none had preached before him.*—'I have therefore (consequent on the grace and ministry just mentioned) my boasting (i. e. 'I venture to boast' not = ἔχω καύχημα, 'I have whereof to boast,' as E. V. but, as De W., = ἔχω καυχᾶσθαι, 'I can, or dare, boast') in Christ Jesus (there is no stress on ἐν χρ. Ἰησ.,—it merely qualifies τὴν καύχησιν as no vain glorying, but grounded in, consistent with, springing from, his relation and subserviency to Christ) of (concerning) matters relating to God' (my above-named sacerdotal office and ministry). 18.] The connexion is: 'I have real ground for glorying (in a legitimate and Christian manner);' 'for I will not (as some false apostles do, see 2 Cor. x. 12—18) allow myself to speak of any thing which (ὧν for ἐκείνων, ἃ, attr.) Christ has not done by me (but by some other) in order to the obedience (subjection to the Gospel) of the Gentiles (then, as if the sentence were in the affirmative

form, 'I will only boast of what Christ has veritably done by me towards the ob. of the G.,' he proceeds) in word and deed, in the power of signs and wonders, in the power of the Spirit.'—The signs and wonders (reff.) are not spiritual, but external miraculous acts,—see 2 Cor. xii. 12.

19.] 'So that (result of the κατηργάσατο) from Jerusalem (the eastern boundary of his preaching) and the neighbourhood (κύκλω is not to be joined with μέχρι τ. Ἰλλ. as Calov., al., but refers [reff.] to Jerusalem, meaning perhaps its immediate neighbourhood, perhaps Arabia [?], Gal. i. 17,—but hardly Damascus and Cilicia, as De W. suggests, seeing that they would come into the route afterwards specified, from Jerus. to Illyr.) as far as Illyricum (Illyr. bordered on Macedonia to the S. It is possible that Paul may literally have advanced to its frontiers during his preaching in Macedonia; but I think it more probable, that he uses it broadly as the 'terminus ad quem,' the next province to that in which he had preached), I have fulfilled (ref.:—'executed my office of preaching,' so that εὐαγγέλιον τοῦ χρ. = τὸ εὐαγγε- λίζεσθαι τὸν χρ.) the Gospel of Christ.

20.] But (limits the foregoing assertion) thus (after the following rule) being

26^k εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα¹ κοινωνίαν τινά^k ποιήσασθαι^m εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ. 27^k εὐδόκησαν γὰρ, καὶ ὀφείλεται εἰσὶν αὐτῶν. εἰ γὰρ τοῖς^o πνευματικοῖς αὐτῶν^p ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς^r σαρκικοῖς^s λειτουργῆσαι αὐτοῖς. 28 τοῦτο οὖν^t ἐπιτελέσας καὶ ὁ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον^w ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν. 29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν^x πληρώματι^y εὐλογίας^z χριστοῦ ἐλεύσομαι. 30^z παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ διὰ τῆς^a ἀγάπης τοῦ^a πνεύματος, συναγωνίσασθαι μοι ἐν

12. of sacred rites, Heb. ix. 6 reff.

u See John iii. 33.

v = Gal. v. 22. Eph. v. 9. Heb. xii.

11. James iii. 18. w = Matt. viii. 19. x. 5 al. fr.

Isa. xxxviii. 37. z ch. xii. 1.

x = Eph. iii. 19. y ch. xvi.

18. 1 Cor. x. 16. 2 Cor. ix. 5 al. Ezek. xxiv. 26.

See Col. iv. 12.

a here only. See Col. i. 8.

(nrly) &c.—26. εὐδοκῆσε B 62. 120 flor Thdr^t₁ (and elsw-ms₁) Aug Ruf: txt ACDG d g v &c.—μακαίοντες (so also d¹) καὶ αχαιοὶ (but *κοι* in *κοινωνίαν* om G) FG g μακεδονίαν κ. αχαιαν 109.—των ἐν ἱερ. ἁγίων DEFG: των aft αγ. om 178.—27. for εὐδοκ. (nrly. A Chr-Mtt's-ms₁) γὰρ καὶ οφείλεται, οφείλ. γὰρ DEFG d² g Ambrst.—rec aut. eis. with FGJ &c: txt ABCDE d e v copt al Ambrst.—αὐτων (2nd) om J.—for λειτουργῆσαι, κοινωνῆσαι 37. 80.—αὐτοὺς 80.—28. τοῦτο οὖν ara FG.—αὐτοῖς om B 76. 108.—τῶντων om arm.—δι ὑμᾶς FG.—rec την σπαν. (none om την in ver 24): txt ABDFG 5. 37. 73. 80. 93 al Chr: ισπανίαν, &c as above, ver 24.—29. for οἶδα δε, γεινῶσκω γὰρ FG (γὰρ also it harl Syr. Ruf Ambrst lat-ff: μεν 178).—ἐρχόμενος om FG g.—πληροφορία D¹(E)FG al *abundantia* (-am d) v d g.—rec bef χριστου, ins του ευαγγελιου του (*proh a gloss*), with J &c syrr v al Chr Thdr^t al: om ABCDEFG 67². 179 am harl demid it copt æth arm (om χο. also) Clem lat-ff.—30. ἀδελφοι om B 76 æth Chr (and Mtt's mss): add μου syrr copt al: bef παρακ. υμ. lectt (and C³-marg) ar-pol: bef υμ. demid (*the variations in posn are suspicious: but may not the word, characteristic as it is here, have been first rejected as unnecessary, and then noted in the margin, and variously inserted? Lachm retains it*).—ονοματος του κυρ. J 74. 120 lectt.—ημων om 17.—πν. αγιου 46 v (not tol) copt æth arm Ambrst Pelag Vig¹ al.—συναγωνισασθε 5.—προσευχ. υμων DEFG 30-marg it v (not am demid harl² al) al Pelag: πρ. μου Vig¹.—υπερ εμου om FG d¹ g v-ms Ruf Bed: περι 77.

Dr. Davidson, *Introd. to N. T.* vol. II. pp. 96—102, and Wieseler, *Chron. der Apost. Zeitalt.*, Excursus I., where a copious list of books on both sides is given.

24.] ἀπὸ μέρους is an affectionate limitation of ἐμπλησθῶ, implying that he would wish to remain much longer than he anticipated being able to do,—and also, as Chrys., οὐδεὶς γὰρ με χρόνος ἐμπλησῆαι δύναται, οὐδὲ ἐμπιῶσθαι μοι κόρον τῆς συνουσίας ὑμῶν. 25.] See Acts xix. 21; xxiv. 17. 2 Cor. viii. 9. διακονῶν, not the future, because he treats the whole action as already begun: see reff.

26.] See 2 Cor. ix. 1, 2, &c. κοινωνῶν] See reff.—Olsh. remarks, on τοὺς πτωχοὺς τ. ἁγίων, that this shews the community of goods in the church at Jerusalem not to have lasted long. 27.] The *fact* is re-stated, with a view to an inference from it, viz. that the εὐδόκησαν was not merely a matter of benevolence, but of *repayment*: the Gentiles being debtors

to the Jews for spiritual blessings. This general principle is very similarly enounced in 1 Cor. ix. 11. It is suggested by Grot., al., that by this Paul wished to hint to the Romans the duty of a similar contribution.

28.] καρπὸν, hardly, as Calv., al., “proventum quem ex Evangelii satiatione ad Judæos redire nuper dixit:” more probably said generally,—*fruit of the faith and love of the Gentiles*. σφραγισ.—ὡς εἰς βασιλικὰ ταμεία ἀποθήμενος ὡς ἐν ἀσπιδι κ. ἀσφαλεῖ χωρίῳ. Chrys. δι' ὑμῶν, “through your city.”

29.] The ‘fullness of the blessing of Christ’ imports that richness of apostolic grace which he was persuaded he should impart to them. So he calls his presence in the churches a χάρις, 2 Cor. i. 15. So also ch. i. 11.

30—32.] τ. ἀγάπ. τ. πνεύμ., the *love shed abroad in the heart by the Holy Ghost*:—a love which teaches us to look not only on our own things but on the things of others. συναγων.] “Ipse

c = ch. vii. 24
 d = Acts xiv.
 e = Acts i. 17.
 f = Acts xiv. 25.
 g = Acts i. 17.
 h = Acts ix. 13.
 i = 1 Cor. ii. 3.
 k = 1 Cor. i. 1.
 l = 2 Cor. i. 1.
 m = 2 Cor. i. 1.
 n = 2 Cor. i. 1.
 o = 2 Cor. i. 1.
 p = 2 Cor. i. 1.
 q = 2 Cor. i. 1.
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 x = 2 Cor. i. 1.
 y = 2 Cor. i. 1.
 z = 2 Cor. i. 1.

ABCD
EFGJ

179: aft θεον 93.—31. και om lect 14.—rec aft και ins ινα (supplementary), with D³EJ &c: txt ABCD¹FG 67². 80 (al?) it v Syr copt arm Dam Ruf Pelag Ambrst lat-ff.—for διακονια, δωροφορια BD¹FG (corrū to avoid harshness of διακον. εις ιερ.: see below) d e (remuneratio) Ambrst (munerum meorum ministratio): txt ACD³EJ mss (appy) vss g (administratio), v Sedul Bed (obsequii oblatio), d² Ruf (ministerium) Chr Thdrt Dam Thl Oec al.—for η (om J 37. 73. 93. 122 al Thdrt₁ Chr-mss) εις, η εν BD¹FG 213 (and omg η 66 Chr latt?): txt ACD³EJ mss (nrly) Thdrt² Chr (Mtt's ms.) Thl al.—τοις αγ. γηνεται (corrū of order, to connect εναρξος. τ. αγιοις) ABC (Syr) Dam (γηνεται lectt 8. 37 Dam): txt DEFGJ mss (appy) vss (nrly) gr-lat-ff.—32. for θειου, κυριου ιησου B: χριστου ιησου D¹EFJ (ιησ. χρ. Ambrst): txt ACD³J mss (appy) vss nrly Chr Thdrt Dam Thl Oec lat-ff.—ελθων (omg και aft) AC 67². 71 Ruf.—και συναναπανσωμαι μιν om B (πανσωμαι J 48 al, πανσω 23¹: αναψνω DE: αναψνω FG: υπας 23¹. 48: μηθ υμων DEFG): ins AC (om και) mss Chr Thdrt Dam Thl Oec: refrigerem or -rer vobiscum it v lat-ff.—33. om 48.—ητω μετα DEFG it v syr.—αμην om AFG 80. 109-78 al g: ins B(e sil)CDEJ mss (nrly) vss (exc g) Chr Thdrt Dam Thl Oec lat-ff.

CHAP. XVI. 1. δε om D¹FG d¹ g æth Sedul.—for ημ., υμων AFG 2. 73 al g Thl: om æth Chr.—ουσαν και BC¹ 47.—εν κενχρ. A: κενχρ. D¹FG: κενχρεας 47¹. 109 al.—2. rec αυτ. προςδ., with AJ &c v Syr al Chr Thdrt al Ambrst al: txt BCDEFG 57 al it harl

oret oportet, qui alios vult orare secum. Orare, agon est, praesertim ubi homines resistunt." Bengel. 31.] Compare Acts xx. 22; xxi. 10—14.—The exceeding hatred in which the Ap. was held by the Jews, and their want of fellow-feeling with the Gentile churches, made him fear lest even the ministration with which he was charged might not prove acceptable to them.

32.] διὰ θεοῦ = ἐὰν ὁ κύριος θελήσῃ, 1 Cor. iv. 19: otherwise in reff. κ. συναν. ὑμ., 'and may refresh myself together with you;'—i. e. 'that we may mutually refresh ourselves, I after my dangers and deliverance, you after your anxieties for me.' But the text is in some confusion.

CHAP. XVI. 1—16.] RECOMMENDATION OF PHOEBE: GREETINGS. 1, 2.] In all probability Phoebe was the bearer of the Epistle, as stated in the subscription.

διάκονον] 'Deaconess.' See 1 Tim. iii. 11, note. Pliny in his celebrated letter to Trajan says, "necessarium credidi, ex duabus ancillis quæ

ministræ dicebantur, quid esset veri et per tormenta quaerere." A minute discussion of their office, &c. in later times, may be found in Suicer, Thesaurus, sub voce; and in Bingham, book 11. chap. 22, § 8. Neander, Pfl. u. Leit., ed. 4, pp. 265—267, shews that the deaconesses must not be confounded with the χῆραι of 1 Tim. v. 3—16, as has sometimes been done.—KENCHREÆ, the port of Corinth (τῶν Κορινθίων ἐπίνειον, Philo in Flacc. § 19: κώμη τις τῆς Κορίνθου μεγίστη, Theodoret, h. l.) on the Saronic gulf of the Ægean, for commerce with the east (Acts xviii. 18): seventy stadia from Corinth, Strabo viii. 380. Pausan. ii. 2, 3. Livy xxxii. 17. Plin. iv. 4. The Apostolic Constitutions (vii. 46) make the first bishop of the Cenchræan church to have been Lucius, consecrated by Paul himself (Winer, RWB.). The western port, on the Sinus Corinthiacus, was Leche (Paus.), Lecheæ (Plin.), or Lecheum (Strab., Ptol.). 2.] ἐν κυρίῳ, in a Christian manner,—as mindful

¹ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν ² χορῶν πρᾶγματι· καὶ γὰρ αὐτὴ ³ προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.
³ Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς ⁴ συνεργούς μου ἐν χριστῷ Ἰησοῦ, ⁵ οἵτινες ὑπὲρ τῆς ⁶ ψυχῆς μου τὸν ἑαυτῶν ⁷ τράχηλον ⁸ ἐπέθηκαν, οἷς οὐκ ἐγὼ μόνος ⁹ εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ¹⁰ ἐκκλησίαι τῶν ἰθύνων,
⁵ καὶ ¹¹ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε ¹² Ἐπαίνετον τὸν ¹³ ἀγαπήτόν μου, ὅς ἐστιν ¹⁴ ἀπαρχὴ τῆς ¹⁵

² here only. ³ a to man, here only. ch. i. 8 reff. ⁴ aa ver. 16 reff. ⁵ b 1 Cor. xvi. 19. ⁶ Acts xv. 26 reff. ⁷ c Acts xv. 26 reff. ⁸ d ch. viii. 23 reff.

copt syr al.—εν to γαρ om 48.—πραγματι om 115 it Ambrst Ruf: bef v. 76 v arm: bef χορῶν Chr Thl.—rec αὐτῇ: txt (ipsa) 56. 113 it v.—καὶ ἐμου καὶ ἀλλων (add πολλων D³) προστάτις (παραστάτις FG, προστάτης J 71. 109-22¹ al Chr-Mtt's mss) ἐγενετο DEFG d¹ g.—καὶ ἐμου αὐτου (corrū, as is shewn by the var in A) BC 3. 37. 73. 80. 93. 106-8-9-15 219 al Chr (Mtt's mss) Thdrt Dam Thl: ἐμου τε αὐτου A: ἐμου Ambrst: txt J (mss 2).—3. rec πρισκίλλαν (corrū to Acts xviii. 2, 3c), with mss syr al mss mentd by Thdrt (τὴν γὰρ Πρίσκίλλαν ἢ Πρίσκαν, ἀμφοτέρα γὰρ ἔστιν εὐρεῖν ἐν τοῖς βιβλίοις) Chr Ambrst: txt ABCDEFGJ most mss vss gr-lat-fl.—for συνεργ., συλλειτουργῶν Chr (text and comm).—μοι 106-8.—at end, instead of in ver 5, ins καὶ τ. κατ. οἰκ. αὐτ. ἐκκλ. DEFG it.—4. ἀπεθηκαν 48¹.—5. rec for ασίας, αχαιας, with D³J &c syrr al Chr Thdrt Thl Oec: txt ABCD¹ EFG 6. 67² (al?) it v (not harl¹) copt æth arm Dam Orig-int Jer Ambrst Ruf-expr Pelag Jer Sedul Bed. (The rec has prob been an error of the scribe, who had ἀπαρχὴ τῆς αχαιας, 1 Cor xvi. 15, in his mind. To suppose, with De Wette, that he altered αχ. here to ασ. to avoid the inconsistency of two persons being the first fruits of Achaia, is surely too far-fetched.)—εν χριστω DEFG 35. 46. 73. 122 al it v.—

of your common Lord: ἀξίως τ. ἁγίων, 'in a manner worthy of saints,' i. e. 'as saints ought to do,'—refers to προσδέξῃσθε, and therefore to their conduct to her;—not, 'as saints ought to be received.'

παραστήτε] Her business at Rome may have been such as to require the help of those resident there. προστάτις πολλῶν] This may refer to a part of the deaconess's office, the attending on the poor and sick of her own sex. κ. αὐτοῦ ἐμοῦ] when and where, we know not. It is not improbable that she may have been, like Lydia, one whose heart the Lord opened at the first preaching of Paul, and whose house was his lodging. 3, 4.] The form Prisca is also found 2 Tim. iv. 19. On P. and A. see note, Acts xviii. 1. They must have returned to Rome from Ephesus since the sending of 1 Cor.:—see 1 Cor. xvi. 19: and we find them again at Ephesus (?), 2 Tim. iv. 19.—Their endangering of their lives for Paul may have taken place at Corinth (Acts xviii. 6 ff.) or at Ephesus (Acts xix.). See Neander, Pfl. u. Leit., p. 441. "ὑποτιθέαν est pignori opponere. Demosth. in Aphobum: ἀπίεσσα τὴν λειτουργίαν, ὑποθείς τὴν οἰκίαν καὶ τάμαυτοῦ πάντα. Æschines: ἐπέθησαν αὐτῷ τοῦ ταλάντου τὰς δημοσίας προσόδους." Wetst.—The 'churches of the Gentiles' had reason to be thankful to them, for having rescued the Apostle of

the Gentiles from danger.—It seems to have been the practice of Aq. and Pr. (1 Cor. xvi. 19) and some other Christians (Col. iv. 15, Philem. 2) to hold assemblies for worship in their houses, which were saluted, and sent salutations as one body in the Lord. Some light is thrown on the expression by the following passage from the Acta Martyrii S. Justin, in Ruinart, cited by Neander, Church Hist. I. 330, Rose's trans. "The answer of Justin Martyr to the question of the prefect (Rusticus) 'Where do you assemble?' exactly corresponds to the genuine Christian spirit on this point. The answer was; 'Where each one can and will. You believe, no doubt, that we all meet together in one place; but it is not so, for the God of the Christians is not shuf up in a room, but, being invisible, He fills both heaven and earth, and is honoured every where by the faithful.' Justin adds, that when he came to Rome, he was accustomed to dwell in one particular spot, and that those Christians who were instructed by him, and wished to hear his discourse, assembled at his house. (This assembly would accordingly be ἡ κατ' οἶκον τοῦ Ἰουστίνου ἐκκλησία.) He had not visited any other congregations of the Church." 5.] Epænetus is not elsewhere named. ἀπαρχή, the same metaphor being in the Ap.¹s mind as in ch. xv. 16,—the first believer.—

^e See ch. xv. 26. ^f Acts x. 41, 47. ^g Matt. vi. 28. ^h Luke i. 36, 58. ⁱ Acts x. 24 al. See ch. ix. 3. ^j Levit. xxv. 43. ^k Col. iv. 10. ^l Philom. 23 only f. ^m Matt. xxvii. 16 only (see ref. there). ⁿ Esch. v. 4. ^o Acts xiv. 4. ^p 11 Cor. i. 30. ^q 1 Pet. v. 14. ^r Eph. ii. 13. ^s m ver. 3 reff. ^t n = ch. xiv. 18 reff. ^u nn See 1 Cor. i. 11.

^a Ἀσίας ^e εἰς χριστόν. ^b ἀσπάσασθε Μαριὰμ, ^f ἥτις πολλὰ ^g ἔκοπίασεν εἰς ἡμᾶς. ^h ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς ⁱ συγγενεῖς μου καὶ ^j συναιχμαλώτους μου, ^k οἵτινές εἰσιν ^l ἐπίσημοι ἐν τοῖς ^m ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γέγοναν ⁿ ἐν χριστῷ. ^o ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν κυρίῳ. ^p ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου. ^q ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν χριστῷ. ἀσπάσασθε τοὺς ἐκ ^r τῶν Ἀριστοβούλου. ^s ἀσπάσασθε Ἡροδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ ^t τῶν

6. μαριαν ABC 57. 113² al Syr copt al: txt DEFGJ most mss Chr Thdrt Thl al.—for εἰς ἡμ., εἰς υμᾶς AC¹. 18². 39. 47. 54. 66². 70. 87. 109 al Syr copt arr aeth Chr-text (and Mtt's ms.) : εν υμιν DEFG it v Ambrst al: txt B(e sil)C¹J most mss syr slav (arm?) Chr-comm (and Mtt's ms.) Thdrt Dam Thl Oec Ruf-ms.—7. ιουνιαν om Chron: ιουλιαν flor mar copt Ruf Ambrst Jer Bed.—τους συναιχμ. B: μον om 80.—for οἱ κ. προ εμ. γεγ., τοις προ εμου DEFG.—γεγοναν om 2. 30: rec γεγονασιν, with CJ &c: txt AB.—aft χριστω, add ιησου DEFG d¹ g Ruf-ed Pelag Ambrst Jer.—8. αμπλιατον AFG 67² it v copt aeth Euthal lat-ff: απλιαν 23: μαπλιαν syr: txt BC(appy)DEJ nrly al mss Syr Arr al Chr Thdrt Chron Dam Thl Oec.—την αγαπητην 1.—μον om BF.—for ημων, μον 32 d arm Chr Ambrst Aug.—9. εν κυριω DEFG 37. 57. 71. 114 al it arm Chr-mss₃: εν χρ. ιησου v (not am demid): εἰς χριστον 74. 120.—10. κα απελλ. 17.—ασπ. to αριστοβ. om 48.—11. συγγενην AD¹.—12. AFG om from εν

On Ἀσίας see var. readd. εἰς χρ., ellipt.: the full constr. would be τῆς προσφορᾶς εἰς χρ. 6.] None of the names occurring from ver. 5—15 are mentioned elsewhere. De Wette remarks, that εἰς ἡμᾶς is the more likely reading, (1) because the Ap. would hardly mention a service done to themselves as a ground of salutation from him, and (2) because κοπιᾶν without being expressly followed by λόγῳ (Phil. ii. 16. Col. i. 29. 1 Tim. v. 17), said of women, most likely implies acts of kindness peculiar to the sex. 7.] Ἰουνίαν may be fem., from Ἰουνία (Junia), in which case she is prob. the wife of Andronicus, — or masc. from Ἰουνίας (Junianus, contr. Junias). It is uncertain also whether συγγενεῖς means fellow countrymen, or relations. Aquila and Priscilla were Jews: so would Mariam be, and probably Epænetus, being an early believer. If so, the word may have its strict meaning of 'relations.' But it seems to occur vv. 11. 21 in a wider sense. συναιχμ.] When and where, uncertain. ἐπίσημοι ἐν τ. ἀποστ.] Two renderings are given: (1) 'of note among the Ap.,' so that they themselves are counted among the Ap.: thus the Greek ff. (τὸ ἀποστόλους εἶναι, μέγα τὸ δὲ καὶ ἐν τούτοις ἐπισήμους εἶναι, ἐννόησον ἡλικὸν ἐγκώμιον, Chrys.), Calv., Est., Wolf., Thol., Kölln., Olsh., al.: or (2) 'noted among the Ap.,' i. e. well

known and spoken of by the App. Thus Beza, Grot., Koppe, Reiche, Meyer, Fritz., De W.—But, as Thol. remarks, had this latter been the meaning, we should have expected some expr. like διὰ πασῶν τῶν ἐκκλησιῶν (2 Cor. viii. 18). I may besides remark, that for Paul to speak of any persons as celebrated among the App. in sense (2), would imply that he had more frequent intercourse with the other App., than we know that he had; and would besides be improbable on any supposition. The whole question seems to have sprung up in modern times from the idea that οἱ ἀπόστολοι must mean the Twelve only. If the wider sense found in Acts xiv. 4. 14. 2 Cor. viii. 23. 1 Thess. ii. 6 (comp. i. 1) be taken, there need be no doubt concerning the meaning. οἱ καὶ . . .] refers to Andr. and Jun., not to the Apostles. 8 ff.] Amplias = Ampliatus: see v. r. ἀγ. ἐν κυρ., 'beloved in the bonds of Christian fellowship.' συνεργ. ἐν χρ., 'fellow workman in (the work of) Christ.' δόκιμ. ἐν χρ., 'approved (by trial) in (the work of) Christ.'—It does not follow that either Aristobulus or Narcissus were themselves Christians. Only those of their familiae (τοὺς ἐκ τῶν) are here saluted who were ἐν κύριῳ: for we must understand this also aft. Ἀριστοβούλου. συγγ., see above.—Grot., Neander, al., have taken Narcissus for the well known freedman of

ABCD
EFGJ

Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. ¹² ἀσπάσασθε Τρύφαι-
 ναν καὶ Τρυφῶσαν τὰς ^ε κοπιώσας ἐν κυρίῳ. ἀσπάσασθε ^ο ch. viii. 33
 Περίδα τὴν ^ε ἀγαπητὴν, ἥτις πολλὰ ^ε ἐκοπίασεν ἐν κυρίῳ. ^q Luke vii. 45.
¹³ ἀσπάσασθε Ῥοῦφον τὸν ^ο ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν ^{xxii. 48.}
 μητέρα αὐτοῦ καὶ ἑμοῦ. ¹⁴ ἀσπάσασθε Ἀσύγκριτον, Φλί- ^{1 Cor. xvi. 20.}
 γοντα, Ἐρμῆν, Πατρόβαν, Ἐρμᾶν, καὶ τοὺς σὺν αὐτοῖς ^{2 Cor. xiii.}
 ἀδελφούς. ¹⁵ ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα ^{12. 1 Thess.}
 καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν ^{v. 26. 1 Pet.}
 αὐτοῖς πάντας ^ρ ἀγίους. ¹⁶ ἀσπάσασθε ἀλλήλους ^q ἐν ^{plur., Acts xv.}
 φιλήματι ἀγίῳ. ἀσπάζονται ὑμᾶς αἱ ^{ver 4, &c.} ἐκκλησίαι ^{s = ch. xii. 1} ^{red.} ^{t See Phil. iii.} ^{17.}
 τοῦ ^u χριστοῦ. ^{1 Cor. iii. 3} ^{(rec.).} ^{Gal. v. 20} ^{only t.} ^{1 Mac. iii.} ^{29.} ^{v = ch. xiv. 13} ^{w = ch. iv. 18} ^{ref.} ^{x = ch. vi. 17.} ^{Acts ii. 42 al.}

¹⁷ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ^τ σκοπεῖν τοὺς τὰς ^u
 διχοστασίας καὶ τὰ ^v σκάνδαλα ^w παρὰ τὴν ^x διδαχὴν ἣν ^x
 κερῶ το ἐν κυρίῳ.—13. at beg, ins ασπασασθε αδοκιμον εν χριστω 42 (error from ver 10).—14. φλεγγοντα arm: φλεγμοντα 73.—rec ερμαν, π., ερμην, with D³EJ &c v Syr al Chr Thdrt Chron al Ambrst al: txt ABCD¹FG al (και ερμαν 109. 219) it om harl flor mar copt syr æth Euthal Ruf Bed al.—αυτω 115.—15. φιλογονον 70: φιλοστοργον 69.—ιουλιον Chr (Mtt's mss): ιουνιαν C¹FG 11: om Chron.—νηριαν AFG 55. 71 al: νυρεα 67². 109: ηρεα 73.—bef ολυμπ., om και 3. 120 Ambrst.—ολυμπιδα (Olympiadem it v Ruf Ambrst) FG: ολυμπιαν DE.—αγιους om 52-6. 116 al.—16. ασπάζοντ. . . . χριστου om DEFG it, but aft συγγ. μου ver 21 read και αι εκκλ. πασαι του χρ.—rec om πασαι (see note), with mss Chr Thl Oec: ins ABC(DEF, see above) J 39. 67². 73. 80. 122. 213 al v Syr arr copt æth arm Cyr Thdrt (Chr-comm?) Ruf Ambrst Pelag Bed.—for χριστου, θειου 69. 106-20-77 al Chr-ms.—17. for παρακαλω, ερωτω (rogo it v) DE.—for σκοπειν, ασφαως σκοπειτε DEFG Sing-cleric.—τας om 57 al.—for παρα, περι D¹.—bef ποιουντ., ins λεγοντας η DEFG it Sing-cleric.—και om

Claudius. But this can hardly be, for he was executed (Tac. Ann. xiii. 1) in the very beginning of Nero's reign, i. e. cir. 55 A. D., whereas (see Prolegg. § iv. 4 and Chronol. Table) this Ep. cannot have well been written before 58 A. D. Perhaps, as Winer (RWB.) suggests, the family of this Narcissus may have continued to be thus known after his death (?). 13.]

Rufus may have been the son of Simon of Cyrene, mentioned Mark xv. 21: but the name was very common. ἐκλεκτόν—

not to be softened, as De W., al., to merely 'eximium,' a sense unknown to our Ap.;—

'elect,' i. e. one of the elect of the Lord.—καὶ ἑμοῦ the Ap. adds from affectionate regard towards the mother of Rufus: 'my mother,' in my reverence and affection for her.

Jowett compares our Lord's words to St. John, John xix. 27. 14.] These Christians of whom we have only the names, seem to be persons of less repute than the former. Hermas (= Hermodorus, Grot.) is thought by Origen (in loc. "Puto, quod Hermas iste sit scriptor libelli istius qui Pastor appellatur"), Eus. H. E. iii. 3, and Jerome, catal. script. eccl., to be the author of the 'Shepherd.' But this latter is generally supposed to have been the brother of Pius, bishop of

Rome, about 150 A. D. The σὺν αὐτοῖς ἀδελφοί of ver. 14, and σὺν αὐτοῖς πάντες ἄγιοι of ver. 15, have been taken by De W. and Reiche to point to some separate associations of Christians, perhaps (De W.) assemblies as in ver. 5: or (Reiche) unions for missionary purposes. 16.]

The meaning of this injunction seems to be, that the Roman Christians should take occasion, on the receipt of the Ap.'s greetings to them, to testify their mutual love, in this, the ordinary method of salutation, but having among Christians a Christian and holy meaning, see reff. It became soon a custom in the churches at the celebration of the Lord's Supper. See Suicer under ἀσπασμός and φίλημα, and Bingham, xv. 3. 3. ἀσπάζ. ὑμ. αἱ ἐκκλ. π.] This assurance is stated evidently on the Apostle's authority, speaking for the churches; not implying as Bengel, "quibuscum frib, c. xv. 26. His significarat, se Romam scribere," but vouching for the brotherly regard in which the Roman church was held by all churches of Christ. The above misunderstanding has led to the exclusion of πᾶσαι.

17—20.] WARNING AGAINST THOSE WHO MADE DIVISIONS AMONG THEM.—To what persons the Ap. refers, is

^γ = 1 Pet. iii. 11 (ch. iii. 12 only). Ps. xxxvi. 27.
^z Acts xx. 19. Gal. iv. 8 al.
^ψ = Phil. iii. 19.
^b here only.
^c = here only.
^d See note.
^e ch. vii. 11 ref.
^f = here only. (Heb. vii. 26 only.) Prov. i. 4. viii. 5 al.
^g = here only. Prov. i. 27. —Sir. xlviii. 16.
^h Matt. x. 16. Phil. ii. 15 only.
ⁱ ch. xv. 33 ref.
^k Matt. xii. 20. Luke ix. 39 al. Gen. xix. 9.
^m ellips., ch. xv. 33. 1 ver. 3 ref.
¹ Luke xviii. 8. Acts xii. 7 al. Rev. i. 1. Deut. xxviii. 20. o ver. 7 ref.

ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἑκκλίνετε ἀπ' αὐτῶν. ¹³ οἱ ἄγγελοι τοιοῦτοι τῷ κυρίῳ ἡμῶν χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. ¹⁹ ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἅκε-
 ραίους δὲ εἰς τὸ κακόν. ²⁰ ὁ δὲ θεὸς τῆς ἐιρήνης συν-
 τρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μεθ' ὑμῶν.
²¹ Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

46. 115 Thl.—εκκλινετε BC 67² Thdrt Dam.—18. rec τῷ κυρ. ημ. ιησου χρ., with J & Syr copt al Chrys al: κυρ. χρ. ημ. DFG 178 al d² g: txt ABC 37. 80. 109-13-16 lect 13 syr aeth arm Thdrt: χρ. κυρ. ημ. E e v lat-ff: χρ. κυρ. Aug Leo: *Christo Domino Jesu* Ambrst: κυριω ιησ. χρ. 77. 110-11-23-79. 238 al: κυρ. ημων 23.—δουλεύουσιν FG 30 lect 14.—και ευλογιας (ευλωπτιας 109: add και καινης απατης 42. 238) om DEFG 3. 17. 43-9. 52-7. 70 al it Chr (Mtt's ms.).—19. υπακοη υμων DEFG (not it) ακοη 61.—εφικετο 238.—rec χαιρ. συν το (om D¹FG al) εφ υμιν, with D³E(D¹FG al) & Chr Thdrt al: txt ABCJ 5. 23. 37 al arm Ruf: υμων 135.—και θελω D¹EF it Syr al: δε om 115 Thl Ambrst Ruf.—rec aft σοφους add μεν (insd on account of δε follg), with AC & syr Thl Oec Aug: om BDEFGJ 61 al it v copt all Clem Cæs (but om also δε follg) Chr Thdrt lat-ff.—20. συντριψαι A 67² v g al Thdrt-comm Ambr al.—εν ταχει υπ. τ. π. ημων A.—η χαρ. . . υμων om DEFG it Sedul: χριστον om B.—rec at end add αμην with many mss: but om ABCDEFGJ most mss vss gr-lat-ff.—21. rec ασπαζονται (gramml correction), with EJ & Syr al Thdrt Oec: txt ABCD¹FG 5. 57. 76. 80. 108¹ al it v copt arm syr al Chr Thl Ruf Ambrst.—ο αδελφος κ. ο συν. arm.—μου om B 67².—και bef ιασων om B: κ. ιασ. om 47: λουκιασων 71: for λουκιος, Lucas harl² mar.—ο συγγενης μου 108. 178 slav-ms (om μου).—at end DEFG

not plain. Some (Thol., al.) think the Judaizers to be meant, not absolutely within the Christian pale, but endeavouring to sow dissension in it: and so, nearly, Neander, Pfl. u. Leit., p. 452. De W. thinks that Paul merely gives this warning in case such persons came to Rome. Judging by the text itself, we infer that these teachers were similar to those pointed out in Phil. iii. 2, 18. 1 Tim. vi. 3 ff. 2 Cor. xi. 20: *unprincipled and selfish persons, seducing others for their own gain*: whether Judaizers or not, does not appear: but considering that the great opponents of the Ap. were of this party, we may perhaps infer that they also belonged to it.

17.] σκοπεῖν = βλέπειν, Phil. iii. 2.—The διδασχῇ here spoken of is probably rather ethical than doctrinal; comp. Eph. iv. 20–24. 18.] χρηστολογία, κολακεία, Theophyl. Wetstein cites from Julius Capitolinus, in Pertinace, 13, “omnes, qui libere conferebant, male Pertinacem loquebantur, *chrestologum* eum appellantes, qui bene loqueretur et male faceret.” εὐλογίας, ‘fairness of speech:’ so Plato, Rep. iii. 400 D, εὐλογία ἀρα κ.

ἐναρμοσσία κ. εὐσημησύνη κ. εὐρυθμία εὐηθεία ἀκολουθεῖ.—or perhaps ‘eulogies’ (flatteries), as Pind. Nem. iv. 8, οὐδὲ θερμὸν ἔδωρ τόσον | γε μαλθακά τεύχει | γυῖα, τόσσον εὐλογία φόρ | μυχγι συνάορος.

19.] See ch. i. 8. Their obedience being matter of universal notoriety, is the ground of his confidence that they will comply with his entreaty, ver. 17.—Some slight reproach is conveyed in χαίρω θέλω δὲ κ.τ.λ. They were well known for obedience, but had not been perhaps cautious enough with regard to these designing persons and their pretended wisdom. See Matt. x. 16, of which words of our Lord there seems to be here a reminiscence.

20.] ἐπειδὴ γὰρ εἶπε τοὺς τὰς διχοστασίας κ. τὰ σκάνδαλα ποιοῦντας, εἶπεν εἰρήνης θεὸν, ἵνα θαρρήσῃσι περὶ τῆς τούτων ἀπαλλαγῆς. Chrys.: and so most comm. De W. prefers taking ὁ θεὸς τῆς εἰρ. more generally as ‘the God of salvation;’ and the usage of the expr. (see ref.) seems to favour this.

συντρ. τ. σατ. is a similitude from Gen. iii. 15. συντρίψει, not, as Stuart, ‘for optative,’ nor does it

²² ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γραφᾶς ^{oo} τὴν ἐπιστολὴν ^{oo} See 1 Cor. v. 9 reff. ἐν κυρίῳ. ²³ ἀσπάζεταιται ὑμᾶς Γάιος ὁ ^p ξένος μου καὶ ὅλης τῆς ^q ἐκκλησίας. ἀσπάζεταιται ὑμᾶς Ἐραστος ὁ ^r οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. ²⁴ Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

²⁵ Τῷ δὲ δυναμένῳ ὑμᾶς ^s στηρίζαι κατὰ τὸ ^t ἐναγγέλιον ^s ch. i. 11. ^t μου καὶ τὸ ^u κήρυγμα Ἰησοῦ χριστοῦ ^v κατὰ ^v ἀποκά- Luke xxii. 32 al. ^u Matt. xii. 41 | L. 1 Cor. i. 21. 4. ^v Gal. ii. 2. Eph. iii. 3 only.

add καὶ αἱ ἐκκλ. &c (see ver 16).—²². for ἀσ. ὑμ. ἐγώ, ἀσπάζεταιται ὑμᾶς 67²; aft ὑμ. ins καὶ tol² arm slav: ἐγώ om 37.—^{τερντιος} 7 slav-ms Thl.—ο καὶ γραφᾶς 67².—ἐν κυρ. om 3. 76 Chr Thl.—²³. rec τ. ἐκκλ. ὅλης (prob corrⁿ) with J &c Chr Thdrt al: οἱ αἱ ἐκκλησῖαι FG g: ὅλη ἡ ἐκκλησία v (ὅλης &c am) Copt (eccl. omnis) Sedul Pel: txt ABCD 1. 5. 37. 73. 80. 121 al syrr all: ο τῆς ἐκκλησίας 23¹.—ἀσπάζονται 219.—^{ραστος} 238.—bef ad, om ο 238.—²⁴. om ABC 5 am harl¹ al-latt copt æth Ruf: ins (ὑμῶν J, om al: ὑστ. χρ. om FG g slav, χρ. om 71: μεθ ὑμῶν Chr) DEFGJ most mss it v ar-pol slav Chr Thdrt Thl Oec Sedul Bed al: aft ver 27, 17. 80 Syr (mss) syr ar-erp Ambrst.—²⁵, 26, 27. These verses are variously placed: (1) in BCDE 16. 66 (but in

express any wish, but a prophetic assurance and encouragement in bearing up against all adversaries, that it would not be long before the great Adversary himself would be bruised under their feet. ἡ χάρις, κ.τ.λ.] It appears as if the Epistle was intended to conclude with this usual benediction, but the Ap. found occasion to add more. This he does also in other Epp.: see 1 Cor. xvi. 23, 24; simply Phil. iv. 20, and vv. 21—23 after the doxology.—2 Thess. 16, 17, 18:—1 Tim. vi. 16, 17 ff.:—2 Tim. iv. 18, 19 ff.

21—24.] GREETINGS FROM VARIOUS PERSONS. ²¹] Lucius must not be mistaken for Lucas (= Lucanus),—but was probably Lucius of Cyrene, Acts xiii. 1, see note there.—Jason may be the same who is mentioned Acts xvii. 5, as the host of Paul and Silas at Thessalonica.—A 'Sopater (son) of Pyrrhus of Berea' occurs Acts xx. 4, but it is hardly likely that this Sospater is the same person.

οἱ συγγενεῖς, see above, ver. 7. These persons may have been Jews; but we cannot tell whether the expr. may not be used in a wider sense. ²²] There is nothing strange (as Olsh. supposes) in this salutation being inserted in the first person. It would be natural enough that Tertius the amanuensis, inserting ἀσπάζεταιται ὑμ. Τέρτ. ὁ γρ. τ. ἐπ. ἐν κυρ., should change the form into the first person, and afterwards proceed from the dictation of the Ap. as before. Bez. and Grot. suppose him to have done this on transcribing the Ep.—Thol. notices this irregularity as a corroboration of the genuineness of the chapter: see Prolegg.

²³] Gaius is mentioned 1 Cor. i. 14, as having been

baptized by Paul. 'The host of the whole church' probably implies that the assemblies of the church were held in his house:—or perhaps, that his hospitality to Christians was universal.—Erastus, holding this office (οἰκονόμος, the public treasurer, ὁ ἐπὶ τῆς δημοσίας τραπέζης, arcarius, Wetst., who quotes from inscriptions, Νέιλω οἰκονόμῳ Ἀσίας,—Secundus, arkarius Reip. Armerinorum), can hardly have been the same who was with the Ap. in Ephesus, Acts xix. 22. It is quite uncertain whether the Erastus of 2 Tim. iv. 20 is identical with this, or with that other,—ὁ ἀδελφός, 'the brother,'—the generic singular; one among οἱ ἀδελφοί, 'the brethren.' The rest have been specified by their services or offices.

²⁴] The benediction repeated; see above on ver. 20. The omission (see var. read.) has probably been by the caprice of the copyists.

²⁵—²⁷.] CONCLUDING DOXOLOGY. The genuineness of this doxology, and its position in the Ep., have been much questioned. The external evidence will be found in the var. readings;—from which it is plain, that its genuineness as a part of the Ep. is placed beyond all reasonable doubt. Nor does the variety of position militate here, as in some cases, against this conclusion. For the transference of it to the end of ch. xiv. may be explained, partly from the supposed reference of στηρίζαι to the question treated in ch. xiv. (so Chrys., πάλιν γὰρ ἐκείνων ἔχεται τῶν ἀσθενῶν, κ. πρὸς αὐτοὺς τρέπει τὸν λόγον), partly from the supposed inappropriateness of it here after the benediction of ver. 24, in consequence of which that ver. is omitted by MSS which have the

w Eph. i. 9 reff. λυψιν ^w μυστηρίου ^x χρόνοις ^x αἰώνιοις ^y σεσιγημένον ^z 26 ^z φανερωθέντος δὲ νῦν διὰ τε γραφῶν ^a προφητικῶν κατ' ^b ἐπιταγὴν τοῦ ^c αἰωνίου ^c θεοῦ εἰς ^d ὑπακοὴν ^d πίστεως εἰς
 y = here only. Ps. xxxi. 3. (see Luke xviii. 39 reff.) L. P. z ch. i. 19. iii. 21 al. fr. a 2 Pet. i. 19 only †.
 x 2 Tim. i. 9. Tit. i. 2 only. dat. of duration, Luke viii. 29. Acts viii. 11. y = here only. Ps. xxxi. 3. (see Luke xviii. 39 reff.) L. P. z ch. i. 19. iii. 21 al. fr. a 2 Pet. i. 19 only †.
 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim. i. 1. Tit. i. 3. ii. 15 only †. Wisd. xiv. 16. c here only.
 d ch. i. 5 reff.

ABCD
EFGJ

marg says they are found εν τοις παλ. αντιγραφοις aft ch xiv.) 80. 137-76 al they stand here and here only, as also in mss mentd by Ruf (who says 'nonnulli' have them elsw) d e v (am demid harl tol & c f) Syr copt aeth ar-erp Ruf Ambrst Pelag Bed al: (II) they stand aft ch xiv. 23 in J and about 217 mss (Scholz), i. e. very nearly all: the gr lectt, syr ar-pol slav goth (appy) arm (ed Zohrab) mss mentd by Ruf Chr Thdrt Dam Thl Oec Theodol (Tert?): (III) they are omd altogether in (D²) F (a space is left aft xvi. 24) G (d^o aft xiv. 23) mss mentd by Erasmus? Marcion (*penitus abstulit* accg to Ruf [and Orig? see Orig vol vii. p. 453 ed Lommatzsch] as also chaps xv. xvi.) some mss in Jer (appy) Tert-mss?: (IV) they occur in both places in A 5. 17. 109 lat. (*That this is their original place there can be little doubt, and that their unusual character has given rise to the variations.* See notes.)—25. ημας 37. 73 al.—χριστ. ιησ. B.—for αιωνιοις, αλαλητοις 121.—for σεσιγ., επιγημενου 46.—26. for τε, των 87: om DE 34 (not expressed in vss nor lat-fl, but Syr al have και κατ' aft) Chr.—aft προφητ. add και της επιφανειας (adventum) του κυριου ημων ιησ. χριστου Orig₃ mss in Jer: add et Syr

doxol. here,—partly from the unusual character of the position and diction of the doxol. itself.

This latter has been used as an internal argument against the genuineness of the portion. Paul never elsewhere ends with such a doxology. His doxologies, when he does use such, are simple, and perspicuous in constr., whereas this is involved, and rhetorical. This objection however is completely answered by the supposition (Fritz.) that the doxology was the effusion of the fervent mind of the Ap. on taking a general survey of the Ep. We find in its diction striking similarities to that of the pastoral Epp.:—a phenomenon occurring in several places where Paul writes in a fervid and impassioned manner,—also where he writes *with his own hand*;—the inferences from which I have treated in the Prolegg. to those Epistles (vol. III. prolegg. ch. vii. § 1. 30–33). That the doxol. is made up of unusual expressions taken from Paul's other writings, that it is difficult and involved, are facts, which if rightly argued from, would substantiate, *not its interpolation, but its genuineness*: seeing that an interpolator would have taken care to conform it to the character of the Ep. in which it stands, and to have left in it no irregularity which would bring it into question.

The constr. is exceedingly difficult. Viewed superficially, it presents only another instance added to many in which the Ap. begins a sentence with one constr., proceeds onward through various dependent clauses till he loses sight of the original form, and ends with a constr. presupposing another kind of beginning. And such no doubt it is: but it is not easy to say what he had in his mind when commencing the

sentence. Certainly, ᾧ ἡ δόξα εἰς τ. αἰῶνας forbids us from supposing that δόξα was intended to follow the datives,—for thus this latter clause would be merely a repetition. We might imagine that he had ended the sentence as if it had begun ὁ δὲ δυνάμενος, κ.τ.λ. and expressed a wish that He who was able to confirm them, *might confirm them*: but this is prevented by its being evident, from the μόνῳ σοφῷ θεῷ, that the datives are still in his mind. This latter fact will guide us to the solution. The dative form is still in his mind, but not the reference in which he had used it. Hence, when the sentence would naturally have concluded μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ἡ δόξα εἰς τ. αἰῶνας,—a break is made, as if the sense were complete at χριστοῦ, and the relative ᾧ refers back to the subject of the sentence preceding, thus imagined complete,—viz. to ὁ δυνάμενος—μόνος σοφὸς θεός. The analogy of the similar passage Acts xx. 32 would tempt us to supply with the datives παρατιθεμαι ὑμᾶς, or the like, as suggested by Olsh.:—but as De W. remarks, the form of a doxology is too evident to allow of this. After all, perhaps, the datives may be understood as conveying a general ascription of praise for the mercies of Redemption detailed in the Ep., and then ᾧ ἡ δ. as superadded, q. d., "To Him who is able &c. . . . be all the praise: to whom be glory for ever."

25.] κατὰ, 'in reference to,' i. e. 'in subordination to,' and according to the requirements of.

κήρυγμα Ἰησοῦ χρ. can hardly mean, as De W. and Meyer, 'the preaching which Jesus Christ hath accomplished by me' (ch. xv. 18),—nor again, as Chrys. ὁ αὐτὸς ἐκήρυξεν,—but 'the preach-

πάντα τὰ ἔθνη ^ε γινωρισθέντες, ^ι μόνῳ σοφῷ θεῷ, ²⁷ εἰς διὰ ^ε ^{John xv. 15}
 Ἰησοῦ χριστοῦ, ^ω ἡ δόξα ^h εἰς τοὺς αἰῶνας. ἀμήν. ^{f1 Tim. i. 17}
 read. ^{var. read.} ^{Jude 25 var.} ^{h ch. i. 25 ref.}

ar-erp æth.—for αἰων., ἐπουρανίου 69.—υποταγην 46.—27. χριστ. ιησ. B.—θεω σοφῷ DE d e.—^ω om B: ^ω ειη 43². 55: αυτω η 31. 54 copt Chr (Mtt's mss): om 33. 72 f Ruf: *cujus* d e.—τιμη κ. η δόξα. v-ed arm Pelag.—aft αἰωνας add των αἰωνων A (here, but not xiv. 23) DE 80 d e v Syr copt æth slav Dam Ruf.—αμην om al am.

Subscription: πρ. ρ. AB¹CD¹, and FG addg ετελεσθη: B¹D-corr add εγραφη απο κορινθου. This is also added in all (not J) d² syr copt ar-pol goth Thdrt (not ms.) Oec. J has του αγ. κ πανευφημου απ. π., επισ. πρ. ρ. εγραφη απο κορινθου δια φοιβης της διακονου (δια φ. τ. δ. syr also): rec πρ. ρ. εγραφη απο κορινθου δια φοιβης της διακονου της εν εκκλησιας, with most mss copt ar-pol Oec: alii aliter.

ing of Christ,' i. e. making known of Christ, as the verb is used 1 Cor. i. 23; xv. 12 al. fr. So Calv., and most comm. **κατὰ**

ἀποκ.] This second κατὰ is best taken, not as co-ordinate to the former one and following *στηρίζαι*, nor as belonging to *δυναμένῳ*, which would be an unusual limitation of the divine Power,—but as subordinate to *κήρυγμα*,—‘the preaching of Jesus Christ according to, &c.’ The omission of τό before κατὰ ἀποκ. is no objection to this.

μυστ.] The *mystery* (see ch. xi. 25, note) of the gospel is often said to have been thus hidden from eternity in the counsels of God—see Eph. iii. 9. Col. i. 26. 2 Tim. i. 9. Tit. i. 2. 1 Pet. i. 20. Rev. xiii. 8.

26.] See ch. i. 2. The prophetic writings were the store-house out of which the preachers of the gospel took their demonstrations that Jesus was the Christ: see Acts xviii. 28;—more especially, it is true, to the Jews, who however are here included among πάντα τὰ ἔθνη.

κατ’ ἐπιταγ.] may refer either to the *pro-*

phetic writings being drawn up by the command of God,—or to the *manifestation of the mystery by the preachers of the gospel* thus taking place. The latter seems best to suit the sense. αἰωνίως refers back to χρ. αἰωνίως.—The first εἰς indicates the aim—in order to their becoming obedient to the faith:—the second, the *local extent* of the manifestation.

27.] διὰ Ἰησ. χρ. must by the requirements of the constr. be applied to μόνῳ σοφ. θεῷ, and not (as Aug.) to δόξα, from which it is separated by the relative ^ω. The quantity of intervening matter, esp. the datives μόνῳ σοφ. θεῷ, prevent it from being referred (as Oec., Theophyl.) to στηρίζαι. It must then be rendered ‘to the only wise God through Jesus Christ,’ i. e. Him who is revealed to us by Christ as such.—On the constr. of ^ω see above. It cannot without great harshness be referred to *Christ*, seeing that the words μόνῳ σοφ. θεῷ resume the chief subject of the sentence, and to them the relative must apply.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

a Rom. i. 1, 6. I. 1 Παῦλος ^a [κλητὸς] ἀπόστολος χριστοῦ Ἰησοῦ ^b διὰ ABDE
b Rom. xv. 32. Jude 1. θελήματος θεοῦ, καὶ σωσθῆνης ὁ ἀδελφός, ² τῇ ^{b1} ἐκκλησίᾳ FGJ
c 1 Cor. x. 32. τοῦ θεοῦ, ^c ἡγιασμένοις ἐν χριστῷ Ἰησοῦ, τῇ οὔσῃ ἐν Κο-
d 1 Thess. ii. 13. ρίνθῳ, ^a κλητοῖς ^d ἀγίοις, ^e σὺν πᾶσιν τοῖς ^f ἐπικαλουμέ-
e 2 Thess. i. 4. ρομένοις.
f 1 Tim. iii. 6, 15. c Rom. xv. 16 reff. d Acts ix. 13 reff. e Acts xxiii. 15. 2 Cor. i. 1. Phil. i. 1.
g Rom. x. 12 reff.

Title. *προς κορινθίους ᾱ* or *πρωτη Α* (appy: the title is nearly gone) BCD 108-9-10
 al: *πρ. κορ. αρχεται ᾱ* FG (om *ᾱ*): *πρ. κορ. επ. πρωτ. 3. 219*: *πρ. κορ. επ. πρ. τ. αγιου*
απ. παυλου 44 al: του αγιου και πανευφημου αποστολου παυλου της επιστολης πρ. κορ.
πρωτη J &c.

CHAP. I. 1. κλητος om ADE d e Cyr₁ (*perhaps because it does not occur elsw in the openings of epp exc Rom i. 1: but it may have been insd from there, so I have left it doubtful*): ins B (Ctisch: but C is deficient) FGJ mss (appy) vss (nrly) (κλη. και Syr; απ. κλ. copt) Chr Cyr¹ Thdr₂ (expr) Thl (expr) Oec (expr) Aug Ambst Bed.—rec ινα. χρ., with AJ & vss Thdr¹ Thl Oec Aug al: txt BDEFG al it am denni tol al Chr Ilil: ιησ. om 109.—2. τη (1st) om B.—rec τη ουσ. εν κορ. ηγιασμ., (*prob a grammatical transposn: cf the variations*) with AJ al vss ff: εν κορ. ηγιασμ., εν χρ. κλητ. αγ. (omg τη ουση) 77: ηγ. το ιησ. om 119¹ Or-int.: txt BDEFG al.—συναπισιν 46. 52. 109 al.—ημων (1st) om A 77. 109

I. 1-3.] ADDRESS AND GREETING.

1.] It is doubtful whether κλητός is not spurious: see var. readd.—The words διὰ θελ. θεοῦ point probably to the depreciation of Paul's apostolic authority at Corinth. In Gal. i. 1 we have this much more strongly asserted. But they have a reference to Paul himself also: "ratio auctoritatis, ad ecclesias: humilis et prompti animi, penes ipsum Paulum." Bengel. Chrysostom, referring it to κλητός, says, ἐπειδὴ αὐτῶν ἔδοξε ἐκλήθημεν, οὐκ ἐπειδὴ ἄξιοι ἦμεν.

Σωσθένης can hardly be assumed to be identical with the ruler of the synagogue in Acts xviii. 17: see note there. He must have been some Christian well known to the church at Corinth. Thus Paul associates with himself Silvanus and Timotheus in the Epistles to the Thessalonians; and Timotheus in 2 Cor. 3:1. Chrysostom attributes it to modesty: μετριάσεις, συντάττων ἑαυτῷ τὸν ἐλάττωνα πολλῶν. Some have supposed Sosthenes to be the *writer* of the Epistle, see ch. xvi. 22. Possibly he may have been one τῶν Χλόης

(ver. 11) by whom the intelligence had been received, and the Ap. may have associated him with himself as approving the appeal to apostolic authority. Perhaps some slight may have been put upon him by the parties at Corinth, and for that reason Paul puts him forward. ὁ ἀρελφός, as 2 Cor.

puts him forward. ὁ ἀδελφός, as 2 Cor. i. 1, of Timothy, 'the brother,'—one of οἱ ἀδελφοί. 2.] The remarks of Calvin

on τῇ ἐκκλ. τ. θεοῦ, κ.τ.λ. are admirable: "Mirum forsitan videri queat, cur eam hominum multitudinem vocet Ecclesiam Dei, in qua tot morbi invaluerant, ut Satan illic potius regnum occuparet quam Deus. Certum est autem, eum noluisse blandiri Corinthiis: loquitur enim ex Dei Spiritu, qui adulari non solet. Atqui inter tot iniquitatis qualis amplius eminet Ecclesiæ facies? Respondeo, . . . utcunque multa vitia obrepissent, et variae corruptelæ tam doctrinæ quam morum, extitisse tamen adhuc quædam veræ Ecclesiæ signa. Locus diligenter observandus, ne requiramus in hoc mundo Ecclesiam omni ruga et macula carentem: aut protinus abdicemus hoc titulo

νοῖς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντί
 τόπω ^{ff} αὐτῶν τε καὶ ^{ff} ἡμῶν. ³ χάρις ὑμῖν καὶ εἰρήνη
 ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
⁴ Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ^h ἐπὶ τῇ
ⁱ χάριτι τοῦ θεοῦ τῇ ^k δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ, ⁵ ὅτι

ff See Rom.
 xvi. 13 and
 ch xvi. 18.
 g Rom. i. 8 reff.
 h = Phil. i. 5 al.
 i = Acts xi. 23
 reff.
 k Rom. xii. 3,
 6, xv. 15,
 Gal. ii. 9.
 l = Eph. iii. 8.
 m = 2 Tim.
 i. 9. James iv. 6.

Orig Tert Ambrst Pel: *υμων* 44.—*χριστον* om A.—*τε* om (A¹?)BD¹FG 46. 109 al.—*ημ. τε κ. αυτ.* 45. 76. 115-19 Chr¹ Thl Orig-int: for *ημ.*, *υμων* 123².—3. aft *ειρ.* ins *εδοθη* lect 12.—4. *μου* om B.—from *παντοτε* to *παντι* om lect 12.—*τον θεου* om A¹ 39. 87 Cyr².—5. *εν παντι* om 73: *omnes* Victorin: *in omnibus* d g Hil.—ins *εν* bef

quemvis cœtum in quo non omnia votis nostris respondeant. Est enim hæc periculosa tentatio, nullam Ecclesiam putare ubi non appareat perfecta puritas. Nam quicumque hac occupatus fuerit, necesse tandem erit, ut discessionem ab omnibus aliis facta, solus sibi sanctus videatur in mundo, aut peculiarem sectam cum paucis hypocritis instituat. Quid ergo causæ habuit Paulus, cur Ecclesiam Corinthi agnosceret? nempe quia Evangelii doctrinam, Baptismum, Cœnam Domini, quibus symbolis censeri debet Ecclesia, apud eos cernebat." On τοῦ θεοῦ, Chrys. remarks, οὐ τοῦδε καὶ τοῦδε, ἀλλὰ τοῦ θεοῦ,—and simply Theophyl., taking the expr. as addressed to the Cor. to remind them of their position as a congregation belonging to God, and *not to any head of a party*. Perhaps this is too refined, the words ἡ ἐκκλ. τ. θεοῦ being so usual,—see reff. — The harshness of the position of ἡγιασμένοις ἐν χρ. Ἰησ. is in favour of its being the original one:— 'hallowed (i. e. dedicated) to God in (in union with and by means of) Jesus Christ.' τῇ οὐσῃ— 'which exists,' 'is found, at Corinth.' So ἐν Ἀντιοχ. κατὰ τὴν οὐσαν ἐκκλησίαν, Acts xiii. 1. κλητοῖς ἁγίοις] See Rom. i. 7, σὺν πᾶσιν, κ.τ.λ.] These words do not belong to the designations just preceding, = 'as are all,' &c., but form part of the address of the Epistle, so that these πάντες οἱ ἐπικαλ. are partakers with the Cor. in it. They form a weighty and precious addition,—made here doubtless to shew the Corinthians, that membership of God's Holy Catholic Church consisted not in being planted, or presided over by Paul, Apollos, or Cephas (or their successors), but in calling on the name of our Lord Jesus Christ. The Church of England has adopted from this verse her solemn explanation of the term, in the 'prayer for all sorts and conditions of men': "More especially, we pray for the good estate of the Catholic Church: that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may

be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

ἐπι-καλ.] not 'calling themselves by' (though in sense equivalent to this, for they who call upon Christ, call themselves by His Name): the phrase, ἐπικαλεῖσθαι τὸ ὄνομα τοῦ κυρίου was one adopted from the LXX, as in reff.; the adjunct ἡμῶν Ἰησοῦ χρ. defines that Lord (Jehovah) on whom the Christians called, to be Jesus Christ,—and is a direct testimony to the divine worship of Jesus Christ, as universal in the church. The ὄνομα ἐπικληθὲν ἐφ' ὑμᾶς (James ii. 7) is not to the point, the constr. being different.

ἐν παντί τόπ. αὐτ. τε κ. ἡμ.] 'In every place, whether theirs (in their country, wherever that may be) or ours.' This connexion is far better than to join αὐτ. τ. κ. ἡμ. with κυρίῳ, thereby making the first ἡμῶν superfluous.

αὐτῶν refers to the πάντες οἱ ἐπικαλ., ἡμῶν to Paul, and Sosthenes, and those whom he is addressing. Eichhorn fancied τόπος to mean 'a place of assembly,' Hug., 'a party' or 'division.' Beza, al., would limit the persons spoken of to Achaia: others, to Corinth and Ephesus:—but the simple meaning and universal reference are far more agreeable to the spirit of the passage. I may as well once for all premise, that many of the German expositors have been constantly misled in their interpretations by what I believe to be a mistaken view of ver. 12, and the supposed Corinthian parties. See note there. 3.] See Rom. i. 7, note. Olsh. remarks, that εἰρήνη has peculiar weight here on account of the dissensions in the Cor. church.

4—9.] THANKSGIVING, AND EXPRESSION OF HOPE, ON ACCOUNT OF THE SPIRITUAL STATE OF THE COR. CHURCH. There was much in the Corinthian believers for which to be thankful, and on account of which to hope. These things he puts in the foreground, not only to encourage them, but (as Olsh.) to appeal to their better selves, and to bring out the following contrast more plainly.

4. τ. θεῷ μου]

12 Cor. vi. 10. ix. 11 only. Gen. xiv. 23 al. m = Acts xx. 19 reff. n = Rom. xv. 14 al. fr. nn = 2 Thess. i. 10. o Rom. xv. 8 reff. p Luke xv. 14. Rom. iii. 23. Phil. iv. 12. Heb. xi. 37 al. Ps. xxii. 1. q Rom. xi. 29. xii. 6 al. ch. xii. 4. r Rom. viii. 19. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. s = Rom. ii. 5. 1 Thess. i. 7 al. t 2 Cor. i. 13 only. μέλοι τ., Heb. iii. 6 var. read. ἀχοι τ., Rev. ii. 26. u Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7 only t. 3 Macc. v. 31. ellipsis, Matt. xii. 13. v = ch. iii. 13. iv. 3. v. 5. 2 Cor. i. 14. vi. 2. Eph. iv. 30. Phil. i. 6, 10, 11, 16. w = ch. x. 13. 2 Cor. i. 18. 1 Thess. v. 24. 2 Thess. iii. 3. 2 Tim. ii. 13 al. wv = 2 Cor. i. 11. x = Gal. ii. 9. ch. x. 16. 2 Cor. xiii. 13.

πάση 17 al v al Orig¹ (om₂).—for γνώσις, σοφία Orig¹.—6. for μαρτ., κηρυγμα 12. 67²-marg (so Chr-comm).—for χριστου, θεου FG 46-7. 72. 109-20 lectt 8. 12 g arm. —εν om 52. 109-23. —7. υμᾶς om 109¹.—8. om 179 lect 12.—at beg ins πιστος ο θεος 48.—και om 108.—for εως, αχρι DEFG.—for ημερα, παρουσια DEFG it Ambrst Cassiod; die adventus v Pel Bed: in adventum d.—χριστου om B.—9. ο om C¹.—υφ ου D¹FG.—for κοιν., διακονιαν 178.—χρ. ιησ. (ιησ. χρ. FG d g) του (om F) κυρ. ημ. DEFG it: του κυρ. ημ. ιησ. χρ. 48. 72 Syr arm Ambrst.—

so Rom. i. 8. Phil. i. 3. πάντοτε] expanded in Phil. i. 4 into πάντοτε ἐν πάσῃ δέήσει μου.—The ἡ χάρις ἡ δοθεῖσα = τὰ χαρίσματα τὰ δοθέντα (see below on ver. 7)—a metonymy which has passed so completely into our common parlance, as to be almost lost sight of as such. 'Grace' is properly in God: the gifts of grace in us, given by that grace. ἐν] not, as Chrys., Theophyl., Oecum., for διὰ, but as usually in this connexion, 'in Christ,'—i. e. to you as members of Christ. So also below. 5. ἐν παντί] general: particularized by ἐν παντί λόγῳ κ. πάσῃ γνώσει, 'in all doctrine and all knowledge.' λόγος (obj.), the truth preached; γνώσις (subj.), the truth apprehended. They were rich in the preaching of the word, had among them able preachers,—and rich in the apprehension of the word, were themselves intelligent hearers. See 2 Cor. viii. 7, where to these are added πίστις, σπουδή, and ἀγάπη.

6. τὸ μαρτ. τ. χριστοῦ] the witness concerning Christ delivered by me. καθώς, 'as indeed,' 'siquidem.' ἔβεβ., 'was confirmed,'—took deep root, among you: i. e. 'as was to have been expected, from the impression made among you by my preaching of Christ.' This confirmation was internal, by faith and permanence in the truth, not external, by miracles.

7.] 'So that ye are behind (others) in no gift of grace;'—not, *luck no gift of grace*, which would be genitive. χάρισμα here has its widest sense, of that which is the effect of χάρις,—not meaning 'spiritual gifts' in the narrower sense, as in ch. xii. 4.

This is plain from the whole strain of the passage, which dwells not on outward gifts, but on the inward graces of the Christian life.

ἀπεκδεχ.] which is the greatest proof of maturity and richness of the spiritual life; implying the coexistence and co-operation of *faith*, whereby they believed the promise of Christ,—*hope*, whereby they looked on to its fulfilment,—and *love*, whereby that anticipation was lit up with earnest desire;—compare πάντων τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ, 2 Tim. iv. 8.—ἀπεκδ., κ.τ.λ. is taken by Chrys.,—who understands χαρίσματα of miraculous powers,—as implying that besides them they needed patience to wait till the coming of Christ; and by Calv.,—"ideo addit expectantes revelationem, quo significat, non talem se affluentiam illis affingere in qua nihil desideretur; sed tantum quæ sufficiet usquequid ad perfectionem perventum fuerit." But I much prefer taking ἀπεκδεχομένους as parallel with and giving the result of μὴ ὑστ. κ.τ.λ.

8. ὅς] viz. θεός, ver. 4, not 'Ἰησοῦς χριστός, in which case we should have ἐν τῇ ἡμέρᾳ αὐτοῦ. The καὶ besides shews this.

ἔως τέλ. ἀνεγκ.] i. e. εἰς τὸ εἶναι ὑμᾶς ἀνεγκ.;—so ἀπεκατεστάθη ὑγίης, Matt. xii. 13. 'To the end,' see reff.—i. e. to the συντέλεια τ. αἰῶνος,—not merely 'to the end of your lives.'

9.] See Phil. i. 6. 1 Thess. v. 24. The κοιν. τοῦ ν. αὐτ., as Meyer well remarks, is the δόξα τῶν ν. τῶν τοῦ θεοῦ, Rom. viii. 21: for they will be συγκληρονόμοι τοῦ χριστοῦ, and συνδοξασθέντες with Him,—see Rom. viii. 17. 23. 2 Thess. ii. 14. The

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10 ^y Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ^y διὰ τοῦ ^z ὀνόματος ^y τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ^a ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾗ ἐν ὑμῖν ^b σχίσματα, ἥτε δὲ ^c κατηρτισμένοι ἐν τῷ αὐτῷ ^d νοί καὶ ἐν τῇ αὐτῇ ^e γνώμῃ. 11 ^f ἔδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ ^g τῶν Χλόης, ὅτι ^h ἔριδες ἐν ὑμῖν εἰσιν. 12 ⁱ λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἰμι ^k Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ χριστοῦ. 13 ^l μεμέρισται ὁ χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἡ ^m εἰς τὸ

40. 2 Cor. viii. 10. f ch. iii. 13. Col. i. 8. Heb. ix. 8. xii. 27. 1 Pet. i. 11. 2 Pet. i. 14 only. z = Rom. i. 5 al. a constr. ch. xvi. 12. Rom. xii. 1. b = J-hn vii. 43. ix. 16. x. 19. ch. xii. 18. xii. 25. see Mark ii. 21 reff. c = Luke vi. 40. 2 Cor. xiii. 11. Gal. vi. 1. Heb. xiii. 21. 1 Pet. v. 10. Ezra iv. 13. d = Rom. i. 28. Eph. iv. 17. e = ch. vii. 25. Exod. vi. 3. f = ch. x. 29. Gal. ii. 25. g See Rom. xvi. 10. h plur., 2 Cor. xii. 20. Gal. v. 20. Tit. iii. 9. ἄδε here only. i = Matt. xii. 25, 26 f only. 3 Kings xvi. 21. m = Rom. vi. 3 reff.

10. δε om 93: ουν Thdrt-ms.—σχίσμα 17.—for ητε δε, quia estis arm.—for αυτη, αυτου 109.—γνωσει 2: scientia it Ambrst Pelag.—11. μου om C¹ (app) d e (B?) Ambrst al.—for των, της 63.—εισ. εν υμ. v syrr copt Dial Aug al.—12. bef εγω (1st), ins οτι 108-78: bef εγω (2nd), αλλος δε arm Aug.,—13. μη μεμερ. 10. 39. 71-3 Syr arr arm slav Eus.—for υπερ, περι BD¹: txt ACD³EFGJ al.—ημων 80. 93. 109. 238 lect 12

mention of κοινωνία may perhaps have been intended to prepare the way, as was before done in ver. 2, for the reproof which is coming.—Chrys. remarks respecting vv. 1—9, σὺ δὲ σκόπει πῶς αὐτοὺς τῷ ὀνόματι αἰεὶ τοῦ χριστοῦ προσηλοῖ. καὶ ἀνθρώπου μὲν οὐδενός, οὔτε ἀποστόλου οὔτε διδασκάλου, συνεχῶς δὲ αὐτοῦ τοῦ ποθουμένου μέμνηται, καθάπερ ἀπὸ μέθης τινὸς τοὺς καρθηβαροῦντας ἀπενεγκεῖν παρὰ σκευάζων. οὐδαμοῦ γὰρ ἐν ἑτέρῳ ἐπιστολῇ οὕτω συνεχῶς κείται τὸ ὄνομα τοῦ χριστοῦ· ἐν ταῦθα μὲντοι ἐν ὀλίγοις στίχοις πολλάκις, καὶ διὰ τοῦτου σχεδὸν τὸ πᾶν ὑφαίνει προοίμιον. Hom. ii. p. 10 d.

10—IV. 21.] REPROOF OF THE PARTY-DIVISIONS AMONG THEM: BY OCCASION OF WHICH, THE APOSTLE EXPLAINS AND DEFENDS HIS OWN METHOD OF PREACHING ONLY CHRIST TO THEM. 10.]

δέ introduces the *contrast* to the thankful assurance just expressed. διὰ τ. ὄν.,

as διὰ τῶν οἰκτιρῶν τοῦ θεοῦ, Rom. xii. 1: “as the bond of union, and as the most holy name by which they could be adjured.” Stanley.—ἵνα (reff.) not only introduces the result of the fulfilment of the exhortation, but includes its import. τὸ αὐτὸ λέγητε—contrast to λέγει ἐγὼ μὲν . . . ἐγὼ δὲ . . . ἐγὼ δὲ . . . ἐγὼ δὲ of ver. 12,—but further implying the *having the same sentiments* on the subjects which divided them: see Phil. ii. 2. ἥτε δέ] δὲ here implies ‘but

rather,’ as in Thuc. ii. 98, ἀπεγίγνετο μὲν αὐτῷ οὐδὲν τοῦ στρατοῦ, . . . προσεγίγνετο δέ. Hartung, Partikellehre, i. 171, gives many other examples.—καταρτίζω is the exact word for the healing or repairing of the breaches made by the σχίσματα,—‘perfectly united.’ So Herod. v. 28, ἡ

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Μίλητος . . . ἐπὶ δύο γενεάς ἀνδρῶν νοσήσασα ἐς τὰ μάλιστα στάσει, μέχρῃ οὐ μιν Πάριοι κατήρτισαν. νοί (reff.), ‘disposition,’—γνώμη (do.), ‘opinion.’

11.] We cannot fill up τῶν Χλόης, not knowing whether they were sons, or servants, or other members of her family. Nor can we say whether Chloe was (Theophyl., al.) an inhabitant of Corinth, or some Christian woman (Estius) known to the Corinthians elsewhere, or (Michaelis, Meyer) an Ephesian, having friends who had been in Corinth. 12.] λέγω δὲ τοῦτο, ὅτι,—not, ‘I say this because,’—but (see reff.), ‘I mean this, that’

ἕκαστ. ὑμ. λέγ.] The meaning is clear, but the form of expression not strictly accurate, the ἕκαστος being a *different person in each case*. Accurately expressed it would run thus, ὅτι πάντες τοιοῦτό τι λέγετε, ἐγὼ εἰμι Π., ἐγὼ Ἀπολ., ἐγὼ Κηφ., ἐγὼ χριστοῦ,—or as De W., ὅτι πάντες λ., ὁ μὲν, ἐγὼ εἰμι . . . ὁ δὲ, ἐγὼ κ.τ.λ.—Respecting the matter of fact to which the verse alludes, I have given in the Prolegg. the principal theories of the German critics, and will only here restate the conclusions which I have there endeavoured to substantiate: (1) that these designations are *not used* as pointing to *actual parties formed and subsisting* among them, but (2) as *representing the spirit with which they contended against one another*, being the sayings of *individuals*, and *not of parties* (ἕκαστος ὑμῶν λέγει): q. d. ‘You are all in the habit of alleging against one another, some your special attachment to Paul, some to Apollos, some to Cephas, others to no mere human teacher, but barely to Christ, to the exclusion of us his Apostles.’

(3) That these sayings, while they are not to

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n. ver. 4.

ὄνομα Παύλου ἐβαπτίσθητε; ¹⁴ ⁿ εὐχαριστῶ τῷ θεῷ ὅτι
οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον, ¹⁵ ἵνα

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Thdrt.—14. τω θεω om B (67²): add μου A 17. 57. 219² al v-sixt demid-harl²-Syr syr† copt arm Thdrt₃ Orig-int Pel Sedul Bed (see ver 4): txt CDEFGJ most mss it v (am flor harl tol) æth al Chr Thl Oec Orig-int₁ Tert Ambrst.—15. for ἐβαπτισα, ἐβαπτισθητε ABC¹ 5. 6. 17. 37. 67². 71-3. 80 al e v copt sah syr-marg arm Chr Dam Ambrst-mss Pel Prim Bed: ἐβαπτισθη 10. 31: οτι εις το ον. παυλου ιβαπτισθην 46: txt C³DEFGJ &c it f all Thdrt al Tert al (*the reading ἐβαπτισθητε is certly a corrū,—perhaps to agree with the passive form before, but more prob, as Meyer, to avoid the appearance of οτι being the introd of an oratio directa, as 40 makes it by*

be made the basis of any hypothesis respecting *definite parties* at Corinth, do nevertheless *hint at matters of fact*, and are *not merely* 'exempli gratia?' and (4) that this view of the verse, which was taken by Chrys., Theodoret, Theophylact, Calv., is *borne out*, and indeed *necessitated*, by ch. iv. 6 (see there). ἐγὼ . . . Παύλου] This profession, of being guided especially *by the words and acts of Paul*, would probably belong to those who were the first fruits of, or directly converted under, his ministry. Such persons would contend for his apostolic authority, and maintain doctrinally his teaching, *so far being right*; but, as usual with partizans, would magnify into importance practices and sayings of his which were in themselves indifferent, and forget that theirs was a service of perfect freedom under one Master, even Christ. With these he does not deal *doctrinally* in the Epistle, as there was *no need for it*; but involves them in the same censure as the rest, and shews them in ch. ii., iii., iv. that he had no such purpose of gaining personal honour among them, but only of building them up in Christ.

ἐγὼ Ἀπολλῷ] Apollos (Acts xviii. 24 ff.) had come to Corinth after the departure of Paul, and being eloquent, might attract some, to whom the bodily presence of Paul seemed weak and his speech contemptible. It would certainly appear that some occasion had been taken by this difference, to set too high a value on external and rhetorical form of putting forth the gospel of Christ. This the Ap. seems to be blaming (in part) in the conclusion of this, and the next chapter. And from ch. xvi. 12, it would seem likely that Apollos himself had been aware of the abuse of his manner of teaching which had taken place, and was unwilling, by repeating his visit just then, to sanction or increase it.

ἐγὼ Κηφᾶ] All we can say in possible explanation of this, is, that as Peter was the *Apostle of the circumcision*,—as we know from Gal. ii. 11 ff. that his course of action on one occasion was reprehended by Paul, and as that course of action no doubt had influence and found followers, it is very conceivable that

some of those who in Corinth lightly esteemed Paul, might take advantage of this honoured name, and cite against the Christian liberty taught by their own spiritual founder, the stricter practice of Peter. If so, these persons would be mainly found among the Jewish converts or Judaizers; and the matters treated in ch. vii.—ix. may have been subjects of doubt mainly with these persons.

ἐγὼ δὲ χριστοῦ] A rendering has been proposed (Estius, al.) which need only be mentioned to be rejected: viz. that Paul having mentioned the three parties, then breaks off, and adds, *of his own*, ἐγὼ δὲ (Παῦλος), χριστοῦ (εἰμι). Beza represents this as Chrysostom's view, but it is not: οὐ τοῦτο ἐνεκάλει, ὅτι τὸν χριστὸν αὐτοῖς ἐπεφήμιζον, ἀλλ' ὅτι καὶ πάντες μόνον. οἶμαι δὲ αὐτὸν καὶ οἰκοθεν αὐτὸ προστεθεικέναι βουλόμενον βαρύτερον τὸ ἐγκλημα ποιῆσαι, καὶ δεῖξαι οὕτω καὶ τὸν χριστὸν εἰς μέρος δοθέντα ἔν, εἰ καὶ μὴ οὕτως ἐποιοῦν τοῦτο ἐκείνοι:—meaning by οἰκοθεν, not, as *his own sentiment*, but *of his own invention*, to shew them the inconsistency of their conduct. The words seem to apply to those who make a merit of *not being attached to any human teacher*,—who therefore slighted the apostleship of Paul. To them frequent allusion seems to be made in this and in the second Epistle, and more especially in 2 Cor. x. 7—11.—For a more detailed discussion of the whole subject, see Prolegg. and Dr. Davidson's Introd. to the N. T. II. 222 ff.

13.] Some (Lachmann has so printed it) take μερίσται ὁ χρ. as an assertion,—*'Christ has been divided* (by you),—or, as Chrys. mentions, διενείματο πρὸς ἀνθρώπους κ. ἐμερίσατο τὴν ἐκκλησίαν. But it is far better to take it, as commonly, interrogatively: *'Is Christ* (the Person of Christ, as the centre and bond of Christian unity—not, the gospel of Christ (Grot., al.),—nor the Church of Christ (Estius, Olsh.): nor the power of Christ (Theodoret), i. e. his right over all) *divided* (not [Meyer, ed. 1], against Himself, as Mark iii. 26, where ἐφ' ἐαυτὴν follows, but *'into various parts,'* one under one leader, another under

μή τις εἶπη ὅτι ^m εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. ¹⁶ ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· ^o λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. ¹⁷ οὐ γὰρ ἀπέστειλὲν με χριστὸς βαπτίζειν, ἀλλὰ ^p εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ ^q κενωθῇ ὁ ^r σταυρὸς τοῦ χριστοῦ. ¹⁸ ὁ ^s λόγος

r = Gal. v. 11. vi. 12, 14. Phil. iii. 18.

o ch. iv. 2.
2 Cor. xiii. 11.
1 Thess. iv. 1.
p absol., Rom.
xv. 20 (eth).
q Rom. iv. 14.
ch. ix. 15.
2 Cor. xiii. 3.
(Phil. ii. 7
only, Jer. xiv.
2, xv. 9.)
s = Acts xiii. 26 (eth).

readg βαπτισθῆν).—16. for βαπτ. (1st), βαβαπτικα D¹FG.—το λοιπον FG: *celerorum* Ambrost: om 108 al.—αλλον om FG it: αλων Thdrt.—17. απεσταλκεν A.—ο χριστ. BFG Thdrt: txt ACDEJ mss (appy) Chr Thl Oec.—rec αλλ, with CFGJ al: txt A(appy)BDE al.—ευαγγελισασθαι B: txt A(C uncert)DEFGJ ff.—λογων arm.—

another)?' The question applies to *all* addressed, not to the *ἐγὼ* χριστοῦ only, as Meyer, ed. 1. In that case *μεμέρισται ὁ χρ.* would mean 'Has Christ become the property of one part only?' as indeed Dr. Burton renders it.—Meyer urges against the interrogative rendering, that the questions begin immediately after, with *μή*. But we may fairly set against this argument, that the *μή* introduces a new *form* of interrogation respecting a new individual, viz. Paul: and that it was natural, for solemnity's sake, to express the other question differently. In *μεμέρισται ὁ χριστός*, the Majesty of Christ's Person is set against the unworthy insinuation conveyed by *μεμέρισται*,—in *μή Παῦλος ἐστανώθη ὑπὲρ ἑμ.,*—the meanness of the individual, Paul, is set against the triumph of divine Love implied in *ἐστ. ὑπ. ἑμῶν*. Two such contrasts could hardly but be differently expressed.

μή Π. ἐστ. κ.τ.λ.] "Surely Paul was not crucified for you?" By repudiating all possibility of *himself* being the Head and *ἐπὶ ὠνυμος* of their church, he does so *a fortiori* for Cephas and Apollos: for *he* founded the church at Corinth. On *εἰς τὸ ὄν. ἐβαπτ.* see Matt. xxviii. 19.

14.] Olsh. characterizes it as surprising that Paul should not have referred to the *import of baptism itself* as a reason to substantiate his argument. He does not this, but tacitly assumes between ver. 13 and 14 the probability that his having baptized any considerable number among the Corinthians would naturally have led to the abuse against which he is arguing.

εὐχ. τ. θ.] 'I am (now) thankful to God, who so ordered it that I did not,' &c. Crispus, the former ruler of the synagogue, Acts xviii. 8. Gaius, afterwards the host of the Apostle, and of the church, Rom. xvi. 23.

15.] ἵνα represents the purpose, not of the Apostle's conduct at the time, but of the divine ordering of things: 'God so arranged it, that none might say,' &c.

16.] He subsequently recollects having baptized Stephanas and his family (see ch. xvi. 15. 17),—perhaps from infor-

mation derived from *Stephanas himself*, who was with him:—and he leaves an opening for any others whom he may possibly have baptized and have forgotten it. The last clause is important as against those who maintain the *absolute omniscience* of the inspired writers on *every topic which they handle*.

17.] This ver. forms the transition to the description of his preaching among them. His mission was *not to baptize*:—a trace already, of the separation of the offices of baptizing and preaching. *ἄνθρωπον μὲν γὰρ κατηχούμενον λαβόντα καὶ πεπεισμένον βαπτίσαι, παντὸς οὐτινοσὺν ἐστιν· ἡ γὰρ προαίρεσις τοῦ προσ-ιόντος λοιπὸν ἐργάζεται τὸ πᾶν, καὶ ἡ τοῦ θεοῦ χάρις· ὅταν δὲ ἀπίστους δεῖ κατηχῆσαι, πολλοῦ δεῖ πόνου, πολλῆς τῆς σοφίας· τότε δὲ καὶ τὸ κινδυνεύειν προσήν.* Chrys. Hom. iii. p. 18 E. It is evident that this is said in no *derogation* of Baptism, for he did on occasion baptize,—and it would be impossible that he should speak lightly of the ordinance to which he appeals (Rom. vi. 3) as the seal of our union with Christ.

οὐκ ἐν σοφίᾳ λόγου] It seems evident from this apology, and other hints in the 2 Epp., e.g. 2 Cor. x. 10, that the *plainness and simplicity of Paul's speech* had been *one cause* among the Corinthians of alienation from him. Perhaps, as hinted above, the eloquence of Apollos was extolled to Paul's disadvantage.

ἐν σοφ.] 'in (as the element in which: better than 'with') wisdom of speech (i.e. the speculations of philosophy: that these are meant, and not mere eloquence or rhetorical form, appears by what follows, which treats of the *subject*, and not merely of the *manner* of the preaching) in order that the Cross of Christ (the great central point of his preaching; exhibiting man's guilt and God's love in their highest degrees and closest connexion) might not be deprived of its effect.' This would come to pass rather by *philosophical speculations* than by *eloquence*.

18.] 'For (expl. of the foregoing clause,—and that, assuming the *mutual exclusiveness* of the *preaching* of the

τ 2 Cor. ii. 15. ἡν. 3. 2 Thessa. ἡν. 10. (1 Pet. i. 7.) Rom. ii. 12 reff. u vv. 21, 23. ch. ii. 14. iii. 19 only t. Sir. xx. 31. v Acts ii. 47. ch. xv. 2 reff. 2 Cor. ii. 15. dat., ch. viii. 6. ix. 2. w Acts viii. 10. Rom. i. 16. reff. 24. x s. a. xxix. 11. y Eph. iii. 4 reff. z Matt. xi. 25. Luke x. 21. Acts xiii. 7 only. Prov. xvi. 21. a = Mark vii. 9. Luke x. 16. John xii. 48. Gal. ii. 21 al. 1a xviii. 8. b = Rom. iii. 27. 1 s. v. xxix. 18. c = here only. Ezr. vii. 6. d = here only. f. See Acts vi. 9. ix. 29. e Matt. xiii. 22 al. fr. Rom. xii. 2 al. fr. f = Rom. i. 22. 1 Kings xxiv. 14. g Acts xv. 24 reff. h Rom. xi. 33. Eph. iii. 10. i Rom. i. 21. k Rom. xv. 26 reff. i ver. 18. m Rom. xvi. 25 reff.

18. γαρ om D¹.—ό om B Cyr-jerus.—ημιν om FG lect 8 it Thdr̄t, Iren Tert Cyr̄r Hil Ambrst Cassiod: *id est nobis* v (not am²) Pelag Sedul Bed: *υμιν* 39.—for θ., *χριστου* 17.—20. rec συζητ. (see prolegg.)—rec aff τ. κοσμ. ins τουτου (*to corresp with του αι. τουτου* above) with C¹D³EF¹GJ al vss (but *huius mundi* vss) Clem, Orig Chd Dam Thl Oec Tert₁ all, but geny *huius mundi*: txt ABC¹D¹ 17. 28. 46. 74 al Clem₁ Cyr Did Dam Thl Orig-int Tert₁.—21. γαρ om FG 3. 108-77 arm.—ηνδοκ. C al Chr₁ Dam: txt AB(e sil)DEFJ all

Cross and wisdom of speech, and the identity of οἱ ἀπολλύμενοι with the lovers of σοφία λόγον: q. d. 'wisdom of speech would nullify the Cross of Christ: for the doctrine of the Cross is to the lovers of that wisdom, folly.' The reasoning is elliptical and involved, and is further complicated by the emphatic position of τοῖς ἀπολλ. and τοῖς σωζ.) the doctrine (preaching: "there is a word, an eloquence, which is most powerful, the eloquence of the Cross: referring to σοφία λόγον." Stanley) of the Cross is to the perishing (those who are through unbelief on the way to everlasting perdition) folly: but to us who are being saved (Billroth [in Olsh.] remarks that τ. σωζ. ἡμ. is a gentler expression than ἡμῖν τ. σωζ. would be: the latter would put the ἡμ. into strong emphasis, and exclude the opponents in a more marked manner.—οἱ σωζόμενοι are those in the way of salvation:—who by faith have laid hold on Christ and are by Him being saved, see ref.) it is the power (see Rom. i. 16 and note. Hardly, as Meyer,—a medium of divine Power,—εἰς τὴν, wodurch Gott frägt wirft: rather, the perfection of God's Power—the Power itself, in its noblest manifestation) of God.' 19.] 'For (continuation of reason for οὐκ ἐν σοφία λόγον: because it was prophesied that such wisdom should be brought to nought by God) it is written, &c.' The citation is after the LXX, with the exception of ἀθετήσω for κρύψω. The Heb. is 'the wisdom of the wise shall perish, and the prudence of the prudent shall disappear.' (Lowth.) But Calv. says most truly, 'Perit sapientia, sed Domino destruyente: sapientia evanescit,

sed inducta a Domino et deleta.' 20.] See ref. The question implies *disappearance and exclusion*.

σοφός, 'the wise,' generally: γραμμ., 'the Jewish scribe,'—συνζητ., 'the Greek disputer' (reff.). τοῦ αἰών. τ. is best taken with the whole three,—'of this present (ungodly) world.'

ἐμώραεν] μωρὰν ἔδειξεν οὖσαν πρὸς τὴν τῆς πίστεως κατάληψιν, Chrys.

21.] 'For (expl. of ἐμώραεν) when (not temporal, but illative = 'since,' 'seeing that,'—so Plat. Gorg. p. 454, ἐπειδὴ τοίνυν οὐ μόνη ἀπεργάζεται ταῦτο τὸ ἔργον, ἀλλὰ καὶ ἄλλαι . . .; see Hartung, Partikellehre, i. 259) in the wisdom of God (as part of the wise arrangement of God. De W., Meyer, al., render it, 'by the revelation of the wisdom of God,' which was made to the Gentiles, as Rom. i., by creation, and to the Jews by the law,—thus connecting ἐν with ἔγνω, and making τῇ σοφ. τ. θ. the medium of knowledge:—Chrys. takes it for the wisdom manifest in His works only: τί ἐστίν, ἐν τ. σοφ. τ. θ.; τῇ διὰ τῶν ἔργων φαινόμενη, δι' ὧν ἡθέλησε γνωρισθῆναι. But I very much doubt the legitimacy of this absolute objective use of σοφία, as = those things by which the σοφία is manifested. I cannot see with Olsh. why the interpretation given above is 'ganz unpauschlich': it is merely an expansion of ἐμώραεν,—and agrees much better with Paul's use of the words ἡ σοφία τ. θεοῦ in reff. and in ch. ii. 7) the world (Jew and Gentile, see next ver.) by its wisdom (as a means of attaining knowledge: or, but I prefer the other, "through the wisdom [of God] which I have just mentioned:" so Stanley) knew not (could not

ABCD
EFGJ

22 ^s ἐπειδὴ καὶ Ἰουδαῖοι ^a σημεῖα ^o αἰτοῦσιν καὶ Ἕλληνες ⁿ σοφίαν ^r ζητοῦσιν, ¹¹ 23 ἡμεῖς δὲ κηρύσσομεν χριστὸν ἑσταν-
 ρωμένον, Ἰουδαίοις μὲν ^q σκάνδαλον, ἔθνεσιν δὲ ¹ μωρίαν,
 24 αὐτοῖς δὲ τοῖς ^r κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, ^q
 χριστὸν θεοῦ ^s δύναμιν καὶ θεοῦ ^t σοφίαν. 25 ὅτι τὸ ^u μωρὸν
 τοῦ θεοῦ σοφώτερον τῶν ^{uu} ἀνθρώπων ἐστίν, καὶ τὸ ^t
 ἄσθενές τοῦ θεοῦ ^v ἰσχυρότερον τῶν ἀνθρώπων ἐστίν.
 iv. 10 al. Deut. xxxii. 6. uu constr., Matt. v. 20. John v. 35. 1 John ii. 2. v. 11 al.

Clem Orig all.—for ο θεος, τω θεω FG.—πιστευσαντας J.—22. for ἐπειδ. και, ἐπει FG al: και om g Syr æth.—οι ιουδ. 179.—rec σημειον (Meyer and De W think σημεια a corrpn, because only the sing could present any difficulty: but Tisch refers to such passages as Matt xii. 39, xvi. 4 al as having suggested the sing, which considg the immense weight of MSS authority, seems, I own, more likely), with J al vss Thl and Oec (text): txt ABCDEFG 46. 52. 63. 80 al it v syrr copt al Clem, ff-gr-latt.—επιζητοῦσιν A.—23. rec ελλῆσιν (to suit preced and follg), with C³ al a few ff: txt ABCD¹EFGJ all vss ff-gr-latt.—24. τοις om FG.—τε om DEFG.—χριστου 109.—25. ἐστιν των ανθρ. (both times) DEFG it v arm lat-ff.—ἐστιν (2nd) om B 67² Tert²? (om 1st also 17 Chr Tert²): for ἐστιν (1st), ἐσται 67²: txt A² (A¹ also appy) CDEFGJ mss (nrly) vss Orig² al lat-ff.—ἐστιν to ἐσται om 48.—26. for γαρ, ουν

find out] God, God saw fit by the foolishness of preaching (lit., 'of the proclamation': gen. of apposition,—by that preaching which is reputed folly by the world) to save believers.—Rom. i. 16 throws light on this last expression as connected with δύναμις θεοῦ in our ver. 18, and with what follows here. There the two are joined: δύναμις γὰρ θεοῦ ἐστίν (τὸ εὐαγ. τ. χρ.) παντὶ τῷ πιστεύοντι Ἰουδαίῳ τε πρῶτον κ. Ἕλληνι. 22.] ἐπειδὴ, not as in ver. 21, but = 'siquidem,'—and explains τ. μωρίας τ. κηρ. καὶ—καὶ] see Mark ix. 13, unite (De W.) things resembling each other in this particular, but else unlike. Jews and Gentiles both made false requirements, but of different kinds. σημεῖα αἰτ.] see Matt. xii. 38; xvi. 1. Luke xi. 16. John ii. 18; vi. 30. The correction σημεῖον has probably been made from remembering the σημείον of these passages. The sign required was not, as I have observed on Matt. xii. 38, a mere miracle, but some token from Heaven, substantiating the word preached.

23.] Still the expansion of ἡ μωρ. τ. κηρύγ. Now, σκάνδ. as regards the Jews, and μωρία as regards the Gentiles, correspond to the general term μωρία before. The δὲ after ἡμεῖς is that so often found in clauses following the temporal conjunctions ἐπεὶ, ἔως, ὅρῳ, &c., in Homer, and ὅς, ὥς, ὡς-περ, εἰ, &c., in Attic writers: e. g. Od. ξ. 178, τὸν ἐπεὶ θρέψαν θεοὶ, ἐννεῖσαν . . . , τοῦ δὲ τις ἀθανάτων βλάβη φρίνας ἔνδον ἔισας,—and Xen. Cyr. viii. 5. 12, ὥσπερ οἱ ὀπλῖται, οὕτω δὲ καὶ οἱ πελτασταὶ κ. οἱ τοξοῖται. See many other exx. in Hartung, Partikellehre, i. 184 f. It serves to give a slight prominence to the consequent clause,

as compared with the antecedent one.

24.] This verse plainly is a continuation of the opposition to ver. 22 before begun, but itself springs by way of opposition out of Ἰουδ. μὲν σκάνδ., ἔθν. δὲ μωρίαν,—and carries the thought back to vv. 18 and 21.

αὐτοῖς δὲ τ. κλητοῖς] Not, 'but to the elect themselves,' which would be either αὐτοῖς δὲ κλητοῖς, or τοῖς δὲ κλητοῖς αὐτοῖς;—but 'to these, viz. the elect,'—the αὐτοῖς serving to identify them with the σωζόμενοι of ver. 18. There it was ἡμῖν,—here αὐτοῖς, because by the mention of preaching joined with ἡμεῖς, he has now separated off the hearers. δύναμιν,

as fulfilling the requirement of the seekers after a sign:—σοφίαν,—of those who sought wisdom. The repetition of χριστὸν gives solemnity, at the same time that it concentrates the δύναμις and σοφία in the Person of Christ; q. d. 'Christ, even in His humiliation unto death, the power of God and wisdom of God.'—The use of δύναμις and σοφία here as applied to Him who was the greatest example of both, would not justify the absolute use of σοφία in this sense in ver. 21. 25.] 'Because (reason why Christ [crucified] is the power and wisdom of God) the foolishness of God (that act of God which men think foolish) is wiser than men (surpasses in wisdom, not only all which they call by that name, but men, all possible wisdom of mankind); and the weakness of God (that act of God which men think weak) is stronger than men' (not only surpasses in might all which they think powerful, but men themselves,—all human might whatsoever. For the constr. of the genn. see relf.). The latter clause introduces a fresh thought,

w ch. x. 18.
Phil. iii. 2.
x ch. vii. 20.
Eph. i. 18.
iv. 1, 4 al.
2 Pet. i. 10.
See 1 Thess.
i. 4.
y Rom. i. 3 reff.
z Acts xxv. 2.
a Luke xix. 12.
Acts xvii. 11
only. Job i. 3.
b Acts i. 2, 21
al.
c = ch. xi. 4.
5, 22.
d here only †.

† here only †.
Τὰ μὴ ὄντα, τὰ δὲ δοκοῦντ' ἀπόλεσαν.

e = Rom. xiv. 3 reff.

f So Enr. Troad. 608, 'Ὁρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦσ' ἄνω
g Rom. iii. 3, 31. ch. ii. 6. xiii. 8. Ezra iv. 21.

ABCD
EFGJ

26^w βλέπετε γὰρ τὴν ^x κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ ^y κατὰ σάρκα, οὐ πολλοὶ ^z δυνατοί, οὐ πολλοὶ ^a εὐγενεῖς, ²⁷ ἀλλὰ ^u τὰ μωρὰ τοῦ κόσμου ^b ἐξέλεξατο ὁ θεὸς ἵνα ^c κατασχῇ τοὺς σοφοὺς, καὶ τὰ ^v ἄσθενῇ τοῦ κόσμου ^b ἐξέλεξατο ὁ θεὸς ἵνα ^c κατασχῇ τὰ ^v ἰσχυρὰ, καὶ τὰ ^d ἀγενῇ τοῦ κόσμου καὶ τὰ ^e ἐξουθενημένα ^b ἐξέλεξατο ὁ θεός, τὰ ^f μὴ ὄντα, ἵνα τὰ ὄντα ^g καταργήσῃ,

DEFG 21 g aeth arm PampH (om 4. 14. 80 al Orig₁; c̄e Orig₂ but txt Orig₁ also).—*ἡμῶν* 53.—*οὐ πολλ.* *δυν.* om FG g copt: ins aft *εὐγενεῖς* 74.—*οὐδε* D¹ (and next also Syr aeth).—27. from *ἵνα* to *ἵνα* (in next ver) om AFG 37. 73-7¹. 89¹. 109 to 11-16-23-79. 238 all g: from *ἵνα* to *ἰσχυρά* 46.—*rec τοὺς σοφ. κατ.*, with mss: txt (see above) BCDEJ (-*ναι* both times) 14. 17. 62. 109-15-19-21 al d e v copt syrr aeth vss (appy) Orig₂ Eus ff gr-and-latt (as it is diff to say, whether *rec* was a *corr* to *suit* τὰ ὄντα *καταργ.*, or *txt*, to *suit* *κατασχ.* τὰ *ισχ.*, MS authority must prevail).—*ἀγεννη* 44.—*τον κόσμον* om Orig₃.—*ἐξελ.* ο θ. κ. τ. *ἐξουθ.* om 48.—28. *rec ins* *καὶ* bef τὰ μ. *οντ.* (a mistaken supplement of the sense: see note), with BC³D¹J all v all Orig (somet) Chr Thdrt al: txt AC¹D¹(E?) FG 17 al it aeth Iren Tert Ambrst Ruf Tich.

the way for which however has been prepared by *δύναμις*, vv. 18. 24. The Jews required a proof of *divine Might*: we give them *Christ crucified*, which is to them a thing *ἀσθενεῖς*: but this *ἀσθενεῖς τοῦ θεοῦ* is stronger than *men*.

26.] βλέπετε, imperative, as in reff. If taken indicatively, it loses the emphasis which its place in the sentence requires. It would thus be *τὴν γὰρ κλήσιν ὑμῶν βλέπετε*. γὰρ seems best to apply to what has immediately gone before. As a proof that the foolishness of God is wiser than men and the weakness of God stronger than men, he calls attention to the fact that the Christian church, so full of divine wisdom and strength by the indwelling Spirit of God, consisted for the most part, not of the wise or mighty among men, but of those whom the world despised. κλήσιν, as in reff. the calling ἐν ᾗ ἐκλήθημεν—'the vocation' and standing of Christian men.

ὅτι οὐ πολλοὶ . . .] 'that not many of you are wise according to the flesh' ('significari vult sapientiam, quæ studio humano absque doctrina Spiritus Sancti potest acquiri,' Estius), not many mighty (no need to supply κατὰ σάρκα, which is understood as a matter of course)—not many noble.' This is far better than to supply (as E. V., and most comm.) ἐκλήθησαν after εὐγενεῖς; and thus Vulg., Chrys., Bez., Meyer, De Wette, al. Olsh. observes: "The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ." 27, 28.]

τὰ μωρὰ, neut. for more generalization, but = τοὺς μωρούς. This is shewn by τοὺς σοφοὺς following, in that case it being necessary to use the masculine.

τοῦ κόσμ., 'of (belonging to) the world:' not in the eyes of the world, as Theodoret, Luth., Grot., Est., al.,—which would not fit τὰ ἀγενῇ τ. κόσμ., nor the sense: for they were not only seemingly but really foolish, when God chose them.

κατασχῇ, by shewing to the wise and the strong, the foolish and the weak entering the kingdom of heaven before them.

τὰ ἀγενῇ, matter of fact—'the low-born:' τὰ ἐξουθενημένα, matter of estimation, 'the despised.'—Without the καί, which is certainly the true reading, τὰ μὴ ὄντα may belong to all four, the μωρὰ, ἀσθενῇ, ἀγενῇ, and ἐξουθεν.,—but more probably it has reference only to the last two. Nothing (as e. g. μέγα τι) must be supplied after μὴ ὄντα: it means 'as good as having no existence:' μὴ being subjective, and implying that the non-existence is not absolute but estimative. Were it absolute matter of fact, it would be expressed by τὰ οὐκ ὄντα, as in 1 Pet. ii. 10, οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεθέντες. See Hartung, Partikellehre, ii. p. 131; Winer, § 59. 3; and Phil. iii. 3; Eph. v. 3. Olshausen refines on the expression too much, when he explains it of those who have lost their old carnal life and have not yet acquired their new spiritual one: it more probably means, things (persons) of absolutely no account in the world, unassignable among men, which the ἀγενῇ and ἐξουθενημένα are.—Meyer remarks, that the threefold repetition of ἐξελ. ὁ θεός, with the three contrasts to σοφοί, δυνατοί,

29 ὅπως μὴ ^h καυχῆσθαι ⁱ πᾶσα σὰρξ ^k ἐνώπιον τοῦ θεοῦ. ^h absol., ch. iv. 7. ² Cor. xi. 16 al.
 30 ἔξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ^m ἐν χριστῷ Ἰησοῦ, ὃς ⁿ ἐγενήθη σοφία ἡμῖν ^o ἀπὸ θεοῦ, ^p δικαιοσύνη τε καὶ ^q ἁγιασμός καὶ ἀπολύτρωσις, ³¹ ἵνα καθὼς γέγραπται Ὁ ^s καυχώμενος ἐν κυρίῳ ^s καυχάσθω.

II. ¹ Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ ^t καθ' ὑπεροχὴν λόγου ἢ σοφίας ^v καταγγέλλων ὑμῖν τὸ ^w μαρ-

1. 5 al. o = Rom. xiii. 1. ch. iv. 5. vi. 19 al.

r Rom. iii. 24. Eph. i. 7 reff.

n 1 Tim. ii. 2 only t. 2 Macc. xiii. 6.

v = Acts iv. 33.

p Rom. iii. 21, 25.

s Jer. ix. 24. constr. ellipt., ch. ii. 9.

t = Phil. ii. 3. iii. 6.

v = Acts iv. 2. xiii. 5 al. fr. part. pres., Acts xv. 27.

q Rom. vi. 19 reff.

r = Phil. ii. 3. iii. 6.

s = Phil. ii. 3. iii. 6.

t = Phil. ii. 3. iii. 6.

u = Phil. ii. 3. iii. 6.

v = Phil. ii. 3. iii. 6.

w = Phil. ii. 3. iii. 6.

x = Phil. ii. 3. iii. 6.

y = Phil. ii. 3. iii. 6.

z = Phil. ii. 3. iii. 6.

aa = Phil. ii. 3. iii. 6.

ab = Phil. ii. 3. iii. 6.

ac = Phil. ii. 3. iii. 6.

ad = Phil. ii. 3. iii. 6.

ae = Phil. ii. 3. iii. 6.

af = Phil. ii. 3. iii. 6.

ag = Phil. ii. 3. iii. 6.

ah = Phil. ii. 3. iii. 6.

ai = Phil. ii. 3. iii. 6.

aj = Phil. ii. 3. iii. 6.

ak = Phil. ii. 3. iii. 6.

al = Phil. ii. 3. iii. 6.

am = Phil. ii. 3. iii. 6.

an = Phil. ii. 3. iii. 6.

ao = Phil. ii. 3. iii. 6.

ap = Phil. ii. 3. iii. 6.

aq = Phil. ii. 3. iii. 6.

ar = Phil. ii. 3. iii. 6.

as = Phil. ii. 3. iii. 6.

at = Phil. ii. 3. iii. 6.

au = Phil. ii. 3. iii. 6.

av = Phil. ii. 3. iii. 6.

aw = Phil. ii. 3. iii. 6.

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ay = Phil. ii. 3. iii. 6.

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bb = Phil. ii. 3. iii. 6.

bc = Phil. ii. 3. iii. 6.

bd = Phil. ii. 3. iii. 6.

be = Phil. ii. 3. iii. 6.

bf = Phil. ii. 3. iii. 6.

bg = Phil. ii. 3. iii. 6.

bh = Phil. ii. 3. iii. 6.

bi = Phil. ii. 3. iii. 6.

bj = Phil. ii. 3. iii. 6.

bk = Phil. ii. 3. iii. 6.

bl = Phil. ii. 3. iii. 6.

bm = Phil. ii. 3. iii. 6.

bn = Phil. ii. 3. iii. 6.

bo = Phil. ii. 3. iii. 6.

bp = Phil. ii. 3. iii. 6.

bq = Phil. ii. 3. iii. 6.

br = Phil. ii. 3. iii. 6.

bs = Phil. ii. 3. iii. 6.

bt = Phil. ii. 3. iii. 6.

bu = Phil. ii. 3. iii. 6.

bv = Phil. ii. 3. iii. 6.

bw = Phil. ii. 3. iii. 6.

bx = Phil. ii. 3. iii. 6.

by = Phil. ii. 3. iii. 6.

bz = Phil. ii. 3. iii. 6.

ca = Phil. ii. 3. iii. 6.

cb = Phil. ii. 3. iii. 6.

cc = Phil. ii. 3. iii. 6.

cd = Phil. ii. 3. iii. 6.

ce = Phil. ii. 3. iii. 6.

cf = Phil. ii. 3. iii. 6.

cg = Phil. ii. 3. iii. 6.

ch = Phil. ii. 3. iii. 6.

ci = Phil. ii. 3. iii. 6.

cj = Phil. ii. 3. iii. 6.

ck = Phil. ii. 3. iii. 6.

cl = Phil. ii. 3. iii. 6.

cm = Phil. ii. 3. iii. 6.

cn = Phil. ii. 3. iii. 6.

co = Phil. ii. 3. iii. 6.

—καταργησει 48.—29. καυχῆσθαι FG.—rec for του θεου, αυτου (corrū to avoid repetition, not observg the emphasis), with C¹ al v syrr al Orig¹ Dial Thdrt Oec Ambrst al: txt ABC³DEFGJ most mss it copt æth al Orig² (once omg του) Eus Eph Bas Chr Dam Thl Aug Tich²: Domini Iren.—30. aft ιησ. add τω κυρ. ημων 53.—rec ημιν σοφ. (transposn, see note), with (vμ. al) J all syrr copt al Orig² Mac² Chr Thdrt al Ambr² Aug al: txt AB(σ. ημων)CDEFG (η σοφ. FG) 37. 46. 71. 93 al it am demid harl² al-latt Orig (oft) Eus Did Cyr Jer² Ambrst Ambr²: εν υμιν σοφια lect 18.—απο θεου om v-mss Aug.—και δικ. D²(D¹E? δικ.: D³ δικ. τε)FG Orig¹ Cyr Chr.

CHAP. II. 1. καγω δε 14.—καυτει ηλθον πρ. υμ. αδ. ου καθ υπεροχην arm: αδ. μου sah.—λογων σοφιας arm.—for μαρτ., μυστηριον (arry a gloss from ver 7) AC 71-7. 80-1 al Syr copt Aug Ambrst Ambr al: ευαγγελιον ar-erp Thdrt: txt BDEFGJ most mss it v sah syr æth al Chr Thl Oec Jer Bed al.—for θεου, χριστου v arm (not ed Zohrab)

and ἐγενείε, announces the fact with a triumphant emphasis.

καταργ.] 'reduce to the state of οὐκ ὄντα.' All the ὄντα, the realities, of the world, are of absolutely no account, unassignable, in God's spiritual kingdom.

29.] 'That all flesh may have no ground of boasting before God.' The negative in these clauses goes with the verb, not with the adjective; so that each word retains its proper meaning.

30.] 'But (contrast to the boasting just spoken of) of Him are ye (from Him ye, who once were as οὐκ ὄντα,—ἐστὲ.—He is the Author of your spiritual life) in (in union with) Christ Jesus, Who was made (not, 'is made: see reff. ἐγενήθη is necessarily a passive: see 1 Thess. i. 6 note) to us from God Wisdom (standing us in stead of all earthly wisdom and raising us above it by being ἀπὸ θεοῦ;—Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit: and not only Wisdom, but all that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness), and both righteousness (the source of our justification before God), and sanctification (by His Spirit; observe the τε καί, implying that in these two, δικαιοσ. and ἁγιασμ., the Christian life is complete—that they are so joined as to form one whole—"our righteousness as well as our sanctification." As Bisping well remarks, "δικ. and ἁγ. are closely joined by the τε and form but one idea, that of Christian justification: δικαιοσύνη the ne-

gative side, in Christ's justifying work—ἁγιασμός the positive, sanctification, the imparting to us of sanctifying grace"),—and redemption' (by satisfaction made for our sin, reff.: or perhaps deliverance, from all evil, and esp. from eternal death, as Rom. viii. 23: but I prefer the other). The foregoing constr. of the sentence is justified, (1) as regards ἀπὸ θεοῦ belonging to ἐγενήθη, and not to σοφία, by the position of ἡμῖν, which has been altered in rec. to connect σοφία with ἀπὸ θ., (2) as regards the whole four substt. being co-ordinate, and not the last three merely explicative of σοφία, by the usage of τε καί—καί, e. g. Herod. i. 23, διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν ποιῶσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντα,—and Hom. Od. o. 78, ἀμφοτέρων, κῦδος τε καὶ ἀγλαΐη καὶ δνειαρ,—so that (see Hartung, Partikellehre, i. 103; Donaldson, Gr. Gram. 551), the words coupled by τε καὶ (compare the exegesis above) rank as but one with regard to those coupled to them by καί, comp. ἀμφοτέρων above. Hence these three cannot be under one category, as explicative of σοφία, but must be thus ranged: σοφία δικαιοσύνη τε καὶ ἁγιασμός, καὶ ἀπολύτρωσις.

31.] The constr. is an anacoluthon, the citation being retained in the original imperative, though the ἵνα required a subjunctive. It is freely made from the LXX. This ver. declaring, in opposition to ver. 29, the only true ground of boasting, viz. in God and His mercies to us in Christ, closes the description of God's dealing in this matter.

He now reverts to the subject of his own

x = Acts xv. 19 ref.
 y Rom. xiii. 11. ch. vi. 6, 8 al.
 z = Rom. xv. 32 al.
 a = Rom. vi. 19.
 2 Cor. xi. 30.
 xii. 10 al.
 Heb. v. 2.
 vi. 28.
 b 2 Cor. vii. 15.
 Eph. vi. 5. Phil. ii. 12 only.
 c = Matt. xiii. 56. xxvi. 55 al. John i. 1, 2. ch. xvi. 10.
 d Rom. xvi. 25 ref.
 dd Luke iv. 32. e here only t. See Acts ii. 22. xxv. 7.

τύριον τοῦ θεοῦ. ² οὐ γὰρ ^x ἔκρινά τι εἶδέναι ἐν ὑμῖν, εἰ ^{ABCD} ^{EFGJ}
 μὴ Ἰησοῦν χριστὸν, ^y καὶ τοῦτον ἐσταυρωμένον. ³ καὶ
 ἐγὼ ^z ἐν ^a ἀσθενείᾳ καὶ ^z ἐν ^b φόβῳ καὶ ^z ἐν ^b τρόμῳ πολλῷ
 ἐγενόμην ^c πρὸς ὑμᾶς, ⁴ καὶ ὁ λόγος μου καὶ τὸ ^d κήρυγμά
 μου ^{dd} οὐκ ἐν ^e πειθοῖς σοφίας λόγοις, ἀλλ' ^{dd} ἐν ^e ἀποδείξει

Ambrst (ms) al.—2. rec aft *εκρινα* ins *τον*, with J al Chr Thdrt Thl Oec: om ABCDEFG 5. 10. 37. 46. 71-3-4. 93. 177 to 9 al (Orig) Ath Cyr Chr₁ Antioch Dam.—rec *ιδ. τι*, with AFG(J) al vss ff-gr-lat: txt BCD¹(D¹, D³, and E have *τι εν νμ, ειδ.*) E 37. 73-4. 177-9 al (Cyr Bas Isid Chr₁ Hil Victorin Aug₁: *τι* om 17 Ath: *εγω δε εκρινα μηδεν ειδ.* Orig₃ (the *posn* of *τι*, and harshness of *τι ειδεναι*, seem to have occasioned the *transposns*, and *ton* would be supplied from *elsw*, see Acts xxvii. 1, 1 Cor. vii. 37).—*χρ.* ιησ. FG 109 am harl Hil₂ Aug₂ all.—3. *καγω* ABC 37-9. 46. 71-3-4. 113-20 al Orig Bas Antioch Dam (*καγω* is almost universal in ver 1): txt DEFGJ most mss Chr Thdrt Thl Oec.—*εν* bef *φοβ.* om FG 49 (al?) v g copt sah lat-ff.—*εν* bef *τρομ.* om DEFG 49. 119 (al?) it v copt sah lat-ff.—for *εγεν.*, ηλθον sah.—4. for *ουκ, ου γεγονε* sah Eus.—*πειθοι* l. 18¹. 48. 72. 106-8-53 al am it Syr sah arm Orig₃ Eus Ath Glossar Ambrst Amb₂ Sedul Le₁; and add *λογων* Syr arm Orig, *των λογων* Orig₁, *λογου* am d e sah; om *λογ.* altogether 18¹ g Orig₁ Ath Ambrst-comm Sedul Eus? Glossar?: txt (*πιθοις* AD¹, *πειθανοις* Mac) AB(e sil)CDE(FG)J most mss v syr (copt æth al) Orig₁ Ath₁ Cyr-jerus₂ Chr Thdrt Thl Oec Jer₂ Amb₁ Vig Bed, but *λογοις* om FG 74 (al?) ar-erp: *και λογοις 77* (the *varr* appear to have been ancient conjectures by way of elucidation).—rec ins *ανθρωπων* bef *σοφιας* (explanatory gloss), with ACJ all v copt syr al Orig₂ Ath Mac Cyr-jerus₂ Thl Oec Ambrst (comm) Sedul Bed: *ανθρωπωνοις* 93: but om BDEFG 17. 46. 71 (al?) am tol (al-latt) it Syr sah æth arm Orig, Nyss Cyr Chr Cyr-jerus₂ Epi₁h Thdrt (ms₁) al Jer al.—*και λογοις 77*.—*αλλα* B.—for *αποδ.*, *αποκαλυψει* D¹D³E.—*κ. δυν.* om æth: *και*

preaching.

II. 1—5.] ACCORDINGLY, PAUL DID NOT USE AMONG THEM WORDS OF WORLDLY WISDOM, BUT PREACHED CHRIST CRUCIFIED ONLY, IN THE POWER OF THE SPIRIT.

1.] 'I also (as one of the *ἡμεῖς* of i. 23, and also with ref. to the preceding verse, *ὁ καυχ. ἐν κυρ. καυχάσθω*) when I came to you, brethren, came, not with excellency of speech or wisdom announcing (pres. part., not fut.,—as in ref., and in Xen. Hell. ii. 1. 29, *ἐς τὰς Ἀθήνας ἐπλευσεν, ἀγγέλλουσα τὰ γεγονότα*. The time taken in the voyage is overlooked, and the announcement regarded as beginning when the voyage begun) to you the testimony of (concerning) God.

2.] For I did not resolve to know any thing (hardly = *εκρινα εἶδέναι οὐδέν*, as E. V., but meaning, "the only thing that I made it definitely my business to know, was") among you, except Jesus Christ (His Person) and Him (as) crucified (His Office). It would seem that the historical facts of redemption, and especially the crucifixion of Christ, as a matter of offence, had been kept in the back ground by these professors of human wisdom. "We must not overlook, that Paul does not say 'to know any thing of or concerning Christ,' but to know HIM HIMSELF, to preach HIM HIMSELF. The historical Christ is also the living Christ, who is with His own till the end of time; He

works personally in every believer, and forms Himself in each one. Therefore it is universally CHRIST HIMSELF, the Crucified and the Risen One, who is the subject of preaching, and is also Wisdom itself; for His history evermore lives and repeats itself in the whole church and in every member of it: it never waxes old, any more than does God Himself;—it retains at this day that fulness of power, in which it was revealed at the first foundation of the church."

3.] *καὶ ἐγώ*, 'and I,' coupled to *ἦλθον* in ver. 1, and *ἐγώ* repeated for emphasis, the nature of his own preaching being the leading subject matter here.—The 'weakness and fear and much trembling' must not be exclusively understood of his manner of speech as contrasted with the rhetorical preachers, for *ὁ λόγος μου κ. τὸ κήρυγμά μου* follow in the next ver.,—but partly of this, and principally of his internal deep and humble persuasion of his own weakness and the mightiness of the work which was entrusted to him. So in Phil. ii. 12, 13, he commands the Philippians, *μετὰ φόβου κ. τρόμου τὴν ἐαυτῶν σωτηρίαν κατεργάζεσθε, ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν*. The *ἀσθένεια* may have reference to the *παρουσία σώματος ἀσθενῆς* of 2 Cor. x. 10. Chrys., al., understand it of persecutions: but in the places to which he refers, it has a far wider meaning,—viz. infirmities, including those re-

^f πνεύματος καὶ δυνάμεως, ^δ ἵνα ἡ πίστις ὑμῶν μὴ ^γ ᾖ ^z ἐν ^f = ch. v. 3, 5.
σοφίᾳ ἀνθρώπων, ἀλλ' ^z ἐν ^g δυνάμει θεοῦ.

g ch. i. 18 reff.

⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς ^h τελείοις, σοφίαν δὲ οὐ
τοῦ ⁱ αἰῶνος τούτου οὐδὲ τῶν ^k ἀρχόντων τοῦ ⁱ αἰῶνος

b = ch. xiv. 20.
Heb. v. 14 al.
i ch. i. 20 reff.
k = Acts xiii.
27 al.

om 48: κ. δυν. θεου Did Ambrst.—5. ημων 38. 48. 72. 120 (al ?) copt Clem Orig₃.—
ᾗ om FG.—for ἐν σοφία, ἐκ σοφίας sah.—αλλα B.—6. δε om 238.—from αἰων. τουτ. to
αἰων. τουτ. om FG 114 lect 7 al g æth.—των καταργ. om lect 7 æth.—την -νην 89²—

sulting from persecution. 4.] 'And (not adversative, as Olsh., but following naturally on the weakness, &c. just mentioned—'as corresponding to it') my discourse and my preaching (λόγος of the course of argument and inculcation of doctrine, κήρυγμα of the announcement of facts. This (De W.) is better than with Olsh. to understand λ. as his *private*, κ. his *public* discourse: see Luke iv. 32, and ὁ λόγος τ. σταυροῦ, ch. i. 18) was not in (did not consist of, was not set forth in, see ref.) persuasive (πειθός = πιθανός, πιστήριος, πιστικός in Greek. The var. readings have been endeavours to avoid the unusual word, which however is analogically formed from πειθώ, as φειδός from φειδομαι, as Meyer) words of wisdom (ἀνθρωπίνης, a gloss, but a correct one. "Corinthia verba, pro exquisitis et magnopere elaboratis et ad ostentationem nitidis." Wetst.), but in demonstration of the Spirit and of power: i. e. either, taking the genitives as objective, demonstration having for its object, *demonstrating, the presence or working of the Spirit and Power of God* (so Estius, Billroth, al., and the gloss ἀποκαλύψει):—or, taking them subjectively, demonstration (of the truth) *springing from the Spirit and Power of God* (so most comm.). I prefer the latter. It can hardly be understood of the *miracles done by the Spirit through him*, which accompanied his preaching (Chrys., al., Olsh.), for he is here simply speaking of the *preaching itself*.

5.] ἡ ἐν, 'may be grounded on,'—owe its origin and stability to. "The Spirit is the original Creator of Faith, which cannot be begotten of human caprice, though man has the capability of *hindering* its production: and it depends for its continuance on the same mighty Spirit, who is almost without intermission begetting it anew." Olshausen.

6—16.] YET THE APOSTLE SPOKE WISDOM AMONG THE PERFECT, BUT OF A KIND HIGHER THAN THE WISDOM OF THIS WORLD; a wisdom revealed from God by the Spirit, only intelligible by the spiritual man, and not by the unspiritual (ψυχικός). The Ap. rejects the imputation, that the Gospel and its preaching is *inconsistent* with wisdom, rightly understood: nay, shews that the wisdom of the Gospel is of

a far higher order than that of the wise in this world, and far above their comprehension.

6.] δέ contrasts with the foregoing. λαλ.] viz. 'we Apostles: ' not 'I Paul,'—though he often uses the plur. with this meaning:—for, ch. iii. 1, he resumes καγὼ, ἀδελφοί. ἐν τ. τελείοις] 'among the perfect,'—when discoursing to those who are not babes in Christ, but of sufficient maturity to have their senses exercised (Heb. v. 14) so as to discern good and evil. That this is the right interp., the whole following context shews, and especially ch. iii. 1, 2, where a difference is laid down between the *milk administered to babes*, and the *strong meat to men*. The difference is in the *matter of the teaching itself*: there is a lower, and there is a higher teaching. So Erasm., Estius, Bengel, Rückert, Meyer, De Wette, al. On the other hand, Chrys., Theodoret, Theophyl., Calv., Grot., Olsh., al., understand the difference to be merely in the *estimate formed of the same teaching* according as men were spiritual or unspiritual, interpreting ἐν τ. τελείοις, 'in the estimation of the perfect,' which is philologically allowable, but plainly irreconcilable with the whole apologetic course of the chapter, and most of all with the οὐκ ᾔδυνήθην, κ.τ.λ. of ch. iii. 1, where he asserts that *he did not speak this wisdom* to the Corinthians.—We are then brought to the enquiry,—*what was this σοφία?* "Meyer limits it too narrowly to consideration of the *future kingdom of Christ*. Rückert adds to this, the *higher views of the divine ordering of the world* with respect to the unfolding of God's kingdom,—of the meaning of the preparatory dispensations before Christ, e. g. the law,—of the manner in which the death and resurrection of Christ promoted the salvation of mankind. According to ver. 12, the knowledge of the blessings of salvation, of the glory which accompanies the kingdom of God, belongs to this higher species of teaching. Examples of it are found in the Ep. to the Romans, in the setting forth of the doctrine of justification,—of the contrast between Christ and Adam,—of predestination (comp. μυστήριον, Rom. xi. 25),—and in the Epp. to the Eph. and Col. (where μυστήρ. often occurs) in the

1 = ch. i. 28. ¹τούτου τῶν καταργουμένων, ⁷ἀλλὰ λαλοῦμεν θεοῦ ABCD EFGJ
²σοφίαν ^mἐν ^uμυστηρίῳ τὴν ^oἀποκεκρυμμένην, ἣν ^pπρο-
ⁿώρισεν ὁ θεὸς ^qπρὸ τῶν ^qαἰώνων εἰς δόξαν ἡμῶν, ⁸ἣν
ⁱοὐδεὶς τῶν ^kἀρχόντων τοῦ ⁱαἰῶνος τούτου ἔγνωκεν· εἰ
^oγὰρ ἔγνωσαν, οὐκ ἂν τὸν ^sκύριον τῆς ^sδόξης ἐσταύρω-
^pσαν· ⁹ἀλλὰ ^tκαθὼς γέγραπται ^uἌ ὀφθαλμοὶ οὐκ εἶδεν
^pActs iv. 28. Rom. viii. 30 al. † ^qhere only. See Eph. Col. ut supr. ^sSee Acts vii. 2. Eph. i. 17.
^{James ii. 1. Psa. xxviii. 3. t} ellipsis, ch. i. 31. ^u Isa. lxiv. 4, lxv. 17. See notes.

marg Orig-ms: του -νου sah.—7. rec σοφ. θεου (*corrn*, the emphasis not being noticed), with J all: txt ABCDEFG 37. 46. 74. 80. 93. 116-20-77 to 9 all lect 12 it v arm Clem₂ Orig₁ Eus gr-lat-ff.—εν μυστ. om lect 12: εν μυστηριους 33-5: εν μυστηριω θεου 115: αποκεκρ. εν μ. arm.—προ των αιων. om 109-78.—8. ουδε εις D¹.—aft αρχ. ins τουτων 72.—εγνωσεν FG: εγνωρισεν 73: εγνωκαν 48²:—(2nd time) εγνωκαν lect 12: ηδεσαν Did.—εγνωρισαν και εσταυρωσαν lect 8.—9. αλλα om A Pelag al.—for ἂ, ὅ (*quod*) d e v-ed Cypr Hil (somet) Ambr Aug Ambrst: ἂ ὁ 110-11 Thl.—for ειδεν, ιδεν

declarations respecting the divine plan of Redemption and the Person of Christ: nay, in our Ep., ch. xv. Of the same kind are the considerations treated Heb. vii.—x. See ch. iv. 11 ff.” De Wette.—“But wisdom not of this world,”—not, as E. V., “not the wisdom of this world,” which loses the peculiar force of the negative:—so in Rom. iii. 21, 22, we have δικαιοσύνη θεοῦ πεφανέρωται . . . δικαιοσύνη δὲ θεοῦ διὰ πίστιν. Ἰησοῦ χρ. See instances of the usage in note there.—The ἄρχοντες are parallel with the σοφοί, δυνατοί, εὐγενεῖς, of ch. i. 26, and are connected with them expressly by the τῶν καταργουμένων, referring to ἵνα τὰ ὄντα καταργήσῃ, ch. i. 28. They comprehend all in estimation and power, Jewish or Gentile. ἄρχοντας δὲ αἰῶνος ἐνταῦθα οὐ δαίμονας τινες λέγει, καθώς τινες ὑποπτεύουσιν· ἀλλὰ τοὺς ἐν ἀξιώμασι, τοὺς ἐν δυναστείαις, τοὺς τὸ πρᾶγμα περιμάχτηον εἶναι νομίζοντας, φιλοσόφους κ. ῥήτορας κ. λογογράφους· καὶ γὰρ αὐτοὶ ἐκράτουν, κ. δημαγωγοὶ πολλὰκις ἐγίνοντο. Chrys. Hom. vii. p. 50 D. τῶν καταργ.] “who are (being) brought to nought,” viz. by God making choice of the weak and despised, and passing over them, ch. i. 28: not said of their transitoriness generally, as Chrys., Theophyl., Rückert,—nor of their power being annihilated at the coming of Christ (Grot., Meyer, al.),—nor as Olsh., of their having indeed crucified Christ, but of their being καταργούμενοι by His Resurrection and the increase of His Church. 7.] “But we speak God’s wisdom (emphasis on θεοῦ:—the wisdom which God possesses and has revealed) in a mystery (ἐν μυστ. does not belong to τὴν ἀποκεκ., as Theodoret and Grot., which must be τὴν ἐν μυστ. ἀποκ.,—nor to σοφίαν, as Beza, Bengel, which though not absolutely, yet certainly here, seeing τὴν ἀποκεκρ. immediately follows, would require the art., τὴν

ἐν μυστ.,—but to λαλοῦμεν,—“we speak God’s wisdom in a mystery,” i. e. as handling a mystery, dealing with a mystery. So τὴν σύνεσίν μου ἐν τῷ μυστ. τ. χριστοῦ, Eph. iii. 4.—Estius and the Romanists, taking the connexion rightly, have wrested the meaning to support the *disciplina arcani* which they imagine to be here hinted at, explaining ἐν μυστ., “non propalam et passim apud omnes, quia non omnes ea capiunt, sed . . . secreto et apud pauciores, scilicet eos qui spirituales et perfecti sunt,” Est.), which has been (hitherto) hidden (see Rom. xvi. 25. Col. i. 26):—which God foreordained (nothing need be supplied, as ἀποκαλύπτειν, or the like, after προῶρισειν) before the ages (of time) to (*in order to*, the purpose of this preordination) our glory’ (our participation in the things which He has prepared for them that love Him, ver. 9: δόξα, as contrasted with the bringing to nought of the ἄρχοντες). 8.] ἦν is in app. with the former ἦν, and does not refer to δόξαν, as Tert. contr. Marc. v. 6,—“subijcit de gloria nostra, quod eam nemo ex principibus hujus ævi scierit . . .,” for this would be departing from the whole sense of the context, which is, that the wisdom of God was hidden from men. εἰ γὰρ ἔγν. κ.τ.λ., is a proof from experience, that the rulers of this world, of whom the Jewish rulers were a representative sample, were ignorant of the wisdom of God. Had they known it, they would not have put to a disgraceful death (ὁ στανρὸς ἀδόξιας εἶναι δοκεῖ, Chrys.) Him who was the Lord of glory (reff.),—i. e. who possesses in His own right glory eternal, see John xvii. 5. 24.—These words are not a parenthesis, but continue the sense of the foregoing, completing the proof of man’s ignorance of God’s wisdom;—even this world’s rulers know it not, as they have shewn: how much less

καὶ οὗς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ
^v ἀνέβη, ἃ ^w ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτὸν,
 10 ἡμῖν δὲ ^x ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος [αὐτοῦ]. ^w = Matt. xx.
 τὸ γὰρ πνεῦμα πάντα ^y ἐρευνᾷ, καὶ τὰ ^z βάθη τοῦ θεοῦ. 23. xxv. 34.
 11 τίς γὰρ οἶδεν ἀνθρώπων ^a τὰ ^{aa} τοῦ ἀνθρώπου, εἰ μὴ τὸ ³ John xiv. 2,
³ = Matt. xi.
²⁵ al. fr.
⁵ = Rom. viii.
²⁷ reff.

z plur., Rev. ii. 24. See Rom. xi. 33 reff. Judith viii. 14.

Matt. xvi. 23. vi. 34. James iv. 14.

a See Luke ii. 49.

aa gener. art., Matt. xv. 11.

80 Clem-rom (Smyrn epist) : οἶδεν 106 lect 8. 12 Clem₁ (ms₁) Ath₁ (ms₁).—for ἄ (2nd),
 οσα ABC (appy) Hipp Ath₁ Bas Mac Cyr : txt DEFGJ mss (appy) Smyrn-epist Constt
 Orig Ath₂ Chr Thdrt Thl Occ. (*Meyer regards ἄ as a mere mechanical repetition, οσα*
being the origl read; I shd rather believe ἄ to be genuine, and οσα a corr'n for per-
spicuity.)—10. for δε, γαρ 37-9. 46. 57. 71-3. 93. 116 al copt sah Clem : om lectt 13,
 14.—rec o θε. απεκαλ. (appy, as above, corr'n from not noticing the emphasis), with J
 al syr al Chr Thdrt al : txt ABCDEFG 4. 6. 37. 57. 71-3-4. 93. 116-20-77 to 9 all it v
 Syr Clem Orig gr-lat-fl.—add avta sah.—αυτου om ABC copt Clem Bas Cyr (*per-*
haps on acct of το πν. follg) : ins DEFGJ mss (appy) vss (nrly) : *Spiritum suum sanc-*
tum (αγιου) tol Vig (also Or-int₁ Did, omg suum).—ερανια AC.—11. in æth, precedes
 ver. 10.—εγνωκεν 93. 109.—ἀνθρώπων om A 17 Orig₁ Ath Cyr Tert₂ Vig.—του ανθo.

than the rest.

9, f.] 'But (oppo-
 sition to ver. 8) as it is written, The things
 which eye saw not, and ear heard not,
 and which came not up (reff.) upon heart
 of man, the things which God prepared
 for them that love Him, to us God re-
 vealed through His Spirit.'—There is no
 anacoluthon (as De W.) nor irregularity of
 constr., as some suppose, supplying after
 ἀλλά, λαλοῦμεν (Estius, &c.), or γέγονεν
 (Theophyl., Grot., al.); the δέ in the
 consequent clause after ὅς in the antece-
 dent, which has occasioned these supposi-
 tions, is by no means unexampled;—so
 Herod. iii. 37.—ὅς δὲ τούτους μὴ ὁπώπεε,
 ἐγὼ δὲ οἱ σημανίω,—and Soph. Philoct. 86,
 ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύειν,
 Δαερίου παῖ, τοὺς δὲ καὶ πρᾶσσων στυγῶν.
 See Hartung, Partikellehre, i. 184 f.—
 Whence is the citation made? Origen
 says, 'In nullo regulari libro invenitur, nisi
 in secretis Eliæ prophetæ,' a lost apocry-
 phal book :—Chrys., Theophyl., give the
 alternative, either that the words are a
 paraphrase of Isa. lii. 15, οἷς οὐκ ἀνηγ-
 γέλην περὶ αὐτοῦ, ὁφονται, κ. οἱ οὐκ ἀκη-
 κόασι, συνήσουσι, or that they were con-
 tained in some lost book, of which Chrys.
 argues that there were very many,—καὶ
 γὰρ πολλὰ διεφθόρη βιβλία, καὶ ὀλίγα δι-
 εσώθη. Jerome, ad Pammachium, de optimo
 genere interpretandi, vol. ii. 247 ff., says,
 "Solent in hoc loco apocryphorum quidam
 deliramenta sectari, et dicere quod de Apo-
 calypsi Heliae testimonium sumptum sit :
 cum in Esaia juxta Hebraicum ita legatur :
 A seculo non audierunt, nec auribus perce-
 perunt, oculus non vidit, Deus, absque te,
 quæ præparas tu expectantibus te. Hoc
 LXX multo aliter transtulerunt : A seculo
 non audivimus, neque oculi nostri viderunt
 Deum absque te : et opera tua vera, et

facies expectantibus te misericordiam. In-
 telligimus, unde sumptum sit testimonium :
 et tamen Apostolus non verbum expressit e
 verbo, sed παραφραστικῶς eundem sensum
 aliis sermonibus indicavit."—I own that
 probability seems to me to incline to Je-
 rome's view, especially when we remember,
 how freely St. Paul is in the habit of citing.
 The words of Isa. lxiv. 4, are quite as near
 to the general sense of the citation as is the
 case in many other instances, and the words
 ἐπὶ καρδίαν οὐκ ἀνέβη may well be a re-
 miniscence from Isa. lxv. 17, not far from
 the other place, οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ
 τὴν καρδίαν. Such minglings together of
 clauses from various parts are not unex-
 ampled with the Ap., especially when, as
 here, he is not citing as authority, but
 merely illustrating his argument by O. T.
 expressions.

10. τὸ πνεῦμα] the Holy
 Spirit of God—but working in us and with
 our Spirits, Rom. viii. 16. "Sufficiat nobis
 Spiritum Dei habere testem : nihil enim
 tam profundum est in Deo quo non pene-
 tret." Calvin. ἐρευνᾷ] a word of ac-
 tive research, implying accurate knowledge :
 so Chrys., οὐκ ἀγνοίας, ἀλλ' ἀκριβοῦς
 γνώσεως ἐνταῖθα τὸ ἐρευνητὴν ἐνδεικτικόν.

τὰ βάθη] see reff. There is a com-
 parison here between the *Spirit of God* and
 the *spirit of a man*, which is further carried
 out in the next ver. And thus, as the *spirit*
of a man knows the βάθος of a man, all
 that is in him, so the *Spirit of God* searches
 and knows τὰ βάθη, the manifold and
 infinite depths, of God—His Essence, His
 Attributes, His Counsels : and being τὸ
 πνεῦμα τὸ ἐν ἡμῖν, besides being τὸ πν.
 τοῦ θεοῦ (De Wette well observes that the
 Apostle purposely avoids using [see var.
 readd.] the expr. τὸ πνεῦμα τὸ ἐν αὐτῷ
 of the *Spirit of God*, keeping the way

b = Acts xvii. 16 red.
 c See Rom. viii. 15.
 d Acts iii. 14. Rom. viii. 32 al. 4. 2 Macc. iii. 33.
 e = ver. vii. f John vi. 45 only. from Isa. lv. 13. See 1 Thess. iv. 9.
 g ch. iv. 3.
 gg Rom. i. 11. ch. xii. 1. xiv. 1 al.†

^b πνεῦμα ^{aa} τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ ^a τὰ τοῦ θεοῦ οὐδείς ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. ¹² ἡμεῖς δὲ οὐ τὸ ^c πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ ^d χαρισθέντα ἡμῖν, ¹³ ἃ καὶ λαλοῦμεν οὐκ ^e ἐν ^f διδακτοῖς ^g ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ^e ἐν ^f διδακτοῖς πνεύματος, ^{gg} πνευμα-

ABCD
EFGJ

(2nd) om FG g Orig² Hil Ambr¹ Vig¹.—τω εν αυτω 224.—το του θεου D¹: τα εν τω θεω FG g lat-fl.—rec for εγνωκεν, οιδεν (prob a corrn to corresp with previous clause), with J al Chr Thdrt al: txt ABCDE(FG εγνω) 17. 37-9. 46. 71-4. 80. 120. 213 al it v Orig¹ Ath¹ Bas Cyr Cyr-jer^{us}, Antioch Dam Hil al.—aft θεου, add το εν αυτω Tert² Vig al.—12. κοσμου τουτου DEFG vss lat-fl.—ιδωμεν DEFGJ 89. 224 Orig³ (elsw ειδ.).—13. ἃ om FG Eus.—for λαλουμεν, ελαβομεν 49.—ανθρωπινοις 39. 71. 80. 224 al.—for διδακτοις (2nd), διδακτω B (Bart): διδαχη 10 it v arm (both times; as also Syr al Ambrst Gaud) Dam Vig¹ al: διδακτης (twice) 52²: -κτικοις 213: al aliter.—rec aft πν.

open for the expression in ver. 12, τὸ πν. τὸ ἐκ τοῦ θεοῦ) teaches us, according to our capacity, those depths of God.

11.] 'For who of MEN knoweth the things of a MAN (τοῦ ἀνθρώπου, generic, see ref.—The emphasis is on ἀνθρώπων and ἀνθρώπου, as compared with θεοῦ) except the spirit of a man which is in him? Thus the things of God also none knoweth, except the Spirit of God.'—We may remark, (1) that nothing need be supplied (as βάθη) after τὰ in each case, see ref.—(2) that the comparison here must not be urged beyond what is intended by the Ap. He is speaking of the impossibility of any but the Spirit of God conferring a knowledge of the things of God. In order to shew this, he compares human things with divine, appealing to the fact that none but the spirit of a man knows his matters. But further than this he says nothing of the similarity of relation of God and God's Spirit with man and man's spirit: and to deduce more than this, will lead into error on one side or the other. In such comparisons as these especially, we must bear in mind the constant habit of our Apostle, to contemplate the thing adduced, for the time, only with regard to that one point for which he adduces it, to the disregard of all other considerations.

12.] ἡμεῖς δέ carries on the ἡμῖν δέ of ver. 10. τὸ πν. τ. κόσμ. Not merely, the mind and sentiments of unregenerate mankind, 'sapientia mundana et sæcularis,' as Estius, al., but 'the spirit (personally and objectively taken) of the world,' = τὸ πνεῦμα τὸ νῦν ἐνεργοῦν ἐν τοῖς νιοῖς τῆς ἀπαιθείας, Eph. ii. 2, where it is strictly personal. τὸ πν. τὸ ἐκ τ. θ.] Not only, 'the Spirit of God,' but 'the Sp. which is FROM God,'—to shew that we have received it only by the will and imparting of Him whose Spirit it is. And

this expr. prepares the way for the purpose which God has in imparting to us His Spirit, 'that we may know the things freely given to us by God,' i. e. the treasures of wisdom and of felicity which are the free gifts of the gospel dispensation, = ἃ ἡτοιμάσεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν, ver. 9.

13.] καί, 'also'; τὰ χαρισθ. ἡμῖν, we not only know by the teaching of the Holy Ghost, but also speak them, 'not in words (arguments, rhetorical forms, &c.) taught by human wisdom, but in those taught by the Spirit.'—The genitives are governed by διδακτοῖς in each case: see ref., and cf. Pind. Olymp. ix. 153: τὸ δὲ φῦλ' κράτιστον ἔπαν. πολλοὶ δὲ διδακταῖς ἀνθρώπων ἀρεταῖς κλέος ὥρουσαν ἐλέσθαι. ἀννὶ δὲ θεοῦ, κ.τ.λ.

πνευμ. . . πν. συγκρ.] 'putting together spirituals with spirituals,' i. e. attaching spiritual words to spiritual things,—which we should not do, if we used words of worldly wisdom to expound spiritual things. So, mainly, Erasm., Beza, Calvin ('spiritualibus spiritualia coaptantes'), al. De Wette, and Meyer; and so certainly the context is best fitted, and the ordinary sense of the word συγκρίνω satisfied. But Chrys., and many after him, understand it of explaining and proving difficult spiritual truths of the N. T. by O. T. testimonies: ὅταν πνευματικὸν καὶ ἄσπορον ᾗ, ἀπὸ τῶν πνευματικῶν τὰς μαρτυρίας ἀγομεν. οἷον, λέγω ὅτι ἀνέστη ὁ χριστός, ὅτι ἀπὸ παρθένου ἐγεννήθη. παράγω μαρτυρίας κ. τύπους κ. ἀποδείξεις, τοῦ Ἰωῆ, . . . κ.τ.λ. or, as Grot.: "exponentes ea, quæ Propheta Spiritu Dei acti dixerunt, per ea quæ Christus suo Spiritu nobis aperuit." Both these interpp. rest on the supposition that συγκρίνω means to interpret: but, as Meyer observes, it never has barely this meaning, as would be the case here. The LXX use it, Gen. xl. 8. 16. 22; xli. 12. 15. Dan. v. 12, of

τικοῖς ^{ss} πνευματικὰ ^h συγκρίνοντες. ¹⁴ ⁱ ψυχικός δὲ ἄν- ^h 2 Cor. x. 12
 θρωπος οὐ ^k δέχεται ^l τὰ τοῦ πνεύματος τοῦ θεοῦ. ^m μωρία ^{only i. Gen.}
 γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι ⁿ πνευμα- ^{xl. 8. Num.}
 τικῶς ^o ἀνακρίνεται. ¹⁵ ὁ δὲ ⁿⁿ πνευματικός ^o ἀνακρίνει ^{i = ch. xv. 44,}
 [μὲν] πάντα, αὐτὸς δὲ ὑπ' οὐδενός ^o ἀνακρίνεται. ¹⁶ ^p τίς ^{46. James}
^{13. Acts viii. 14. xl. i. xvij. 11. l ver. 11 reff. m ch. i. 18 reff. n Rev. xi. 8 only t. on = ch.}
^{xiv. 37. o = ch. iv. 3 al 6, in Paul, this epistle only. Luke xxiii. 14. Acts iv. 9 al 4. i Kings xx. 12.}
^{p Isa. xl. 13. Rom. xi. 34 reff.}

ins *αγιου* (*explanatory addn*), with D³EJ al syr al Chr Thdrt al : om ABCD¹FG 17. 67². 71. 80. 177 to 9 it v Syr ar-erp copt arm Clem Orig⁶ gr-lat-ff.—πνευματικῶς 17. 213 (and B Lachm).—συγκρινόμεν FG (*comparantes* vel *-ramus* g).—14. του θεου om 2. 61 Syr Clem² Ptol Iren (gr and lat) Epiph Ath Chr Thdot-anc al : ins ABCDEFGJ mss nrly vss nrly Clem¹, Orig Thdrt al Hil¹ Aug (oft) all.—πνευματικός 62. 77.—15. μὲν om ACD¹FG 17 (al?) it v Syr copt al Clem Orig Thdrt lat-ff : ins B(e sil)D³EJ al syr al Chr Thdrt (ad loc) al (*has μὲν been insd on acct of the δε follg, as Meyer,—or om d on acct of the δε precedg, as De W?*).—bef πάντα, ins τα ACD¹FG 17. 67. 71. 116 al Nyss Chr : om B(e sil)D³EJ al Clem Orig Mac, Thdrt₁ (παντας Thdrt ad loc Did Iren,) al (τα was prob a gloss to shew that πάντα was not masc sing acc).—κρίνεται 109.—

interpreting dreams, or rather *judging of dreams*, κρίνειν τὸ σημαίνόμενον τῶν ὀνειράτων, as Jos. Antt. ii. 2. 2 : and Philo uses διακρίνειν for it.—Again, Theophyl. (as an alternative), Pelag., al., Thomas Aq., Estius, Le Clerc, Bengel, al., Billroth, and Rückert, take πνευματικούς *masculine*, πνευματικοὺς ἀνθρώπους τὰ πνευματικὰ συγκρίνοντες κ. διαλύοντες : οὗτοι γὰρ μόνοι δύνανται χωρεῖν ταῦτα :—which lies open to the same objection ; see also on ver. 6. Besides, the masc. rendering of πνευματικοῖς is clearly wrong, the two subjects of the sentence being the *things revealed* (ἀ), and the *words used in speaking them* ; to which two the two adj. most naturally refer, ἀνθρώπος being a *new element, introduced in the next ver.*

14.] He now prepares the way for shewing them that he could not give out the depths of this spiritual wisdom and eloquence to them, because they were *not fitted for it*, being carnal (ch. iii. 1—4).

ψυχ. δὲ ἄνθ.] The *animal man*, as distinguished from the *spiritual man*, is he, whose governing principle and highest reference of all things is the ψυχή, the *animal soul*, αἰρία κινήσεως ζωικῆς ζώων, Plato, *Definit.* p. 411. In him, the πνεῦμα or *spirit*, being unvivified and uninformed by the Spirit of God, is *overborne* by the animal soul, with its desires and its judgments,—and is in *obeyance*, so that he may be said to have it not ;—ψυχικοί, πνεῦμα μὴ ἔχοντες, Jude 19. The ψυχή is *that side* of the human soul, so to speak, which is *turned towards the flesh, the world, the devil* ; so that the ψυχικός is necessarily in a measure σαρκικός (ch. iii. 3¹), also ἐπίγειος, and *δαμονιώδης*, as James iii. 15.—This general interpretation of ψυχικός must be adhered to, and we must not make it merely

intellectual, as Theodoret,—ὁ μόνοις τοῖς οἰκείοις ἀρκεύμενος λογισμοῖς,—Grot. “qui humanæ tantum rationis luce ducitur ;”—Chrys. : ὁ τὸ πᾶν τοῖς λογισμοῖς τῆς ψυχῆς διδούς, καὶ μὴ νομιζῶν ἀνωθέν τινος δι᾽εσθαι βοηθείας,—nor merely *ethical*, as Erasm., Rosenmüller (‘qui cupiditatum sub imperio omnem vitam transigunt’), al.,—but embracing both these.—οὐ δέχεται, ‘receives not,’ i. e. *rejects*, see reff.,—not, *cannot receive*, ‘non capax est,’ *understands not*, which is against the context,—for we may well *understand* that which seems folly to us, but we *reject* it, as unworthy of our consideration :—and it besides would involve a tautology, this point, of *inability to comprehend*, following by and by :—‘and he cannot know them (τὰ τοῦ πνεύματος, the matter of our spiritual teaching, itself furnished by the Spirit) because they are spiritually (by the πνεῦμα of a man exalted by the Spirit of God into its proper paramount office of judging and ruling, and inspired and enabled for that office) judged of.’ 15.] ‘But (on the contrary) the spiritual man (he, in whom the πνεῦμα rules : and since by man’s fall the πνεῦμα is overridden by the animal soul, and in abeyance, this *always presupposes* the infusion of the Holy Spirit, to quicken and inform the πνεῦμα—so that there is no such thing as an unregenerate πνευματικός) judges of all things (Meyer, reading τὰ πάντα, interprets it, ‘all spiritual things,’ but the ordinary rendering, ‘all things,’ is better : the Ap. is generalizing, and shewing the high position of the spir. man, who alone can judge things by their true standard.—The acceptance of πάντα as masc. sing.,—“convincere potest quemlibet profanum,” as Rosenm.,—is against the context, which

q Acts ix. 22.
xvi. 10. Eph.
iv. 16. Col.
ii. 2, 19 only.
l. c.
r Rom. vii. 14
refl.

s = Matt. xi. 25
= L. Rom.
ii. 20. Eph.
iv. 14. Heb.
v. 13. Pind.
Pyth. iii. 148.
u Rom. xii. 20 refl.

γὰρ ἔγνω νοῦν κυρίου, ὃς ¹ συμβιβάσει αὐτόν; ἡμεῖς δὲ ^{ABC} ^{DEFGJ} νοῦν χριστοῦ ἔχομεν.

III. ¹ Καὶ ἐγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς ^r σαρκίνοις, ὡς ^s νηπίοις ἐν χριστῷ. ² ¹ γάλα ὑμᾶς ^u ἐπότισα, οὐ ^v βρῶμα· οὐπω

t ch. ix. 7. Heb. v. 12, 13. 1 Pet. ii. 2 only. Gen. xviii. 8.
v Matt. xiv. 15 j. Luke iii. 11. Rom. xiv. 15 al.

16. for *ος*, *aut quis* v-ms-and-sixt tol demid Pelag: *quis* Ambrst.—for *χριστον*, *κυριον* BD¹FG g Thl (text) Aug Ambrst Sedul (*mechanical repetn of νουν κυρ. above. So Meyer, rightly: add, if any gloss had been written in marg on κυριου, it wd not have been χριστου, but θεου, seing that the ref of the foregoing κυρ. is to God*).

CHAP. III. 1. *καγω* ABCDEFG 17. 46. 73. 80. 93. 109-16 al Clem Orig Chr Dam (*corrū to suit ch ii. 1: see var readd, ch ii. 3*): txt J all Thdrt Thl Occ.—*ἐδυνήθην* C.—*υμ. λαλ.* D² (not D¹ nor D³) J all v al Clem₁ Orig₃ Chr Dam lat-ff (not Clem₁ nor Thl nor Jer al).—*rec σαρκίνοις* (*see notes*), with D¹EFGJ al: txt ABC¹D¹ 67². 71 al Clem₂ (ms) Orig₃ Nyss.—*νηπιους* (joining it with the follg) 76. 89. 106-9-11 al (Clem₁) Thl lat-ff (many vss are ambiguous).—2. *rec ins και bef ου βρ.* (*supplem*), with DEFGJ al (Orig₁) Cæs Thl Occ: om ABC 17. 23. 37-9. 46. 73. 80. 114-16-77-78 al v

speaks of *things*, τὰ τοῦ πν.,—besides that πάντα would not be used absolutely, for 'every man,' but either πάντα ἄνθρωπον, as Col. i. 28, or τὸν πάντα) but himself is judged of by none' (who is not also πνευματικός, see ch. xiv. 29. 1 John iv. 1, where such judgment is expressly attributed to Christian believers). καὶ γὰρ ὁ βλέπων, πάντα μὲν αὐτὸς καθορᾷ τοῦ μὴ βλέποντος, τὰ δὲ ἐκείνου τῶν μὴ βλέπόντων οὐδείς. Chrys. 16.] PROOF OF Αὐτὸς δὲ ὑπ' οὐδ. ἀνακρίνεται. In order for an unassisted man, not gifted from Christ, to judge the πνευματικός, he must know the νοῦς κυρίου, the intent and disposition of Christ; yea more, must be able to teach, to instruct, Christ—being not, as the πνευματικός, taught by Him, he must have an independent wisdom of His own, which Christ has not:—and who is there, of whom this can be said? 'But we (πνευματικοί, among whom he includes himself and the other App.) have (not a wisdom independent of Christ, nor do we know His mind, nor can we teach Him, but) the mind of Christ;' the same mind, in our degree of apprehensiveness of it, by the imparting of His Spirit, which is in Him, and so can judge all things. The νοῦς κυρίου is the spiritual intent and designs of Christ.—κυρίου in the prophecy is spoken of JEHOVAH; but in the whole of Isa. xl., the incarnate Jehovah is the subject. The meaning of συμβιβάζω, to teach, belongs to the LXX: in the N. T. it is to conclude, to prove, to confirm, see refl.

III. 1-4.] HE COULD NOT SPEAK TO THEM IN THE PERFECT SPIRITUAL MANNER ABOVE DESCRIBED, SEEING THAT THEY WERE CARNAL, AND STILL REMAINED SO, AS WAS SHEWN BY THEIR

DIVISIONS.

1.] καὶ ἐγὼ, 'I also;' i. e. as well as the ψυχικός, was compelled to stand on this lower ground,—he, because he cannot understand the things of the Spirit of God: I, because you could not receive them. [Perhaps better, with Stanley, 'καὶ ἐγὼ, as in ii. 1, "What I have just been saying, was exemplified in our practice."']—σαρκίνοις is certainly the true reading, being, besides its MS. authority, required by the sense. He was compelled to speak to them (this affirm. clause is to be supplied from the former neg. one) 'as to men of flesh:' not ὡς σαρκίκοις, for that they really were, and he asserts them yet to be, ver. 3. I quite agree with Meyer (against De Wette) that the distinction between σάρκιννοι and σαρκικοί is designed by the Ap., and further regard it as implied in the very form of the sentences. Here, he says that he was compelled to speak to them as if they were only of flesh,—as if they were babes, using in both cases the material comparison, and the particle of comparison ὡς. But in ver. 3 he drops comparison, and asserts matter of fact—'Are ye not still σαρκικοί (= ὡς σάρκιννοι), fleshly, carnal, living after the flesh, resisting the Spirit?'—q. d. 'I was obliged to regard you as mere men of flesh, without the Spirit: it is not far different even now; ye are yet fleshly—ye retain the same character.'—Both the σάρκιννοι, the mere men of the flesh, and the σαρκικοί, the carnally disposed, are included under the more general ψυχικοί, which therefore, as Meyer observes, is not here used, because this distinction was to be made.

ὡς νηπ. ἐν χρ.] The opposite term, τέλειοι ἐν χρ., is found Col. i. 28 and in connexion with this, Heb. v. 13, 14. Schöttgen (on 1 Pet. ii. 2)

γὰρ ἐδύνασθε. ^{vv} ἀλλ' ^w οὐδὲ ἔτι νῦν δύνασθε. ³ ἔτι γὰρ ^{vv = 2 Cor. vii. 11.}
 ἐστε ^x σαρκικοί. ^y ὅπου γὰρ ἐν ὑμῖν ^z ζῆλος καὶ ^a ἔρις, ^{w = Acts xix. 2. ch. iv. 3 al}
 οὐχί ^x σαρκικοί ἐστε καὶ ^b κατὰ ἄνθρωπον ^c περιπατεῖτε; ^{x Rom. xv. 27. 2 Cor. i. 12. x. 4 al.†}
⁴ ὅταν γὰρ λέγῃ ^e τίς Ἐγὼ μὲν εἰμὶ ^d Παύλου, ^e ἕτερος δὲ ^{y = Heb. ix. 16. x. 18. James iii. 16.}
 Ἐγὼ ^d Ἀπολλῶ, οὐκ ^f ἄνθρωποι ἐστε; ⁵ τίς οὖν ἐστιν ^{z = Acts xiii. 45 reff.}
 Ἀπολλῶς; τίς δὲ [ἐστιν] Παῦλος; διάκονοι δὲ ὧν ^{a Rom. xiii. 45 reff.}

13 al.
ii. 2 al. fr.

b Rom. iii. 5. (vi. 19.) ch. xv. 32.
d gen., ch. i. 12 reff.

c Gal. i. 11. iii. 15. 1 Pet. iv. 6.
e = Luke xi. 15, 16 al. fr.

f See ver. 3 (b).
c = Rom. viii. 1. Eph.

copt syr Clem₃ Iren (gr and lat) Orig₆ Eus gr-lat-fl.—rec ἡδύνασθ. (*corrū*), with DEJ al Orig₁ Cæs Dial Thdrt al: txt ABCFG all Clem Orig al: add βασταζειν Iren-gr: *escam percipere* Iren-int.—rec ουτε (*see note*), with J al Orig₁ Oec: txt ABCDEFG 15 Clem Iren Orig₃ all.—ετι om B.—νυν om 109.—3. σαρκινوي (2ce) D¹ FG Orig¹ Nyss-ed (*error by repeatg σαρκιν. from ver 1, the diffce not being noticed: see there*): txt ABCD³ EJ mss (appy) Clem₂ Orig Nyss-ed.—rec (1st) σαρκινوي εστε (*corrū to suit the follg*), with AB(e sil) CJ al v ed al Orig₁ Chr Thdrt al: 1st σαρκ. εστε to 2nd om 48: txt DEFG it am harl demid tol Clem Orig₁ Nyss Cyr Thl Aug al.—και ερις om 77: ins bef ζηλος 2. 119 arm Chr.—rec aft ερις (ερεις AFGJ al; *emulationes et contentiones* Ambrst al) ins και διχοστασια, with (DEFGJ al)? Iren (gr and lat) Thdrt Chr (text) al Cyr (from Gal v. 20): om ABC 23. 46. 57. 71-4 al v copt æth arm Clem₂ Orig₃ Eus gr-lat-fl.—for ουχι, ου 1. 2. 46.—4. τις λεγῃ DE (appy) FG 46 al vss lat-fl: λεγει J all: add εξ υμων arm.—for ετερο. δε εγω (εγ. om 37 Thdrt: add δε 61. 115), εγω δε A 23. 224 (al?) Chr.—rec ουχι (*corrū from ver 3*), with DEFGJ al Dial Chr Thdrt Thl Oec: txt ABC 17 Dam.—rec for ανθρ., σαρκινوي (*corrū from ver 3*), with J al Dial Chr Thdrt al: txt ABCDEFG 17. 67²-marg. 71 (al?) it v copt æth Dam Orig-int Did Ambrst Aug al.—5. for τις (2ce), τι AB 17. 46. 71. 121 al it v æth lat-fl (*prob corrū to suit the sense: the question being rather qualis est than quis est*): txt CDEFG most mss syrr copt al Chr Thdrt Thl Oec.—rec παυλ., . . . απολλ. (*alteration of order, to suit ver 4*), with D³ J al Chr Thdrt al Opt al: txt ABCD¹ D³ EFG (απολλω FG) 17. 37. 46. 71. 116 (al?) it v Dam Ambrst Aug Pel.—rec bef παυλ. om εστιν (*from so many of the MSS being identical with those last cited, it wd appear that εστιν dropped out when the order was altered*), with DEFGJ al: ins ABC 17. 37. 46. 71. 116.—rec bef διακων. ins αλλ' η (*addn to complete the sense*), with D³ J mss (nrly) syrr al Chr Thdrt Thl Oec Opt (*utique*): om ABCD¹ EFG 67². 71. 177 it v copt æth arm Dam Ambrst Pelag al.—for δι ων, ejus cui it v Ambrst Pelag Aug₁: ejus in quem

and Lightfoot adduce the similar Rabbinical term סוּגָוּת, *sgentes*, used of novices in their schools. A recent proselyte was also regarded by them as a newborn infant.—He speaks of his first visit to Corinth, when they were recently admitted into the faith of Christ,—and excuses his merely elementary teaching by the fact that they then required it. *Not this*, but their *still requiring it*, is adduced as matter of blame to them.

2.] See the same fig. in Heb. v. 12. So also Philo de Agricult. § 2, ἐπεὶ δὲ νηπίους μὲν ἐστὶ γάλα τροφῇ, τελείους δὲ τὰ ἐκ πυρῶν πέμματα, καὶ ψυχῆς γαλακτώδεις μὲν ἂν εἴεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν . . . τέλειαι δὲ καὶ ἀνδράσιν . . . Basil, Hom. i. p. 403, ed. Paris, 1638, cited by Meyer, explains γάλα, τὴν εἰσαγωγικὴν κ. ἀπλουσίαν τοῦ εὐαγγελίου διδασκαλίαν: see also Heb. vi. 1,—τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον.—On ἐπότισα . . . βρωμα, Wetst. quotes νέκταρ τ' ἀμβροσίην τε, τὰ περ θεοὶ αὐτοὶ ἔδουσιν, Hes. Theogon. 640. See Hom. II. viii. 546. Winer, § 66. 7, e.

οὐπ. γὰρ ἐδύνασθε] Either, 'for ye

were not yet able' (scil. βρωμα ἰσθῆναι), —or, 'for ye were not yet strong,' δύνανται being used absolutely, as in Demosth. 1187. 8, δυνάμενος τῷ τε πράττειν κ. τῷ εἰπεῖν, and 434. 25, τῶν πολιτενομένων τινὲς δυνηθέντες, and see other reff. in Meyer.—In the former case, the ellipsis is harsh: the latter meaning seems preferable, though not found elsewhere in the N. T.

ἀλλ' οὐδὲ ἔτι νῦν, 'but neither even now . . .'; the οὐτε of the rec. is grammatically inadmissible,—see Winer, § 59. 6.

3.] On σαρκικοί, see above, ver. 1.

ὅπου, not = ἐπεὶ, but putting the assumption in a local form, see reff.

ζῆλος, 'emulation,' in a bad sense; or as in reff., 'angry jealousy.'

κατὰ ἄνθρ., see reff., 'according to the manner of (unrenewed and ungodly) man,' = κατὰ σάρκα, Rom. viii. 4; see note on ch. xv. 32.

4.] He names but two of the foregoing designations, ch. i. 12: intending, both there more fully, and here briefly, rather to give a sample of the sectarian spirit prevalent, than to describe, as matter of fact, any sects into which they were

g = Acts xix. 2 refl. Rom. xiii. 11. h constr., Rom. xii. 3. ch. vii. 17. i Matt. xv. 13. xxi. 33 f al. ch. ix. 7. j Gen. ii. 8 al. k Rom. xii. 20 refl. 1 tr., 2 Cor. ix. 10, pass., 2 Cor. x. 15. Col. i. 6, 10. 1 Pet. ii. 2. m = Acts v. 36. ch. x. 19. Gal. ii. 6. vi. 3, 15. Demosth. 582, 27. n constr., John x. 30. xvii. 11, &c. Eph. ii. 14. o = Matt. v. 12 al. fr. oo = ch. xv. 58 al. Gen. xxxi. 42. p = Rom. xvi. 3 refl. σ. θ., 1 Thess. iii. 2. q here only. Prov. xxiv. 30. xxxi. 16. r = Matt. xxiv. 1. 1 Mk. 2 Cor. v. 1. Eph. ii. 21 only. s ch. i. 4 refl.

ἡ ἐπιστεύσατε, καὶ ἡ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν. ὁ ἐγὼ ἡ ἐφύτευσα, Ἀπολλῶς ἡ ἐπότισεν, ἀλλὰ ὁ θεὸς ἡ ἡΐξανεν. ὡς τε οὐτε ὁ ἡ φυτεύων ἐστίν τι, οὐτε ὁ ἡ ποτιζών, ἀλλ' ὁ ἡ αὐξάνων θεός. ὁ ἡ φυτεύων δὲ καὶ ὁ ἡ ποτιζών ἡ ἐν εἰσιν, ἡ κάστος δὲ τὸν ἡ ἰδιον ἡ μισθὸν λήμψεται κατὰ τὸν ἡ ἰδιον ἡ κόπον. ἡ θεοῦ γὰρ ἐσμεν ἡ συνεργοί. θεοῦ ἡ γέωργιον, θεοῦ ἡ οἰκοδομὴ ἐστε. ἡ κατὰ τὴν ἡ χάριν τοῦ θεοῦ

ABCD

EFGJ

..θεος

ABCD

EJ

Opt: ἐκείνου, δι ου arm-cdd: του θεου, δι ων 46.—και om 76. 115. 119 al.—ως om C to1¹ (al-latt).—for κυρ., θεος 3. 46. 57. 71 al demid: χριστος Chr.—6. rec αλλ, with CD³(E?) J all: txt ABD¹FG all.—for αλλα ο, ο δε 17.—7. (εστιν τι om 109-10)?— ουτε (1st) om A.—τι is repeated in B.—for ουτε (2nd), ουδε (copt 2ce).—αλλα D¹.— 8. δε (2nd) om C 31 Syr (et aeth al) Aug (γαρ Thdrt).—rec ληψ., with C &c: txt A &c. —for κοπον, τοπον C: σκοπον lect 13.—9. aft γεωργ., add εστε D² (not D¹D¹) al v (not harl¹) syr arm Chr lat-ff (—ργια Orig).—10. τον θεον om 55 demid (al-latt) Clem

actually divided: see note there, and on ch. iv. 6. Meyer sees in the mention here of Paul and Apollos only, a reference to the two methods of teaching which have been treated of in this section: but as I have before said, the German comm. are misled by too definite a view of the Corr. parties. —ἄνθρωποι, i. e. walking κατὰ ἄνθρωπον, —σαρκικοί.

5—15.] HE TAKES OCCASION, BY EXAMPLE OF HIMSELF AND APOLLOS, TO EXPLAIN TO THEM THE TRUE PLACE AND OFFICE OF CHRISTIAN TEACHERS: THAT THEY ARE IN THEMSELVES NOTHING (vv. 5—8), BUT WORK FOR GOD (vv. 9, 10), EACH IN HIS PECULIAR DEPARTMENT (ver. 10; cf. ver. 6), EACH REQUIRING SERIOUS CARE AS TO THE MANNER OF HIS WORKING, SEEING THAT A SEARCHING TRIAL OF ITS WORTH WILL BE MADE IN THE DAY OF THE LORD (vv. 10—15).

5.] οὖν follows on the assumption of the truth of the divided state of things among them: 'Who then . . . , seeing that ye exalt them into heads over you?' The question is not asked by an objector, but by Paul himself; when an objector is introduced, he notifies it, as ch. xv. 35. Rom. ix. 19.—ἐπιστεύσατε, as in refl: 'ye became believers.'—ἐκάστῳ ὡς . . . , = ὡς ἔδωκε. ὁ κύρ. ἐκάστῳ, see refl. It refers, not to the teachers, but to the hearers, see below ὁ αὐξάνων θεός.—In the rec. text, the question is carried on to the end of the ver. by ἀλλ' ἡ, which is good Greek for 'nisi,' 'præterquam,'—so οὐδὲ χρησόμεθα ἐξηγητῇ ἀλλ' ἡ τῷ πατρὶ, Plat. Rep. p. 427, see Hartung, Partikel-lehre. ii. 44,—but seems to have been inserted from not observing the form of the sentence.

6.] The similitude is to a tilled field (γεώργιον, ver. 9): the plants are the Corr., as members of Christ, vines bearing fruit: these do not yet appear in

the constr.: so that I prefer, with De Wette, supplying nothing after ἐφύτευσα and ἐπότισεν, regarding merely the acts themselves, as in E. V. If any thing be supplied, it must be ὑμᾶς, which would but ill fit ver. 7.—Apollos was sent over to Corinth after Paul had left it (Acts xviii. 27), at his own request, and remained there preaching during Paul's journey through Upper Asia (ib. xix. 1).

7.] ἐστίν τι, either, 'is any thing to the purpose,' as in λέγειν τι, &c., or absol. 'is any thing;' which latter is best: comp. εἰ καὶ οὐδὲν εἰμι, 2 Cor. xii. 11.

ἀλλ' ὁ αὐξ. θεός, scil. τὰ πάντα ἐστί,—to be supplied from the negative clauses preceding. Theophylact remarks: ὅρα πῶς ἀνεπαχθῇ ποιεῖ τὴν ἐξουδενῶσιν τῶν προσεπτῶτων ἐν Κορίνθῳ σοφῶν κ. πλουσίων, ἑαυτὸν κ. Ἀπολλῶ κατὰ τὸ φαινόμενον ἐξουδενῶσας, κ. διδάζας, ὅτι θεῷ δὲ μόνῳ προσέχεν, κ. εἰς αὐτὸν ἀνατιθέναι πάντα τὰ συμβαίνοντα ἀγαθά.

8.] ἐν, in the nature of their ministry,—generically, κατὰ τὴν ὑπουργίαν ἀμφοτέραι γὰρ τῷ θεῷ διακονοῦσι βουλήματι. Theodoret.

ἐκάστος δὲ . . .] Here he introduces a new element—the separate responsibility of each minister for the results of his own labour, so that, though κατὰ τὴν ὑπουργίαν they are one,—κατὰ τὸ ἔργον (ib.) they are diverse. The stress is twice on ἰδιον.

9.] Proof of the last assertion, and introduction of Him, from Whom each λήμψεται. The stress thrice on θεοῦ:—'shall receive,' &c.,—'for it is of God that we are the fellow workers (in subordination to Him, as is of course implied: but to render it 'fellow workers with one another, under God,' as Estius prefers, and Olsh., al., maintain, is contrary to usage: see refl.; and not at all required, see 2 Cor. v. 20; vi. 1), of God that ye are the field, of God that ye are the building.' This last

τὴν ^sδοθεῖσάν μοι ὡς ^{ss}σοφὸς ^tἀρχιτέκτων ^uθεμέλιον ^{ss = Exod. xxxv. 10.}
 τίθεικα, ἄλλος δὲ ^vἐποικοδομεῖ. ἕκαστος δὲ ^wβλεπέτω ^{t there only. Isa. iii. 3.}
^wπῶς ^vἐποικοδομεῖ. ¹¹ ^uθεμέλιον γὰρ ἄλλον οὐδεὶς ^{u = Rom. xv. 20. Heb. vi. 1.}
 δύναται θεῖναι ^xπαρὰ τὸν ^yκείμενον, ὅς ἐστιν Ἰησοῦς ^{v Eph. ii. 20}
 χριστός. ¹² εἰ δέ τις ^vἐποικοδομεῖ ἐπὶ τὸν ^uθεμέλιον ^{w Luke viii. 18.}
 τοῦτον χρυσὸν, ἄργυρον, ^zλίθους ^zτιμίους, ^aξύλα, ^{x = Luke iii. 13. Heb. xi. 13.}

4. i. 4al. ἐποικεῖ ἅλλα παρ' ἃ ἐνομίζεν. Plat. Minus, 320. ἔχουσιν τι παρὰ ταῦτα ἄλλο λέγειν, id. Phaedo, 80. y Luke ii. 31? z Rev. xvii. 4. xviii. 12, 16. xxi. 11, 19. Psal. xviii. 10. a = here only. Ezr. v. 8.

Cyr Thdr̄t (ms) Aug Bed.—εθηκα ABC¹ 17 (Chr): καταθεθεικα sah: txt C³DEJ (τεθηκα) most mss Orig₂ (Chr-mss) Thdr̄t Thl Oec.—δε (2nd) om DE d e Orig₁ Chr Gild.—οικοδομεῖ sah (and in ver 10).—1st ἐποικε. to 2nd om 179 lect 8.—11. καταθεῖναι and κατακειμ. sah.—ησ. om lect 12.—rec ησ. ο χριστ., with mss: χριστ. ησ. C³DE 52. 224 (al?) d e v syr Orig₂ Ath₁ Chr₁ Max Dam Hil Jer Aug (often) Ambrst Sedul al: txt ABJ all vss Orig₂ Marcell in Euseb Ath₁ all Arnob; ησ. om C¹. (The rec ησ. ο χρ., appears to have been a corru to give a doctrinal meaning—'Jesus (is) the Christ.' χρ. ησ. may have had the same intention, cf ch xii. 3.)—for θιμ., λιθον 62.—12. τουτον om ABC¹ sah Ambr (perhaps from similarity of endgs; or as unnecessary): ins C³DEJ mss (appy) it v syrr copt al Orig Ath Cyr-jerus Chr Thdr̄t

new similitude is introduced on account of what he has presently to say of the different kinds of teaching, which will be more clearly set forth by this, than by the other figure.

10.] κατὰ τ. χάρ. &c., as an expression of humility (refl.), fitly introduces the σοφός which follows. So Chrys.: ὅρα γοῦν πῶς μετριάζει. ἐπὶ ὧν γὰρ σοφὸν ἑαυτὸν, οὐκ ἀφήκεν αὐτοῦ τοῦτο εἶναι, ἀλλ' ὅλον ἑαυτὸν πρότερον ἀναθεῖς τῷ θεῷ, τότε ἑαυτὸν οὕτως ἐκάλεσε. The χάρις is not the peculiar grace of his apostleship—for an apostle was not always required to lay the foundation, e. g. in Rome:—but that given to him in common with all Christians (ver. 5), only in a degree proportioned to the work which God had for him to do. σοφός, 'skilful,' see ref., and many exx. in Wetstein. The proof of this skill is given, in his laying a foundation: the unskilful master-builder lays none, see Luke vi. 49. The foundation (ver. 11) was and must be, JESUS CHRIST: the facts of redemption by Him (obj.), and the reception of Him and His work by faith (subj.).—The mascul. form ὁ θεμέλιος (sc. λίθος) is said by Thomas Mag. (in Wetst.) to belong to the κοινὴ διάλεκτος—the Attic form is θεμέλιον, or, if in the plur., οἱ θεμέλιοι:—οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται, Thucyd. i. 93.

ἄλλος, 'whoever comes after me,'—'another:' not only Apollos.

ἐποικοδομεῖ, pres., as the necessary state and condition of the subsequent teacher, be he who he may. The building on, over the foundation, imports the carrying them onward in knowledge and intelligent faith.

πῶς, emphatic, = here, with what material. De Wette imagines that it also conveys a caution not to alter the foundations, and that the γὰρ in ver. 11 refers to this. But the identity

of the foundation is surely implied in ἐποικοδομεῖ. On the γὰρ, see below.

11. θ. γάρ] q. d. 'I speak of superimposing merely, for it is unnecessary to caution them respecting the foundation itself: there can be but one, and that one HAS ALREADY BEEN (objectively, for all, see below) LAID BY GOD.' At the same time in taking this for granted, he implies the strongest possible caution against attempting to lay any other.—δύναται, strictly 'can,'—not 'neminī licet,' as Grot., al., nor as Theophyl., οὐ δύναται θεῖναι, ἕως ἂν μένῃ σοφὸς ἀρχιτέκτων, ἐπεὶ ὅταν μὴ ᾖ τις σοφ. ἀρχ., δύναται θεῖναι, κ. ἐκ τοῦτον αἰρίσιν:—for it is assumed, that θεοῦ οἰκοδομὴ is to be raised—and it can only be raised on this one foundation. All who build on other foundations are not συνεργοὶ θεοῦ, nor is their building θεοῦ οἰκοδομὴ at all.—ἄλλον . . . παρά, see ref. and cf. Thucyd. i. 23, πικρότεροι παρά τὰ ἐκ τοῦ πρὶν χρόνον μνημονεόμενα.

κείμενον] not, 'by me,' but 'by God,' for universal Christendom; but actually laid in each place, as regards that church, by the minister who founds it. De Wette denies this universal reference, as introducing a new element into the context. But surely the reference in ὁ θεμέλιος ὁ κείμενος is too direct to the well-known prophecy of the divinely-placed foundation or corner-stone, to surprise any reader or divert his mind from the train of thought by a new element.—Ἰησοῦς χριστός, THE PERSONAL, HISTORICAL CHRIST, as the object of all Christian faith. If it be read as in rec., Ἰησοῦς ὁ χριστός, it need not necessarily be, that Jesus is the Christ, but may be in this case also, JESUS THE CHRIST; not any doctrine, even that of the Messiahship of Jesus, is the foundation, but JESUS HIMSELF (see var. readd.).

b = here only.

χ. Matt. vi.
30 al. fr.
Gen. ii. 5.

c here only.

Exod. v. 12.
xv. 7. Isa.
v. 24.

fch. i. 2 reff.

d Mark vi 14. Acts vii. 13 al.

g 2 Thess. i. 7, 8.

e = ch. i. 8 reff. Heb. x. 25. 1 Thess. v. 4.

Thl Occ Aug Jer al.—*χρυσιον κ. αργυριον* B 73 Clem (—*ριον* C also).—13. for *εκαστων* . . . *γεννησεται*,—ο ποιησας τουτο το εργον φανερος γεννηται D¹ d e Ambrst (see ch v. 2). —*εργον εκαστων* sah: *εκαστ.* . . . *αποκ.* om 92.—aft ημ. add κυριον (*gloss*) v-edd arm-edd mar Aug, Ambr Jer Gild Ambrst Pelag.—οτε αθη.—for *αποκ.*, δοκιμαζεται 23: *αποκαλυφθησεται* sah.—και om 103.—for *εστιν*, ην sah.—rec om αυτο (*as unnecessary: but see note*), with DEJ all (vss lat-ff) Clem Orig₁ Chr (mss₂) Thdr₃ Thl Oec: ins ABC

12.] The δὲ implies that though there can be but one foundation, there are *many ways of building upon it*.—To the right understanding of this verse it may be necessary to remark, (1) that the similitude is, not of *many buildings*, as Wetst. and Billroth,—but of *one*, see ver. 16,—and that raised on *Christ as its foundation*;—different parts of which are built by the ministers who work under Him,—some well and substantially built, some ill and unsubstantially. (2) That gold, silver, &c., refer to the *matter* of the ministers' teaching, *primarily*; and by inference to those whom that teaching penetrates and builds up in Christ, who should be the living stones of the temple: not, as Orig., Chrys., Theodoret, Theophyl., Phot., Augustin, Jerome, &c., to the moral fruits produced by the preaching in the individual members of the church,—*εἰ τις κακὸν βίον ἔχει μετὰ πίστει ὁρθῆς, οὐ προσθήσεται αὐτοῦ ἡ πίστις εἰς τὸ μὴ κολάζεσθαι*, Chrys.: (3) that the builder of the worthless and unsubstantial is *in the end* SAVED (see below): so that even *his* preaching was *preaching of Christ*, and *he himself was in earnest*. (4) That what is said does not refer, except by accommodation, to *the religious life of believers in general*—as Olsh., Schrader, see also the ancient Comm. above;—but to the DUTY AND REWARD OF TEACHERS. At the same time, such accommodation is legitimate, *in so far as each man is a teacher and builder of himself*. (5) That the various materials specified must not be fancifully pressed to indicate *particular doctrines or graces*, as e. g. Schrader has done, "Some build with the gold of faith, with the silver of hope, with the imperishable costly stones of love,—others again with the dead wood of unfruitfulness in good works, with the empty straw of a spiritless, ostentatious knowledge, and with the bending reed of a continually-doubting spirit." Der Apostel Paulus, iv. p. 66. This, however ingenious, is beside the mark, not being justified by any indications furnished in our Epistle itself. An elaborate résumé of the very various minor differences of interpretation may be seen in Meyer's Comm.

ed. 2, in loc. Cf. also Estius's note; and Stanley's.

λίθους τιμίους] Not '*gems*,' but '*costly stones*,' as marbles, porphyry, jasper, &c.—By the *ξύλα, χόρτον, καλάμην*, he indicates the various perversions of true doctrine, and admixtures of false philosophy which were current: so Estius, "doctrina non quidem hæretica et pernicioſa, talis enim fundamentum destrueret: sed minus sincera, minusque solida; veluti si sit humanis ac philosophicis, aut etiam Judaicis opinionibus admixta plus satis: si curiosa magis quam utilis; si vana quadam oblectatione mentes occupans Christianas." Comm. i. p. 268 b.

13.] 'Each man's work' (i. e. that which he has built: *his part* in erecting the οἰκοδομὴ θεοῦ) shall (at some time) be made evident (shall not always remain in the present uncertainty, but be tested, and shewn of what sort it is): **for the day shall make it manifest** (the *day of the Lord*, as Vulg., '*dies domini*:' see reff.,—and so most Comm., ancient and modern. The other interpp. are (1) '*the day of the destruction of Jerusalem*,' which shall shew the vanity of Judaizing doctrines: so Hammond (but not clearly nor exclusively), Lightf., Schöttg., al.,—against both the context, and our Ap.'s habit of speaking, and under the assumption, that nothing but Jewish errors are spoken of.—(2) '*the lapse of time*,' as in the proverb, '*dies docebit*:'—so Grot., Wolf., Mosheim, Rosenm., al., which is still more inconsistent with the context, which necessitates a definite *day*, and a definite *fire*:—(3) '*the light of day*,' i. e. of clear knowledge, as opposed to the present time of obscurity and night: so Calv., Beza, Erasm.:—but the fire here is not a *light-giving*, but a *consuming* flame: and, as Meyer remarks, even in that case the *ἡμέρα* would be that of the παρουσία, see Rom. xiii. 12:—(4) '*the day of tribulation*:'—so Augustin, Calov.: but this again is not definite enough: *μισθὸν λήψεται* can hardly be said of mere abiding the test of tribulation);—**because it** (the *day* (see reff.))—not, the *work*, as Theophyl., Oecum., al. m., which would introduce a mere tautology with the next

ABCD
EJ

^h δοκιμάσει. ¹⁴ εἴ τις τὸ ἔργον ⁱ μενεῖ ὁ ^k ἐποικοδό- ^h = ch. xi. 23.
 μῆσεν, ¹ μισθὸν λήμψεται. ¹⁵ εἴ τις τὸ ἔργον ^m κατα- ² Cor xiii. 5
 καίσεται, ⁿ ζημιωθείσεται· αὐτὸς δὲ σωθήσεται, ^o οὕτως δὲ ⁱ = Rom. ix. 11
 I ver. 8. m Matt. xiii. 30, 40 al. Gen. xxxviii. 21 n = Matt. xvi. 26. Phil. iii. 8.
 o ch. iv. 1. ix. 26. Eph. v. 33. h ver. 10. ref.

37-9. 46. 67. 73. 80. 93 al sah Orig¹ Eus Bas Chr Thdr² Procop.—14. rec μένει, with D² EJ all: μενῇ 71 lect 12: μενῇ 2: txt (earlier MSS ambiguous) it v syrr copt sah al lat.-ff.—rec ἐπωκοδ., with C al: txt A (B?) DEJ al: ωκοδ. sah.—15. εἰ ὅτε (and καὶ εἰ bef., ver 14) slav: καὶ εἰ arm.—for εἰ τις, οὐ (both vv) sah.—ουτος 89²-marg 114 al.—

clause) is (to be) revealed (the present ἀποκαλύπτεται expresses the definite certainty of prophecy: or perhaps rather the *attribute* of that day, which is, to be revealed, &c., as in the expr. ὁ πεiràζων, ὁ στείρων, &c.) in fire ('accompanied,' q. 'clothed,' girt,' with fire; i. e. fire will be the *element* in which the day will be revealed. Cf. 2 Thess. i. 8. and Mal. iii. 2, 3; iv. 1, to which latter place the reference is,—see LXX. But notice, that this is *not* the fire of hell, into which the gold, silver, and costly stones will never enter, but the fire of judgment, in which Christ will appear, and by which all works will be tried. This universality of trial by fire is equally against the idea of a purgatorial fire, which lucrative fiction has been mainly based by the Romanists on a perversion of this passage. See Aug. de Civ. Dei xxi. 26, who mentions the idea with 'non redarguo, quia forsitan verum est.' See Estius, who does not maintain the allusion to Purgatory here: and Bising, who does) and each man's work, of what kind it is, the fire itself shall try' (this clause does not depend upon ὅτι, but ranges with the following futures. It is a question whether ἔργον is nom. or acc., —of what kind each man's work is (Meyer), —or as above. In the only other place where Paul uses ὅποιος, Gal. ii. 6, it commences a clause, as here if ἔργον be accus.; —we have a very similar expr. Gal. vi. 4, τὸ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος:—and it seems more natural that the action of the fire should be described as directly passing upon the work. For these reasons, I prefer the accus.—τὸ πῦρ αὐτό, the fire itself, of its own power, being a πῦρ καταναλίσκον. 14.] 'If any man's work shall remain (i. e. stand the fire,—being of inconsumable materials. μενεῖ, fut., is better than the pres. of rec., as answering to εἰ . . . κατακαίσεται below), which he built on the foundation,—he shall receive wages (as a builder;—i. e. 'shall be rewarded for his faithful and effectual work as a teacher'): 15.] if any man's work shall be burnt up (i. e. consist of such materials as the fire will destroy: Stanley adds, "It is possible that this whole image, as addressed to the Corinthians, may have

been suggested, or at least illustrated, by the conflagration of Corinth under Mummio: the stately temples [one of them remaining to this day] left standing amidst the universal crash and destruction of the meaner buildings"), he shall be mulcted (ζημιωθείσεται, scil. τὸν μισθόν, see ref. Matt., and Herod. vii. 39, τοῦ δὲ ἐνὸς, τοῦ περιέχειαι μάλιστα, τὴν ψυχὴν ζημιώσεισεται, and Plat. Legg. vi. p. 774, εἰς μὲν οὖν χρήματα ὁ μὴ θέλων γαμῖν τοσαῦτα ζημιούσθω): but he himself shall be saved (having held, and built on, the true foundation Jesus Christ, he shall not be excluded from that salvation which is the free gift of God to all who believe on Christ, but shall get no especial reward as a faithful and effectual teacher. Cf. 2 John 8, βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἃ ἐργασάμεθα, ἀλλὰ μισθὸν πληρὴ ἀπολάβωμεν. Meyer remarks, that our Lord hints at such persons under the name of ἑσχατοί, Matt. xx. 16. Mark x. 31), but so, as through fire:—i. e. as a builder whose building was consumed would escape with personal safety, but with the loss of his work.—Chrys., Theophyl., Oec., strangely understand it, that he shall be burnt for ever in the fire of Hell, unconsumed: οὐχὶ καὶ αὐτὸς οὕτως ἀπολείται ὡς τὰ ἔργα, εἰς τὸ μηδὲν χωρῶν· ἀλλὰ μενεῖ ἐν τῷ πυρί. Chrys. σώζεται, τουτέστι, σῶος τηρεῖται. δικας αἰωνίους ὑπέχων. Theophyl. But (1) the fire of Hell is quite alien from the context (see above),—and (2) the meaning given to σώζεσθαι is unexampled,—and least of all could be intended where the coming of the Lord is spoken of: cf. *inter alia*, ch. v. 5, παραδοῦναι, κ.τ.λ. . . . ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τ. κυρίου.—Grot., Elsn., al., explain ὡς διὰ πυρός as a proverb, 'tanquam ex incendio,' for 'with difficulty.' But this is needless here, as the figure itself is that of an 'incendium:' and ὡς is not 'tanquam,' but belongs to οὕτως, see ref.—The whole imagery of the passage will be best understood by carefully keeping in mind the key, which is to be found in the θεοῦ οἰκοδομή, and the ναὸς θεοῦ, as connected with the prophecy of Malachi iii. and iv. There, ἐξαίροντες ἡμεῖς εἰς τὸν ναὸν ἑαυτοῦ κύριος . . . αὐτοὺς εἰσπορεύεται ὡς πῦρ χωνευτήριον . . . καθιέ-

^p See Ps. xlv. ^o ὥς ^p διὰ πυρός. ^{16 q} οὐκ ^q οἴδατε ὅτι ^r ναὸς θεοῦ ἐστε
¹² Isa. xliii. 2. Zech. xiii. 9. ^{καὶ τὸ πνεῦμα τοῦ θεοῦ} ^s οἰκεῖ ἐν ὑμῖν; ¹⁷ εἴ τις τὸν ναὸν <sup>FG or-
^q Rom. vi. 16. ^{καὶ τὸ πνεῦμα τοῦ θεοῦ} ^t φθείρει, ^t φθερεῖ τοῦτον ὁ θεός. ὁ γὰρ ναὸς τοῦ <sup>ABCD
^r = 2 Cor. vi. 16. (2 Thess. ii. 4 al.) Jer. vii. 4. ^{θεοῦ ἅγιός ἐστιν,} ^u οἵτινές ἐστε ὑμεῖς. ¹⁸ μηδεὶς ἑαυτὸν ^{EFGJ}
^s Rom. vii. 1 ^v ἐξαπατάτω· εἴ τις ^w δοκεῖ σοφός εἶναι ἐν ὑμῖν ἐν τῷ
^t = ch. xv. 33. ^x αἰῶνι τούτῳ, ^y μωρός γενέσθω, ἵνα γένηται σοφός. ¹⁹ ἡ
² Cor. vii. 2. ^u = Rom. vi. 2. ^v Rom. vii. 11 reff. ^w = ch. viii. 2. xiv.
^{Jude 10, play on word, ch. vi. 12.} ^u = Rom. vi. 2. ^v Rom. vii. 11 reff. ^w = ch. viii. 2. xiv.
^{37. Gal. vi. 3. Phil iii. 4. James i. 20.} ^x ch. i. 20 reff. ^y ch. i. 25 reff.</sup></sup>

16. ἐν ὑμ. οἰκ. B al.—17. φθερεῖ DEFJ (but φθειρεῖ J) am.—for *τοῦτον, αὐτον* (*corrū as more usual*) ADEFG 39. 106 (al?) Syr syr-marg al Chr₁ (*illum it v lat-f*): txt B(e sil)CJ mss nrly (appy) copt sah syr Mac Did Amphil Chr₃ Thdr̄t Tlh Oec.—γὰρ om sah.—18. ἑαυτον om 39: *vos it tol*² Pelag Sedul.—aft *ἐξαπατάτω*, ins *κεινοῖς*

ται χωρηνίων καὶ καθαρίζων ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσίον. . . . διότι ἰδοὺ ἡμέρα ἔρχεται καιρομένη ὡς κλίβανος, κ. φλέξει αὐτοὺς, καὶ ἔσονται . . . καλὰμη, κ. ἀνάψει αὐτοὺς ἡ ἡμέρα ἡ ἔρχομένη. The Lord thus coming to His temple in flaming fire, all the parts of the building which will not stand that fire will be consumed: the builders of them will escape with personal salvation, but with the loss of their work, through the midst of the conflagration.

16.—23.] THE FIGURE IS TAKEN UP AFRESH AND CARRIED FURTHER: AND MADE THE OCCASION OF SOLEMN EXHORTATION, SINCE THEY WERE THE TEMPLE OF GOD, NOT TO MAR THAT TEMPLE, THE HABITATION OF HIS SPIRIT, BY UNHOLINESS, OR BY EXALTATION OF HUMAN WISDOM: WHICH LAST AGAIN WAS IRRELEVANT, AS WELL AS SINFUL; FOR ALL THEIR TEACHERS WERE BUT THEIR SERVANTS IN BUILDING THEM UP TO BE GOD'S TEMPLE,—YEA ALL THINGS WERE FOR THIS END, TO SUBSERVE THEM, AS BEING CHRIST'S, BY THE ORDINANCE, AND TO THE GLORY OF GOD THE FATHER.

16.] The foregoing figures, with the occasion to which they referred, are now dropped, and the *οικοδομὴ θεοῦ* recalled, to do further service. This *building* is now, as in Mal. and as indeed by implication in the foregoing vv., the *temple of God* (*ναὸς θεοῦ*, with emph. on *ναὸς*, not *θεοῦ ναὸς*), the *habitation of His Spirit*.

οὐκ οἴδατε ὅτι—Are ye ignorant that? . . . an expression of surprise arising out of their conduct.

καὶ . . . ἐν ὑμῖν = ἐν ᾧ, *τούτῳ*—Meyer rightly remarks, that “*ναὸς θεοῦ is the temple of God, not a temple of God: for Paul does not conceive (as Theodoret, al.) of the various churches as various temples of God, which would be inconsistent with a Jew's conception of God's temple, but of each Christian church as, sensu mystico, the temple of Jehovah. So there would be, not many temples, but many churches, each of which is, ideally, the same temple of God.*” And, we may

add, if the figure is to be strictly justified in its widest acceptance, that all the churches are built together into one vast temple: cf. ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, Eph. ii. 22.]

17.] φθείρει, ‘mars,’ whether as regards its *unity and beauty*, or its *purity and sanctity*: here, the meaning is left indefinite, but the latter particulars are certainly hinted at,—by *ἅγιος* below.

φθερεῖ, either by *temporal death* (Mey.), as in ch. xi. 30; or by *spiritual death*, which is more probable, seeing that the *figurative* temple is spoken of, not (as Mey.) the material temple:—and as *temporal death* was the punishment for defiling the material temple (Exod. xxviii. 43. Levit. xvi. 2 al. fr.), so *spiritual death* for marring or defiling of God's spiritual temple.

ἅγιος, the constant epithet of *ναὸς* in the O. T., see Ps. v. 7; x. 5 (LXX). Hab. ii. 20, and passim.

οἵτινες, i. e. ἅγιοι, not, ‘*which temple are ye*,’ which would be tautological after ver. 16, and would hardly be expressed by *οἵτινες*, ‘*ut qui*,’ or ‘*quales*.’ Meyer well remarks, that *οἵτινες ἐστε ὑμεῖς* is the minor proposition of a syllogism:—‘Whoever mars the temple of God, him will God destroy, because His temple is *holy*: but ye also, as His ideal temple, are *holy*:—therefore, whoever mars you, shall be destroyed by God.’

18—20.] *A warning to those who would be leaders among them, against self-conceit.*

18.] ἐξαπατάτω, not, as Theophyl., νομιζων, ὅτι ἄλλως ἔχει τὸ πρᾶγμα καὶ οὐχ ὡς εἶπον:—it is far more naturally referred to what follows, viz. thinking himself wise, when he must become a fool in order to be wise.—‘If any man thinks that he is wise among you in this world (ἐν τῷ αἰ. τούτῳ) belongs to δοκεῖ σοφ. εἶν. ἐν ὑμ.,—to the whole assumption of wisdom made by the man, which as made in *this present world*, must be false: not (1) merely to *σοφός*, Grot., Rückert, al.,—as the arrangement of the words shew,—nor (2) to *μωρός γενέσθω*, Orig., Chrys., Luther, Rosenm., al., in

γὰρ σοφία τοῦ κόσμου τούτου ² μωρία ^a παρὰ θεῶν ἔστιν. γέγραπται γὰρ Ὁ ^b δρασόμενος τοὺς σοφοὺς ἐν τῇ ^c πανουργίᾳ αὐτῶν. ²⁰ καὶ πάλιν Κύριος γινώσκει τοὺς ^d διαλογισμοὺς τῶν σοφῶν ^e ὅτι εἰσὶν ^f μάταιοι. ²¹ ὥστε μηδεὶς ^g καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ^h ὑμῶν ἔστιν, ²² ⁱ εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ^k ζωὴ εἴτε ^l θάνατος, εἴτε ¹ ἐνεστώτα εἴτε ^m μέλλοντα, πάντα ⁿ ὑμῶν, ²³ ὑμεῖς δὲ ^h χριστοῦ, χριστὸς δὲ ^h θεοῦ.

iv. 14. = Josh. ix. 4.

Winer, § 13. 3.

ff = ch. iv. 5.

xii. 6. Col. i. 16.

d || Rom. i. 21. James ii. 4. Ps. xciii. 11.

f Acts xiv. 15. ch. xv. 17. Th. iii. 9. James i. 26. 1 Pet. i. 18 only.

g and constr. ch. i. 31. h gen., ch. i. 12 ref. Rom. xiv. 8.

k 1 St. Rom. viii. 38. See 2 Thess. ii. 2.

e constr., ch. xvi. 15 al. fr.

i Exod. xx. 7.

j &c., so Rom.

m = Acts xxiv. 25 ref. Rom. ut supr.

λογος (see Eph v. 6) DE 23 marg 73. 118 (al?) d e.—19. τούτου om sah.—rec τω θεω (corr: but art is unnecessary aft prep), with AB(e sil)J al Orig Chr Thdrt al: txt CDEFG 61 al Clem.—γαρ om D¹.—ὁ and τους om FG: ταις -γιαῖς sah.—αυτου 2.—20. και παλιν om 80 Chr.—for σοφων, ανθρωπων 17. 39. 46. 76. 238 al v (ms) (harl¹²) Marcion Chr (mss) Jer.—21. μη δι καυχασθαι 32.—ανθρωπω FG 17 g lat ff (not Pel Bed): ανθρωπινος Chr.—for υμ., ημων 17. 43 8 al.—22. πολλω FG.—rec at end, υμ. εστιν (supplementary), with D³EJ all vss Chr Thdrt al: txt (ημων B 17. 48 al: δι υμ. FG) ABCD¹FG 17. 46 al d e Dial Aug Ambrst.—23. ημεις B 43.

which case, the stress being on *μωρός*, it must have been *μωρός γενέσθω ἐν τῇ αἰῶνι τούτῳ* let him become a fool (by receiving the gospel in its simplicity, and so becoming foolish in the world's sight) that he may become (truly) wise.' 19.]

Reason why this must be—shewn from Scripture. παρὰ θ., 'in the judgment of God,' ref.

δ δρασσι.—The sense of the Heb. is equally expressed by the Ap. and the LXX. The words are taken out of the context as they stand, which accounts for the participle, see Heb. i. 7. The sense is, 'If God uses the craft of the wise as a net to catch them in, such wisdom is in His sight folly, since He turns it to their own confusion.' "δρασόμενος [possibly a provincialism] is substituted for καταλαμβάνων, as a stronger and livelier expression for 'grasping,' or 'catching with the hand.'" Stanley. 20.] The LXX have ἀνθρώπων (Heb. עַמִּי); the Psalmist however is speaking of the proud, ver. 2 f., and such, when διαλογισμοί are in question, would be the worldly wise.

21—23.] A warning to them in general, not to boast themselves in human teachers.

21.] ὥστε, viz. seeing that this world's wisdom is folly with God: or perhaps as a more general inference from what has gone before since ch. i., that as the conclusion there was, ὁ κυριεύων, ἐν κυρίῳ καυχάσθω,—so now, having gone into the matter more at length, he concludes, μηδεὶς καυχάσθω ἐν ἀνθρώποις. This boasting in men is explained in ch. iv. 6 to mean μὴ εἶς ὑπὲρ τοῦ ἑνὸς φησιούσθαι κατὰ τοῦ ἑτέρου.—καυχάσθω after ὥστε is a change of constr. A somewhat similar change occurred in the parallel ch. i. 31, ἵνα . . .

καυχάσθω: but there, by the citation being adduced in its existing form.

πάντα γὰρ ὑμ. ἔστ. 'For such boasting is a degradation to those who are heirs of all things, and for whom all, whether ministers, or events, or the world itself, are working together.' see Rom. viii. 28; and iv. 13.

22, 23.] Specification of some of the things included under πάντα: and first of those teachers in whom they were disposed to boast,—in direct reference to ch. i. 12. But having enumerated Paul, Apollos, Cephas, he does not say εἴτε χριστός, but adding the world itself and its events and circumstances, he reiterates the πάντα ὑμῶν as if to mark the termination of this category, and changing the form, concludes with ὑμεῖς δὲ (not only one part of you) χριστοῦ· χριστὸς δὲ θεοῦ (see below).—The expressions ζωὴ, θάνατος, ἐνεστώτα, μέλλοντα, have nothing to do with the teachers, as Chrys., Theophyl., Grot.,—ἡ ζωὴ, φησι, τῶν διδασκάλων δι' ὑμᾶς ἔστιν, ἵνα ὠφεληθῇ θεὸς διδασκόμενοι· κ. ὁ θάνατος αὐτῶν δι' ὑμᾶς ὑπὲρ ὧν γὰρ κινδυνεύουσι καὶ τῆς ὑμέτερας σωτηρίας, Theophyl.,—and "praesentia, . . . linguarum et sanationum dona . . . futura, . . . rerum futurarum revelationes," Grot.,—but are perfectly general.

ἐνεστώτα is things actually present,—see note on 2 Thess. ii. 2.

23.] On the change of the possessives, see above:—Christ is not yours, in the sense in which πάντα are,—not made for and subserving you—but (δὲ) you are His,—and even that does not reach the Highest possession: He possesses not you for Himself; but (δὲ again) κεφαλὴ χριστοῦ ὁ θεός, ch. xi. 3.—CHRIST HIMSELF, the Incarnate God the Mediator,

κρίνω⁴ οὐδὲν γὰρ ἑμαυτῷ^d σύνοιδα, ἀλλ' οὐκ^e ἐν τούτῳ^{d A ts v. 2, xii. 12, xiv. 6}
^e δεδικαίωμαⁱ· ὁ δὲ^z ἀνακρίνων με κύριός ἐστιν.^{5 f} ὥστε^g
 μὴ^h πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὅς καὶ^{e Acts xiii. 39.}
^h φωτίσει τὰⁱ κρυπτά τοῦ σκούτους καὶ^k φανερώσει τὰς^l
^l βουλὰς τῶν^m καρδιῶν, καὶ τότε ὁ^m ἔπαινοςⁿ γενήσεται^o
 ἐκάστῳ^p ἀπὸ τοῦ θεοῦ.
^q Ταῦτα δὲ, ἀδελφοί, ^rμετεσχημάτισα εἰς ἑμαυτὸν καὶ^{i Rom. i. 19, iii. 21 al. fr.}

⁶ Ταῦτα δὲ, ἀδελφοί, ^oμετεσχημάτισα εἰς ἑμαυτὸν καὶ^{i Rom. i. 19, iii. 21 al. fr.}
^k Rom. i. 19, iii. 21 al. fr. ^l = Eph. i. 11 refl. ^m = Rom. ii. 29.
ⁿ ch. i. 30 refl. ^o 2 Cor. xi. 13, 14, 15. ^p Phil. iii. 21 only t. ^q Jos. Antt. vii. 10, 5.

κρινω 80.—for υπ. ανθρ. ημ., ολως υπο ανθρωπων arm.—αλλα D¹.—4. for ουκ, ουδε lect 8.—for δε, γαρ 93 lect 12.—at end add θεος D d.—5. προ om 93.—τι om 17. 43. 52 v d e Syr ar-erp Ambrst Pelag Bed.—κρινεται (itac?) A 3. 39. 48. 52. 72 al.—ος om D¹EFG it Aug (oft): txt ABC v Orig Aug¹ &c.—τα κρυπτα τ. καρ. 89 (rec in marg).—εκαστω om 7. 110¹-77 al Oec.—τον bef θεου om DE 91. 109.—6. αδ. μου 238.—μετα-σχηματισα FG¹: and om εις FG.—απολλων AB¹ (απο πολλων B²): txt CDEFGJ

or by the day of man (in reference to ὧδε above, and contrast to the ἡμέρα κυρίου, to which his appeal is presently made, ver. 5, and of which, as testing the worth of the labour of teachers, he spoke so fully ch. iii. 13—15. Jerome, Quæstiones ad Algasiam, 10, numbers the expr. among the *cilicisms* of the Ap. Estius, al., suppose it to be a Hebraism, referring to Jer. xvii. 16, which is irrelevant. All these are probably wrong, and the expr. *chosen purposely* by the Ap. Grot. compares 'diem dicere,' 'to cite to trial,' to which Stanley adds the English 'days-man' for arbiter [see Job ix. 33], and the Dutch 'dag vaerden' and 'daghen,' to 'summon'),—**say, I judge not** (hold not an enquiry on: lit. 'but neither do I,' &c.) myself: 4.] for I am conscious to myself of no (official) delinquency (so Plato, Apol. p. 21, οὐτε μέγα οὐτε μικρὸν ξίνοιδα ἑμαυτῷ σοφός ὢν,—ib., Rep. i. Wetst., τῷ δὲ μὴ ἐν ἑαυτῷ ἀδίκων ξυνειδῶτι ἡδέϊα ἑλπίς ἀεὶ παρίσται, and Hor., Epist. i. 1. 61, 'Nil conscire sibi, nulla pallescere culpa.'—The E. V., 'I know nothing by myself,' was a phrase commonly used in this acceptance at the time; cf. Ps. xv. 4, Com. Prayer Book version, 'He that setteth not by himself,' i. e. is not wise in his own conceit. 'I know no harm by him,' is still a current expression in the midland counties. See Deut. xxvii. 16. Ezek. xxii. 7, in E. V. So Donne, Sermon. Ivii., "If thine own spirit, thine own conscience, accuse thee of nothing, is all well? why, I know nothing by myself, yet am I not thereby justified." This meaning of 'by' does not appear in our ordinary dictionaries) but I am not hereby justified (i. e. it is not this circumstance which clears me of blame—this does not decide the matter. There can be no reference [as Meyer] to forensic justification here, by the very conditions of the context: for he is speaking of that *μυθός* of the teacher,

which may be lost, and yet personal salvation be attained, see ch. iii. 15); but he that judges (holds an enquiry on) me, is the Lord' (Christ, the judge). 5.] 'Therefore (because the Lord is the sole infallible adjudicator) decide nothing (concerning us, of merit or demerit) before the time, until the Lord shall have come (explains πρὸ καιρ.), who shall also (καί, *inter alia*; as part of the proceedings of that Day) bring to light (throw light on) the hidden things of darkness (general—all things which are hidden in darkness), and shall make manifest the counsels of men's hearts (then first shewing, what your teachers really are, in heart) and then shall the (fitting) praise accrue to each from God.'—ἔπαινος is not a *vox media*, praise or blame, as the case may be, but strictly *praise*. Theophyl., Grot., Billr., Rück., Olsh., suppose the word to be used euphemistically, "unde et contrarium datur intelligi, sed mavult *εὐφημεῖν*," Grot.: Calv., Meyer, al., think that he speaks without reference to those who will obtain no praise: "hæc vox ex bonæ conscientiæ fiducia nascitur." Calv. But I agree with De Wette, in thinking that he refers to *καυχᾶσθαι ἐν ἀνθρώποις*:—they, their various parties, gave exaggerated praise to certain teachers: let them wait till the day when the fitting praise (be it what it may) will be adjudged to each from God; Christ as the Judge being the *ὡρισμένος ὑπὸ τοῦ θεοῦ κριτής*, Acts x. 42, and so His sentences being ἀπὸ θεοῦ. See also Acts xvii. 31, and Rom. ii. 16, κρινεῖ ὁ θεὸς τὰ κρυπτά τῶν ἀνθρώπων, . . . διὰ Ἰησοῦ χριστοῦ.

6—13.] HE EXPLAINS TO THEM (ver. 6) THAT THE MENTION HITHERTO OF HIMSELF AND APOLLOS (and by parity of reasoning, of Cephas and of Christ, in ch. i. 12) HAS A MORE GENERAL DESIGN, VIZ. TO ABSTRACT THEM FROM ALL PARTY SPIRIT AND PRIDE: WHICH PRIDE HE

p = John xiii.

35. Gen. xlii.

q = Mark ix.

23. rel.

qq = ch. x. 13.

2 Cor. xii. 6.

r 1 Thess. v. 11.

s (indic. att. ἵνα, Gal iv. 17.) vv. 18, 19. ch. v. 2. viii. 1. xiii. 4. Col. ii. 18 only †.

u = here only. See Acts xv. 9.

mss (appy) ff.—εν υμιν D¹ 23. 115 al d² c v (ms) copt syr Chr₁ (not h l) Antioch Bed.—bef μη om το FG 2.—rec υπερ ὅ, with DEFGJ all g (*supra quam* de v: other vss uncert)Chr Thdrt al: txt ABC 31 (al?) copt syr Ath Cyr Chr (ms). (*Meyer and De W. think**that ἄ has been a corrn to suit ταυτα preceding. But I can hardly think this pro-**vable: is it not more likely that in a proverbial exprn the sing seemed most appropriate,**and thus ἄ has been corrd to ὅ?.)—rec aft γεγραπτ. add φρονειν (supplementary addn),**with C (appy) D²E²J all vss Chr Thdrt (φρυσινουσθαι Ath) al: om ABD¹E¹FG 46 al it v**lat.-ff.—μη om DE.—for υπερ, κατα FG.—bef φρυσ. ins μη 7. 44. 69. 89. 91. 106-13-22-**23 all lectt 13. 14 al Chr₁ Dam.—φρυσινουσθαι DEFG 73. 116 (A uncert) (ἵνα ὑπερ τοῦ**ἐνὸς φρυσινουσθαι Thdrt): φρυσισθε 44 Chr.-ms.—7. διακρινεῖ 116.—ελαβεξ 1st to 2nd*

Ἀπολλῶ δι' ὑμᾶς, ἵνα ἔν ἡμῶν μάθῃτε τὸ μὴ ὑπὲρ ἄ

γεγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φρυσινουσθε κατὰ

τοῦ ἐτέρου. τίς γὰρ σέ διακρίνει; τί δὲ ἔχεις ὁ οὐκ

THEN BLAMES, AND PUTS TO SHAME BY
DEPICTING, AS A CONTRAST, THE LOW
AND AFFLICTED STATE OF THE APP.
THEMSELVES. 6.] 'But (transeuntis:

he comes to the conclusion of what he has
to say on their party divisions) these things
(De Wette, Meyer, al., limit ταῦτα to what
has been said since ch. iii. 5. But there
surely is no reason for this. The Ap.'s
meaning here must on all hands be acknow-
ledged to be, 'I have taken our two names
as samples, that you may not attach your-
selves to and be proud of any party leaders,
one against another.' And if these two
names which had been last mentioned, why
not analogously, those four which he had
also alleged in ch. i. 12? There can be no
reason against this, except the determination
of the Germans to regard their Paulus-par-
thei, and Apollos-parthei, and Petrus-par-
thei, and Christus-parthei, as historical facts,
and consequent unwillingness to part with
them here, where the Ap. himself by im-
plication repudiates them as such) I trans-
ferred (the epistolary aorist) to myself and
Apollos (i. e. when I might have set them
before you generally and in the abstract as
applying to all teachers, I have preferred
doing so by taking two samples, and trans-
ferring to them what was true of the whole.
This is far more probable than the expl. of
Chrys., al., that he put in his own name
and that of Apollos instead of those of the
real leaders of sects, concealing them on
purpose. On μετασχ., see reff. and cf.
Plato, Legg. x. p. 903, μετασχηματίζων
τὰ πάντα, οἷον ἐκ πυρός ὕδωρ,—and p.
906, τοῦτο τὸ ῥῆμα μετεσχηματισμένον,
Meyer) on your account, that ye by us
(as your example: by having our true office
and standing set before you) might learn
this, "Not above those things which are
written" (i. e. not to exceed in your esti-
mate of yourselves and us, the standard of
Scripture,—which had been already in part
shewn to them in the citations ch. i. 19. 31;
iii. 19. To refer γεγραπται to what has

been written in this Epistle, as Luth.,
Calov., Calv. (altern.), is quite inadmissible,
for, as Grot. remarks, "γέγραπται in his
libris semper ad libros Veteris Testamenti
refertur." But he (and Olsh.) refer the
words to Deut. xvii. 20,—whereas it is far
better to give them a perfectly general refer-
ence. Chrys., Theodoret, and Theophyl.
refer it to words of our Lord in the N. T.,
such as Matt. vii. 1. 3; xxiii. 12. Mark x.
43, 44, but these could not be indicated by
γεγραπται,—cf. ch. vii. 10 and note.—
The ellipsis, as here, of the verb in prohibi-
tory clauses with μή, is common enough:
thus, Aristoph. Vesp. 1179, μή μοι γε
μύθοις. Soph. Antig. 577, μή τριβάς ἐστι,
ἀλλὰ νιν κομίζετ' εἶσω. Demosth. Phil. i.
p. 46, μή μοι μυρίους μηδὲ δις μυρίους ξέ-
νους. Hartung, Partikellehre ii. 153, where
see more exx.) that ye may not one on
behalf of another be puffed up against a
third' (i. e. 'that you may not adhere to-
gether in parties to the detriment or dispa-
ragement of a neighbour who is attached to
a different party').—There is a grammatical
difficulty here, the occurrence of ἵνα with
an indic. pres. This is variously explained.
See Winer, § 42, b. 1. d. Some suppose
that Paul has committed a philological
error in the formation of the subjunctive,
and written the indic. for it. It is at least
remarkable, that the other instance, Gal. iv.
17, ἵνα αὐτοὺς ζηλοῦτε, is also in the case
of a contracted syllable in ου,—so that we
might almost suppose that there was some
provincial usage of forming the subj. of con-
tracted verbs in ου, which our Ap. followed.
At all events it is better to suppose a sole-
cism or peculiar usage, than with Meyer to
give ἵνα a local sense,—'where,' i. e. 'in
which case ye are not (pres. for the future)
puffed up,'—i. e. if you keep to the Scrip-
ture measure: the double ἵνα of the pur-
pose being, as he himself observes, accord-
ing to Paul's usage, Rom. vii. 13. Gal. iii.
14; iv. 5, al., and being here absolutely
demanded by the sense. 7.] 'For

ABCD
EFGJ

ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί ^v καυχᾶσαι ὡς μὴ λαβὼν; ^v ch. i. 31 reff.
⁸ ἥδη ^w κεκυρεσμένοι ἐστέ, ἥδη ^x ἐπλουτήσατε, χωρὶς ἡμῶν ^w Acts xxvii.
^y ἐβασιλεύσατε. καὶ ^z ὄφελόν γε ^y ἐβασιλεύσατε, ἵνα καὶ ^z 38 only.
⁹ ἡμεῖς ὑμῖν ^a συμβασιλεύσωμεν. ⁹ ^b δοκῶ γὰρ, ὁ θεὸς ^a Dent. xxxi.
⁹ ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ^c ἀπέδειξεν ὡς ^d ἐπιθανά- ^z x. Rev. viii.
⁹ τίου, ὅτι ^e θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις ^f 17. 17. 17. 17.
⁹ ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} 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fch. i. 25 reff.

(see ii. 3.)

g Rom. xi. 25

al. iron.

2 Cor. xi. 19.

h Luke vii. 25.

xiii. 17. Eph.

v. 27 only.

1 Kings ix. 6

al.

i Matt. xiii. 57.

Mark vi. 4

only. Isa.

liii. 3.

k Rom. viii. 22.

2 Cor. iii. 14.

Gal. iv. 2 a.

l here only.

m Rom. xii. 20

reff.

n here only †.

xvi. 6 reff.

r = Rom. iv. 4 reff.

τ. xv. 1 Thess. iv. 11.

s Acts xxiii. 4 reff.

t = Matt. v. 44.

u = Matt. v. 10, 11 al.

v = abssol., 2 Cor. xi. 4.

(Acts xviii. 14 reff.)

w here only †.

x = Luke iii. 18.

Rom. xii. 8.

2 Cor. v. 20.

2 Tim. iv. 2 al.

y here only. Prov. xxi. 18.

καὶ ἀνθρώποις. ¹⁰ ἡμεῖς ^f μωροὶ διὰ χριστὸν, ὑμεῖς δὲ^g φρόνιμοι ἐν χριστῷ· ἡμεῖς ^f ἀσθενεῖς, ὑμεῖς δὲ ^f ἰσχυροί.^h ὑμεῖς ^h ἐνδοξοί, ἡμεῖς δὲ ⁱ ἄτιμοι. ¹¹ ^k ἄχρι ^l τῆς ἄρτι ὥραςκαὶ ^m πεινῶμεν καὶ διψῶμεν καὶ ⁿ γυμνιτεύομεν καὶ ^o κο-λαφιζόμεθα καὶ ^p ἀστατοῦμεν, ¹² καὶ ^q κοπιῶμεν ^r ἐργαζό-μενοι ταῖς ἰδίαις χερσίν· ^s λοιδοροῦμενοι ^t ἐυλογοῦμεν,^u διωκόμενοι ^v ἀνεχόμεθα, ¹³ ^w δυσφημιούμενοι ^x παρακαλοῦ-μεν· ὡς ^y περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάν-τες ὡς ^y περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάν-ABCD
EFGJ

tol Tert, Ambr Gaud Ambrst.—10. *ἡμεῖς οὖν* slav-ed.—*υμ. δε ενδοξ.* 48.—11. rec *γυμνιτευομεν* (see note), with J al ff (in present edd): txt ABCDEFG all (and the complut edd).—12. *λοιδορ. και ευλ. and διωκ. και ανεχ.* FG.—13. rec *βλασφ.* (*substitution of more usual word*), with B(e sil)DEFGJ all Orig₂ Chr Thdrt al: txt AC 17. 46 Clem Orig₂ Eus Cyr Dam.—*ως περικαθαρματα* D¹: *ως περιε* (-ρι G) *καθαρματα* G 37. 123 al lectt 4. 13. 17. 18 al: *ωσπερ καθ.* 43 al.—*τω κοσμω* lect 8: *hujus mundi* d e v Tert Ambr

to be envied—we, to be pitied!’—There is a distinction in *διὰ χριστὸν* and *ἐν χριστῷ*—q. d. ‘We are foolish for Christ’s sake (on account of Christ,—our connexion with Him does nothing but reduce us to be fools), whereas you are φρόνιμοι ἐν χριστῷ,’ have entered into full participation of Him, and grown up to be wise, subtle Christians.—*ἀσθενεῖς—ισχυροί* are both to be understood generally: the *ἀσθένεια* is not here that of *persecution*, but that of ch. ii. 2: the *strength* is the high bearing of the Corr.—‘Ye are glorious (in high repute, party leaders and party men, highly honoured and looked up to) whereas we are unhonoured.’ Then *ἀτιμοί* leads him to enlarge on the disgrace and contempt which the App. met with at the hands of the world.

11.—13.] *He enters into the particulars of this state of affliction, which was not a thing past, but enduring to the present moment.*

11.] *ἄχρι τ. ἄρτι ὥρας* is evidently not to be taken strictly as indicative of the situation of Paul at the time of writing the Ep., but as generally describing the kind of life to which, then and always, he and the other App. were exposed: οὐ παλαιὰ διηγούμενὰ πράγματα, ἀλλ’ ἅπτερ καὶ ὁ παρὼν μοι καιρὸς μαρτυρεῖ. Chrys. See, on the subject-matter, 2 Cor. xi. 23—27.

γυμνιτ.] ‘are in want of sufficient clothing:’ cf. ἐν ψύχει κ. γυμνότητι, 2 Cor. xi. 27. Meyer (after Fritzsche) believes γυμνιτεύομεν to be a mistake in writing the word, of very ancient date: but surely we are not justified, in such a conventional matter as the form of writing a word, to desert the unanimous testimony of the oldest MSS. And we have the forms γυμνίτης, and γυμνίτης: why not then γυμνιτεύω?

κολαφ.] ‘are buffeted’—see reff., there is no need to

press the strict meaning.

ἀστατ.] *τουτέστιν, ἐλαυνόμεθα, φεύγομεν.* Theophyl.

12.] As testimonies to Paul’s working with his own hands, see Acts xviii. 3; xx. 34; ch. ix. 6. 1 Thess. ii. 9. 2 Thess. iii. 8. That the other Apostles did the same, need not necessarily be inferred from this passage, for he may be describing the state of all by himself as a sample: but it is conceivable, and indeed probable, that they did.

λοιδ. . . . κ.τ.λ.] ‘So far are we from vindicating to ourselves places of earthly honour and distinction, that we tamely submit to reproach, persecution, and evil repute;—nay, we return blessing, and patience, and soft words.’

13.] παρακ.,

ἀντὶ τοῦ, προσηγορίαις λόγοις κ. μαλακτοῖς

ἀμειβόμεθα. Theophyl. ὡς περικαθάρ-

ματα] A climax of disgrace and contempt,

summing up the foregoing particulars. ‘We

are become as it were the refuse of the

world.’ περικ. from περικαθαίρω,—that

which is removed by a thorough purification,

the offal or refuse. So Ammonius (in

Wetst.): καθάρματα, τὰ μετὰ τὸ καθάρ-

θῆναι ἀπορρίπτοντα:—Theophylact ὅταν

ῥυπαρόν τι ἀποσπογγίσῃ τις, περικάρμα

λέγεται τὸ ἀποσπόμενον ἐκείνου: and

similarly Oecum. Wetst. gives many exx.

of the metaphorical usage of the term

κάθαρμα as a reproach, from Demosth.,

Aristoph., Lucian, al., and of *purgamentum*,

in Latin. περικαθάρματα is found in

Arrian, Epict. iii. 22, Πρίσμος, ὁ νῦν γεν-

νήσας περικαθάρματα.—But Luther and

very many Comm. suppose the word to

imply *pericula*, as Schol., Aristoph., Plut.,

454 (Wetst.), καθάρματα ἐλέγοντο οἱ ἐπὶ

καθάρσει λοιμοῦ τινος ἢ τινος ἐπύρας

νόσου θνύμενοι τοῖς θεοῖς, τοῦτο δὲ τὸ ἔθος

καὶ παρὰ Ῥωμαίοις ἐπεκράτησε. Meyer

των ^z περιψήμα ἕως ἄρτι. ¹⁴ οὐκ ^a ἐντρέπων ὑμᾶς γράφω ^z here only t. Tobit v. 18. ταῦτα, ἀλλ' ὡς τέκνα μου ^b ἀγαπητὰ ^c νουθετῶ. ¹⁵ ἐὰν ^a = 2 Thess. iii. 14. Tit. γὰρ μυrioύς ^d παιδαγωγούς ἔχῃτε ἐν χριστῷ, ^e ἀλλ' οὐ ^b Rom. i. 7 rel. πολλούς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγ- ^c Acts xx. 31 ref. Paul only. γελίου ἐγὼ ὑμᾶς ^f ἐγέννησα. ¹⁶ ^g παρακαλῶ οὖν ὑμᾶς, ^d Gal. iii. 24, 25 only t. ^h μμηταί μου γίνεσθε. ¹⁷ διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ^e = Rom. vi. 5. ch. ix. 2. ⁱ ὅς ἐστίν μου τέκνον ^b ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὅς ² Cor. xi. 6. xiii. 4. ^{10, 20.} ^f = Philm. 10. ^h ch. xi. 1. Eph. v. 1. 1 Thess. i. 6, ii. 14. Heb. vi. 12 only t. ^g ver. 13.

Ambrost al: aft εγενηθ., add παντι τω κοσμω arm.—14. νουθετων AC 10. 17. 31 al lect 16 Thl (text).—15. for μυρ., πολλους 17 lect 12 Chr. ἰησου om B Clem al Pac.—εγω om lect 8.—16. for ουν, δε D¹FG g.—aft γινεσθε, add καθως καγω (or εγω) χριστου 10. 31. 73. 118 v (not am demid al) arm (not ed Zohrab) al Mac Ath₂ Chr Amb₁ Pel Bed.—17. τουτο αυτο A 17. 46. 80. 116 al.—επεμψαν 48.—rec τεκν. μου (corr to more usual order), with DEFGJ all vss Thdrt Thl Oec lat-f: txt ABC 17. 37. 46. 116 al arm Chr Dam.—πιστος FG: και πιστον om lect 12.—for κυριω, χριστω A.—

well remarks that περικαθάρματα will hardly bear this meaning, and that περίψημα in the sing. would not suit it. [Still we may remark, with Stanley, that περικαθάρμα is so used in ref. Prov., and περίψημα in ref. Tobit: and that Suidas says, περίψημα . . . , οὕτως ἐπέλεγον τῷ κατ' ἐνιαυτὸν συνέχοντι τῶν κακῶν· περίψημα ἡμῶν γένον· ἦτοι, σωτηρία καὶ ἀπολύτρωσις· καὶ οὕτως ἐνέβαλον τῇ θαλάσῃ ὥς· ανεῖ τῷ Ποσειδῶνι θυσίαν ἀποτιννυντες.] περίψ[.] much the same as περικαθάρματα,—but the expression is more contemptuous;—the individual περικαθάρματα are generalized into one περίψημα, the τοῦ κόσμου is even further extended to πάντων,—see ch. iii. 22. 14—21.] CONCLUSION OF THIS PART OF THE EPISTLE:—

IN WHAT SPIRIT HE HAS WRITTEN THESE WORDS OF BLAME: VIZ. IN A SPIRIT OF ADMONITION, AS THEIR FATHER IN THE FAITH, WHOM THEY OUGHT TO IMITATE. TO THIS END HE SENT TIMOTHY TO REMIND THEM OF HIS WAYS OF TEACHING,—WOULD SOON, HOWEVER, COME HIMSELF,—IN MILDNESS, OR TO PUNISH, AS THE CASE MIGHT REQUIRE.

14. οὐκ ἐντρέπων] 'not as one who shames you,' see ref., and ch. vi. 5; xv. 34,—and for the force of the participle, ch. ii. 1.

νουθετῶ contrasts with ἐντρέπων γράφω, the constr. being purposely adopted, to set in a more vivid light the paternal intention:—'I am not writing these things (vv. 8—13) as shaming you,—but I am admonishing you as my beloved children.'

15.] justification of the expr. τέκνα μου. μυrioύς, the greatest possible number—see ch. xiv. 19. παιδαγ[.] He was their sp. father: those who followed, Apollos included, were but tutors, having the care and education of the children, but not the rights, as they could not have the peculiar affection of the father. He evidently shews by μυrioύς, that these παιδαγωγοί were

more in number than he could wish,—including among them doubtless the false and party teachers: but to refer the word only to them and their despotic leading (as Beza, Calvin, al., and De Wette), or to confine its meaning to the stricter sense of παιδαγωγός, the slave who led the child to school, is not here borne out by the facts. See ref. and note: and for the wider sense of παιδαγ., examples in Wetst.—ἀλλ' οὐ brings out the contrast strongly, giving almost the sense of 'at non ideo,' so Æsch. in Ctes. § 155, καὶ γὰρ ἐὰν αὐτὰ διεξῆγ τὰ ἐκ τοῦ ψηφίσματος προτάγματα, ἀλλ' οὐ τόγ' ἐκ τῆς ἀληθείας αἰσχυρὸν σωπιθήσεται. See Hartung, Partikellehre, ii. 40. ἐν γὰρ χρ[.] 'For in Christ

Jesus (as the spiritual element in which the begetting took place: so commonly ἐν χριστῷ, applied to relations of life, see ver. 17, bis,—not to be joined as De W. with ἐγὼ, q. d. ἐγὼ γὰρ ἐν χ. Ἰησοῦ δ. τ. ἐν. ὑμ. ἐγέννησα) by means of the gospel (the preached word being the instrument) I (emphatic) begot you' (there is also an emph. on ὑμᾶς, as coming before the verb, q. d. in your case, I it was who begot you).

16.] οὖν, because I am your father. μμηταί, not only, nor perhaps chiefly, in the things just mentioned, vv. 9—13,—but as ver. 17, in αἱ δοδοί μου αἱ ἐν χρ., my manner of life and teaching. See ref.

17.] διὰ τοῦτο,—in order that you may the better imitate me by being put in mind of my ways and teaching: not, as Chrys., Theophyl., al., ἐπειδὴ ὡς παίδων κηδομαι, καὶ ὡς γεγεννηκώς,—which would make ver. 16 a very harsh parenthesis, and destroy the force of what follows.—On the fact, see Prolegg. τέκνον] see 1 Tim. i. 2. 16.

2 Tim. i. 2. Meyer remarks, that by the strict use of the word τέκνον in this passage (vv. 14, 15) we have a certain proof that Timothy was converted by Paul: see Acts xiv. 6, 7 and note. "The phrase seems

i Mark xi. 21. ^{xiv. 72.} ^{2 Cor. vii. 15.} ^{2 Tim. i. 6.} ^{Heb. x. 32} only. Gen. viii. 1 Vat. k = ch. xii. 31. See Acts xiii. 10 refl. l Acts xvii. 30 refl. m ver. 6 refl. n See Rom. xv. 18 refl. o = Rom. xiv. 17. p Rom. i. 4 refl. q r Isa. x. 24. = Rev. ii. 27 al. = 2 Cor. ii. 1. ch. v. 8. Eph. i. 8. iii. 12. iv. 15, 17 al. r Matt. x. 10 ||. Heb. i. 8 al. = Rev. ii. 27 al. = 2 Cor. ii. 1. ch. v. 8. Eph. i. 8. iii. 12. iv. 15, 17 al. t 2 Cor. x. 1. Gal. v. 23. vi. 1 al 4. Paul. James i. 21. iii. 13. 1 Pet. iii. 15 only. Ps. xlii. 4.

αναμνησει (sic) A.—for *χριστω*, *χρ.* *ιησου* CD² 17. 37-9. 46 all v all Chr Dam lat-ff: *κυριω ιησ.* D¹ EFG d: *κυριω* e: txt AB(e sil) D¹ E J all am demid (mss al) Syr al Thdr̄t Thl Oec.—18. *δε* om FG it v copt al lat-ff.—*υμας* to *υμας* below om 109.—19. *ταχεως* om aeth: *πρ. υμ. om arm:* *πρ. υμ. ταχ.* 73 v-ed.—*θελησει* J 48 (al?): *επιτρεπη* 177.—*ου* om D¹ d¹.—*λογ. αυτων* FG.—*τον πεφυσωμενον* J 3. 37. 46¹-9. 57. 109-16 lectt 7. 12 Orig (not Clem Chr Thdr̄t &c).—20. for *του θ.*, *των ουρανων* 109.—*αλλα* FG.—21. *πως ουν θελ.* arm.—*πρ. υμ. ελθω* 109.—rec *πραστ.* with DEFGJ &c many gr-ff: txt AB(C?) lect 12 (al?).—*αγαπη πνευματος, πραστητι κ. δικαιοσυνη κ. πραστητι arm:* in *caritate spiritus et mansuetudinis* Ambrst: *τε* om 238.

to be used here in reference to *τίκνα αγαπητά*, ver. 14: 'I sent Timotheus, who stands to me in the same relation that you stand (in).'¹ Stanley. *ἐν κυρίῳ*] points out the spiritual nature of the relationship.

ἀναμνήσει] Timothy, by being himself a close imitator of the Christian virtues and teaching of his and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well-nigh forgotten. See 2 Tim. iii. 10. *καθώς* specifies what before was expressed generally: so Luke xxiv. 19, 20, *τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς κ.τ.λ.*; and Thucyd. i. 1, *τὸν πόλεμον τῶν Περσ. κ.τ.λ.* *Ἰσθ.*, *ὡς ἐπολέμησαν πρὸς ἄλλήλους.*

πανταχοῦ ἐν π. ἐκκλ.] To shew the importance of this his manner of teaching, he reminds them of his *unvarying* practice of it:—and as he was guided by the Spirit, by inference, of its universal necessity in the churches. 18—20.] To guard against misrepresentation of the coming of Timothy just announced, by those who had said and would now the more say, 'Paul dare not come to Corinth,' *he announces the certainty of his coming, if the Lord will.* 18.] *ὥς μὴ ἐρχομένον* forms *one* idea, and the *δέ* is in consequence placed after it all: so Thucyd. i. 6, *ἐν ταῖς πρῶτοι ἐὲ Ἀθηναῖοι*: Isocr. *περὶ εἰρ.*, p. 160, *ὅτι ἂν τύχη δὲ γεννησόμενον.* Hartung, Partikellehre, i. 190.

ὡς expresses the assumption in their minds: the present part. *ἐρχομένον* refers to their saying—*οὐκ ἐρχεται*, as Meyer. 19.] *ἐλεύσομαι* is prefixed, for emphasis, being the matter in doubt: as we say, 'Come I will.' *ταχέως*] *How soon*, see ch. xvi. 8. *γνώσομαι*] 'I will inform

myself of—not the words of those who are puffed up (*those* I care not for), but their power!' whether they are really mighty in the Spirit, or not. This general reference of *δύν.* must be kept, and not narrowed, as Chrys., Theophyl., to *power of working miracles*: or "quantum apud vos sua scientia et doctrina quam jactant profecerint," Est.; or *virtuous lives* (Theodore, al.), or *energy in the work of the gospel* (Meyer): he leaves it general and indefinite. 20.] *Justification of this his intention, by the very nature of that kingdom of which he was the ambassador.*

ἡ βασιλ. τοῦ θεοῦ, the Kingdom (τ. οὐρ. Matt. iii. 2; iv. 17 and passim; τ. θ. Mark i. 44, al.) announced by the prophets, preached by the Lord and the App., being now prepared on earth and received by those who believe on Christ, and to be consummated when He returns with His saints: see Phil. iii. 20, 21. Eph. v. 5. *ἐν λόγῳ . . . ἐν δυνάμει . . .* 'is not (i. e. does not consist in, has not its conditions and element of existence) in (mere) word, but in might'—is a kingdom of *power*.

21.] He offers them, with a view to their amendment, the alternative: 'Shall his coming be in a judicial or in a friendly spirit?' as depending on themselves. *τί*, not for *πότερον* (as Meyer, De W.), but general, and afterwards confined to the two alternatives: 'What will ye' (respecting my coming)? *ἔλθω*, 'must I come?'

ἐν ῥάβδῳ, 'with a rod'; but not *only* 'with,' as *accompanied with*: the prep. gives the idea of the element in *which*, such as *ἐν δόξῃ*: not only *with* a rod, but *in such purpose as to use it*. There is no Hebraism: see Passow under *ἐν*, No. 3 and 4. He speaks as a father: *τί ἐστιν, ἐν ῥάβδῳ: ἐν κολάσει*,

ABCD
EFGJ

V. ¹ Ὡς ^ν ἀκούεται ἐν ὑμῖν ^ω πορνεία, καὶ τοιαύτη ^α ^ω πορνεία [×] ἥτις ^γ οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναικὰ τινὰ ^ν τοῦ πατρὸς ^z ἔχειν. ² καὶ ὑμεῖς ^α πεφνσιωμένοι ἐστέ καὶ

x xvi. 15. w Matt. v. 32 al. fr. Gen. xxxviii. 21. x = Heb. ii. 3. y = Matt. vi. 29 al. ch. xiv. 21. Gal. ii. 5. z = Matt. xiv. 4. xxii. 28. ch. vii. 2, 29. Deut. xxviii. 30. z z interr., 2 Cor. ii. 2. Luke x. 29. xviii. 26. a ch. iv. 6 reff. only 4. v = Matt. xi. 2 al. pass. Mark ii. 2 only. 2 Chron. y = Matt. z = Matt.

CHAP. V. 1. *κακου.* arm.—for *τοιαυτ.*, *τη αυτη* 93: *τοιαυτοι* (Scholz) 48.—*ουτε* 93.—rec aft *εθν.* add *ονομαζεται* (see note), with J &c syrr al Chr Thdrt al Cassiod: but om ABCDEFG 6. 46. 67². 177 to 9 al it v copt æth arm Orig Manes (in Epiph) Tert Lucif all: *δοκιμαζεται* lect 8.—*του π. εχειν τινα* DEFG g.—2. rec *εξαρθη* (corrⁿ from ver

ἐν τιμωρίᾳ, Chrys. πνεύμ. τ. πρᾶ-
[της] generally, and by De Wette, ex-
plained, a *gentle spirit*, meaning by πνεύμ.
his own spirit: but Meyer has well re-
marked, that in every place in the N. T.
where πνεῦμα is joined with an abstract
genitive, it imports the Holy Spirit, and
the abstract genitive refers to the specific
working of the Spirit in the case in hand.
So πν. τῆς ἀληθείας (John xv. 26; xvi.
13. 1 John iv. 6), *υιοθεσίας* (Rom. viii. 15),
τῆς πίστεως (2 Cor. iv. 13), *σοφίας* (Eph.
i. 1), *ἀγιοσύνης* (Rom. i. 4). And so
Chrys., Theophyl.—ἐν γὰρ καὶ πνεῦμα
ἀστυρότητος κ. τιμωρίας, ἀλλ' ἀπὸ τῶν
χρηστωτέρων αὐτὸ καλεῖ ὥς καὶ τὸν
θεὸν οὐκίρμονα κ. ἐλεημονὰ φερειν, ἀλλ'
οὐ κολαστήην, καίτοιγε καὶ τοῦτο ὄντα.
Theophyl.

V. 1—13.] CONCERNING A GROSS CASE
OF INCEST WHICH HAD ARISEN, AND WAS
HARBOURED, AMONG THEM (VV. 1—8):
AND QUALIFICATION OF A FORMER COM-
MAND WHICH HE HAD GIVEN THEM RE-
SPECTING ASSOCIATION WITH GROSS SIN-
NERS (9—13). The subject of this chap. is
bound on to the foregoing by the question
of ch. iv. 21: and it furnishes an instance
of those things which required his apostolic
discipline.

1.] ὧς, 'actually,'
'omnino,' see reff.; in negative sentences,
'at all.' ἀκούεται ἐν ὑμ. πορνεία.]
another way of saying ἀκούουσι τινες ἐν
ὑμ. πόρνοι,—"the character of πόρνος is
borne (by some) among you,"—"fornica-
tion is borne as a character among you."
From missing this sense of ἀκούεσθαι, Comm.
have gone wrong (1) as to ὧς, rendering
it 'commonly,' to suit ἀκούεται, 'is re-
ported,'—(2) as to ἐν ὑμῖν, joining it with
πορνεία, whereas it belongs to ἀκούεται,—
(3) as to ἥτις οὐδὲ ἐν τ. ἔθν., see below.

καὶ τοιαύτ. π.] 'And fornication of
such a sort (the καὶ rises in a climax, there
being an ellipsis of οὐ μόνον . . ., ἀλλὰ . . .
before it; so Aristoph. Ran. 116, ὦ σχίτλιε,
πολυμήσεις γὰρ εἶναι καὶ σύ γε: See Hartung,
Partikellehre, i. 134), as (is) not (borne as
a character) even among the heathen.'
The ὀνομαζεται of the rec. is a clumsy
gloss, probably from Eph. v. 3: the mean-
ing being, that not even among the heathen
does any one ἀκούει πόρνος in this sense,

that it was a crime that they would not
tolerate as a matter of public notoriety.
'So that one among you has (as wife
most probably, not merely as concubine:
the word ἔχω in such cases universally in
the N. T. signifying to possess in marriage:
and Meyer remarks that ὁ τὸ ἔργον τοῦτο
ποιήσας (ver. 2), and τὸν οὕτως τοῦτο
κατεργασάμενον (ver. 3) seem to point to
a consummation of marriage, not to mere
concubinage) his father's wife' (i. e. his
step-mother, see Lev. xviii. 8; οὐκ εἶπε
μητρὶαν, ἀλλὰ, γυναῖκα πατρός, ὥστε
πολλῶν χαλεπώτερον πληῖται, Chrys.).—
The Comm. generally refer to Cicero, Pro
Cluentio, 5, 6, "Nubit genero socrus, nullis
auspicibus, nullis auctoribus, funestis omni-
nibus omnium omnibus. O mulieris scelus
incredibile, et præter hanc unam, in omni
vita inauditum," &c.—It may seem as-
tonishing that the authorities in the Cor.
church should have allowed such a case
to escape them, or if known, should have
tolerated it. Perhaps the universal laxity
of morals at Cor. may have weakened the
severity even of the Christian elders: per-
haps, as has often been suggested, the
offender, if a Jewish convert, might defend
his conduct by the Rabbinical maxim that
in the case of a proselyte, the forbidden de-
grees were annulled, a *new birth* having
been undergone by him (see Maimon. in
Wetst.). This latter however is rendered
improbable by the fact that the Ap. says
nothing of the *woman*, which he would
have done had she been a Christian:—and
that Jewish maxim was taxed with the con-
dition, that a proselyte might marry any of
his or her former relatives, 'modo ad Ju-
daicam religionem transierint.' The father
was living, and is described in 2 Cor. vii.
12, as ὁ ἀδικηθεὶς;—and from the Ap. say-
ing there that he did not write on his ac-
count, he was probably a Christian.

2.] καὶ often introduces a question, espe-
cially one by which something inconsistent
or preposterous is brought out,—see reff.:
and note on 2 Cor. ii. 2. πεφνσ.
ἐστέ] Not, which would be absurd,—at the
occurrence of this crime, οὐκ ἐπὶ τῇ ἀμαρ-
τήματι τοῦτο γὰρ ἀλογίας. Chrys.: nei-
ther, as he proceeds,—ἀλλ' ἐπὶ τῇ διὰ-
σκαλίᾳ τῇ ἐκείνου, imagining the offender

b Matt. v. 4.
al. Isa. lxi. 2.
c = John xi. 15.
d = Matt. xiii.
12. Luke xi.
22. John ii.
16 al.
e Acts xvii. 33
reff.
ee = ch. xi. 18.
f 2 Cor. x. 1, 11.
xii. 2, 10.
Phil. i. 27.
Col. ii. 5
only. P.
g Acts xii. 20 reff.
i = Acts xx. 16 reff.

οὐχὶ μᾶλλον ^b ἐπενθήσατε, ^c ἵνα ^d ἀρθῇ ^e ἐκ μέσου ὑμῶν ὁ
τὸ ἔργον τοῦτο ποιήσας; ³ ἐγὼ ^{ee} μὲν γὰρ ^f ἀπὼν τῷ
σώματι, ^g παρὼν δὲ τῷ ^h πνεύματι, ἥδη ⁱ κέκρικα ὡς ^g παρὼν
τὸν οὕτως τοῦτο ^k κατεργασάμενον, ⁴ ἐν τῷ ὀνόματι τοῦ
κυρίου ἡμῶν Ἰησοῦ ^l συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ
^h πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ

ABCD
EFGJ

f g Wisd. xi. 11. xiv. 17.
k Rom. ii. 9 reff.

h Acts xvii. 16. Col. ii. 5. See Rom. xii. 11. ch. vii. 34.
l = 1 Tim. i. 20. Luke xxiii. 25.

13), with J & C Chr Thdrt al (επαθ. 93): txt ABCDEFG 17. 31-7-9. 46. 71-3-4. 80. 177-8 lect 12 Manes (in Epiph) Epiph.—for εκ μεσου, εξ 76. 115-19 al Chr-comm.,—for ποιησ., πραξας AC 17. 31-7-9. 46. 71. 80. 116 al Orig Manes (in Epiph) Epiph Bas: txt B(e sil)DEFGJ & C Chr Thdrt al (such a var must be decided by the weight of MSS).—3. γαρ om 61-2. 109-20. 213 al v Thdrt Lucif Ambrst al.—rec ως απων (insd to corresp with ως παρων below, it being imagined that απων. . . . πνευμ. was to be taken together: so Mey), with D²EFGJ most mss (appy) syr al Dial Chr Thdrt Thl Oec Lucif Aug² Pel Bed: txt ABCD¹ 17. 37-9. 67. 80. 116 al v copt al Manes (in Epiph) Epiph Orig-int Thl al.—απων μιν 108¹.—τουτο om FG it v arm Lucif Aug al.—4. ημων (1st) om A demid (al latt mss) Bas Lucif Pac.—rec (1st) ιησ. χριστου, with D³EFGJ al vss syr* Chr Thdrt lat-ff: txt AB(vv 4, 5 are cut away in C)D¹ d æth Lucif.—χριστου 1st to 2nd om 17.—εμου om 108.—ημων (2nd) om am tol harl Orig, Thdrt (mss) Orig-int, (but has it) Aug¹ al.—rec (2nd) ιησ. χριστου, with D³EFGJ & c vss Orig² Chr Thdrt al Lucif¹ Aug¹ Pac: txt ABD¹ (C see above) 46 d e v syr æth Orig²

to have been some party teacher: so also Theophyl.:—but, as before, with a notion of your wisdom and spiritual perfection: the being puffed up is only *cum hoc*, not *propter hoc*.

ἐπενθήσατε.] ‘And did ye not rather mourn (viz. when the crime became first known to you), in order that (your mourning would be because of the existence of the evil, i. e. with a view to its removal) he who had done this deed (the past part. ποιήσας is itself used of the past point of time indicated by ἐπενθήσατε, and must therefore be expressed by the pluperf.) might (may) be removed from among you (viz. by your casting him out from your society)?’

3—5.] justifies the expression ἵνα ἀρθῇ just used, by declaring the judgment which the Ap. although absent, had already passed on the offender.

3.] ἐγὼ μὲν γάρ, ‘I for my part . . .’, ‘ego certe:’ so Aristoph. Plut. 355, μὰ Δί’, ἐγὼ μὲν οὐ: see Hartung, Partikellehre, ii. 413.

ὡς παρὼν, ‘as if really present,’ not, as being present in spirit.

τὸν οὕτως τοῦτ. κατ.] The object is put foremost for emphasis’ sake, and after several intervening clauses, taken up again with τὸν τοιοῦτον, ver. 5.

οὕτως, Meyer thinks, alludes to some peculiarly offensive method in which he had brought about the marriage, which was known to the Corr. but unknown to us. Olsh. understands it, ‘under such circumstances,’ ‘being such as he is, a member of Christ’s body.’ But this, being before patent, would hardly be thus emphatically denoted. Perhaps after all, τοῦτο κατεργασάμενον refers to πορνεία generally, οὕτως τοσαύτη πορνεία, ver. 1.

4.] We may arrange this sentence

in four different ways: (1) ἐν τῷ ὄν. may belong to συναχθέντων, and σὺν τῇ δυν. to παραδόναι,—so Beza, Calov., Billroth, Olsh., al.: (2) both ἐν τῷ ὄν. and σὺν τῇ δυν. may belong to συναχθέντων,—so Chrys., Theophyl. (altern.), Calvin (quoting for σὺν τῇ δυν. Matt. xviii. 20), Grot., Rückert: (3) both may belong to παραδόναι,—so Mosheim, Schrader, al.: or (4) ἐν τῷ ὄν. belongs to παραδόναι, and σὺν τῇ δυν. to συναχθέντων,—so Luther, Castal., Estius, Bengel, De Wette, Meyer, al. And this, I am persuaded, is the right arrangement. For according to (2) and (3), the balance of the sentence would be destroyed, no adjunct of authority being given to one member of it, and both to the other: and (1) is hardly consistent with the arrangement of the clauses, the parenthetical portion beginning far more naturally with the participle than with ἐν τῷ ὄν.—not to mention that the common formula of the Apostle’s speaking authoritatively, is ἐν τῷ ὀνόματι Ἰησοῦ χρ. or the like: see Acts iii. 16; xvi. 18. 2 Thess. iii. 6. The sentence then will stand:—(‘I have decreed,’—in the name of our Lord Jesus (when ye have been assembled together and my spirit with the power of our Lord Jesus), (i. e. ‘I myself, in spirit, endowed by our Lord Jesus with apostolic power:’ σὺν τῇ δυν. belongs to τοῦ ἐμοῦ πνεύμ., and is not, as in Chrys.,—see above—merely an element in the assembly) to deliver such an one (reff.) to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord.’—What does this sentence import? Not, mere excommunication, though it is

5¹ παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. 6 οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; 7 ἔκκαθαρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ὑμῶν ἐτύθη χριστός. 8 ὥστε ἐορταζόμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν

m Acts xxii. 22.
2 Cor. ii. 6, 7.
xii. 2, &c.
n 1st. par. 2.
Mark xiii. 12.
Eph. iv. 19.
o 1 Thess. v. 3.
2 Thess. i. 9.
1 Tim. vi. 9
only. Prov.
xxii. 7.
p Matt. xxvi.
41 | Mk.
Rom. ii. 28.
29. viii. 4 al.
q ch. i. 8 refl.
r Rom. iv. 2 refl.
u Matt. ut sup. | L.
w 2 Tim. ii. 21 only. | Deut.
y Matt. xxvi. 17.
a w. πῖσχ.,
aa = Phil. ii. 12 refl.

s = Gal. v. 9. (James iii. 5.)
Gal. v. 9 only. Hos. vii. 4.
xxvi. 13. Judg. vii. 4 var.
&c. Acts xii. 3. xx. 6. Levit. ii. 4. &c.
Mark xiv. 12. Luke xxii. 7. of Christ, here only.
b here only. Exod. v. 1. Deut. xvi. 15.
t Matt. xiii. 33. xvi. 6. Exod. xii. 15 al. fr.
v Rom. ix. 21 refl. = Exod. viii. 3.
x = Rom. vi. 6 refl. 2 Cor. iii. 14. 1 John ii. 7.
z Matt. xxvi. 2, &c. 4 Kings xxi. 22.
See Heb. ix. 26, 28.
c = ch. iv. 21 refl.

Dial lat.-ff.—5. for τον τοιοῦτ., αὐτον FG g.—rec aft κυριου ins ιησου, with J &c am tol al Chr Thl Oec Orig-int₁ Aug₂; ιησ. χριστου DE al d e demid: ημων ιησ. al Dam; ημων ιησ. χρ. AFG all vss (ημων and χρ. syr*) Orig₂ Thdrt lat.-ff: txt B Orig³ Orig-int₁ Tert₂ Thl² Aug₁ Pac₂. (It seems evident that κυριου alone was the orig, and the other varr are additions.)—6. for ζυμοι, δολοι D¹ Bas (ed) Hes (appy): corruptit d e v (Sev in Iren) Lucif Orig-int all (the varr are glosses on the txt).—7. rec aft εκκαθ. add ουν (msd for connexion), with CJ al syr al Thdrt Thl Orig-int: om ABDEFG 62. 89. 110-11-13¹-21-23-77 to 9. 83-85-90. 213 all v all Marcion (in Wetst) Clem Bas Chr Oec Tert Cypr Lucif Ambrst al.—rec aft πασχ. ημων, add υπερ ημων (a doctrinal gloss), with J &c syrr al Orig₁ (3ce; mss vary) Method Thdrt Pseud-Ath Thl Oec: but om ABCDEFG 17. 46 al it v copt æth Clem Orig (oft, see above) Ath Marcion (in Epiph) Cyr Chr₁ Cypr Tert Archel Ambrst Jer Aug (oft) al.—rec εθυθη, with a few mss (appy, but perhaps it is an error, as in edd of Clem and Oec): txt AB(C uncert)DEFGJ &c.—o χρ. FG: add o θεος 116 Hippol Chrys-ms (somet).—8. εορταζομεν ADE 71-3 all lectt 14² al: εορτασωμεν 131: εορταζητε æth: txt B(e sil)CFGJ &c.—for μηδε, μη

doubtless included. It was a delegation to the Cor. church of a special power, reserved to the App. themselves, of inflicting corporeal death or disease as a punishment for sin. Of this we have notable examples in the case of Ananias and Sapphira, and Elymas, and another hinted at 1 Tim. i. 20. The congregation itself could αἶρειν ἐκ μέσου,—but it could not παραδοῦναι τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, without the authorized concurrence of the Apostle's πνεύματος, σὺν τῇ δυν. τ. κυρ. ἡμ. Ἰησοῦ.—What the ὄλεθρος τ. σαρκός was to be, does not appear: certainly more than the mere destruction of his pride and lust by repentance, as some (Estius, Beza, Grot., al.) suppose: rather, as Chrys., ἵνα μαστιγῇ αὐτὸν ἔλκει πονηρῷ ἢ νόσῳ ἐτέρα. Estius's objection to this, that in 2 Cor. ii. and vii. we find no trace of such bodily chastisement, is not to the point,—because we have no proof that this παράδοσις was ever inflicted,—nor does the Ap. command it, but only describes it as his own determination, held as it were in terrorem over the offender. See note on ver. 13.—Obs., σαρκός, the offending element, not σώματος. Paul could not say ὄλεθρον τοῦ σώματος, seeing that the body is to partake of the salvation of the spirit;—but not the σὰρξ, see ch. xv. 50. 5. ἵνα τὸ πν. σωθ.] The aim of the ὄλεθρ. τ. σαρκ.—which he said ἥδη τῷ ἐιαβόλῳ νόμους τιθεῖς, καὶ

οὐκ ἀφίεις αὐτὸν περαιτέρω προβῆναι, as Chrys. Thus the proposed punishment, severe as it might seem, would be in reality a merciful one, tending to the eternal happiness of the offender. A greater contrast to this can hardly be conceived, than the terrible forms of excommunication subsequently devised, and even now in use in the Romish church, under the fiction of delegated apostolic power. The delivering to Satan for the destruction of the spirit, can belong only to those who do the work of Satan. Stanley remarks, "For the popular constitution of the early Corinthian church, see Clem. Rom. i. 44: where the rulers of that society are described as having been appointed συνειδοκησάσης τῆς ἐκκλησίας πάσης." 6.] 'How inconsistent with your harbouring such an one, appear your high-flown conceits of yourselves!'

καύχημα, 'your matter of glorying.' 'Are you not aware that a little leaven imparts a character to the whole lump?' That this is the meaning, and not, 'that a little leaven will, if not purged out, leaven the whole lump,' is manifest from the point in hand, viz. the inconsistency of their boasting: which would not appear by their danger of corruption hereafter, but by their character being actually lost. One of them was a fornicator of a fearfully depraved kind, tolerated and harboured: by this fact, the character of the whole was

d = om. i. 29. t ζύμη d κακίας καὶ e πονηρίας, ἀλλ' e ἐν y ἀζύμοις f εἰλι- ABCD
 Eph. iv. 31 al. e Rom. i. 29 κρινείας καὶ g ἀληθείας. EFGJ
 f 2 Cor. i. 12. 9 Ἐγραψα ὑμῖν ἐν h τῇ ἐπιστολῇ μὴ i συναναμίγνυσθαι
 ii. 17 only t. See Phil. i. 10. h (see note) comp., Rom. xvi. 22. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14. 2 Cor. vii. 8.
 g = John iii. 21. f 2 Thess. iii. 14 only. συμμιγν., Hos. vii. 8.

B. —for *πονηρ., πορνείας* FG (g has both) : -ιας to -ιας om 48 aeth.—9. *ἐν τῇ ἐπι.* om 4

tainted. 7.] The *παλαιὰ ζύμη* is not

the *man*, but the *crime* attaching to their character as a church, which was a remnant of their unconverted state, their *παλαιὸς ἄνθρωπος*. This they are to purge out from among them. The *ἐκκαθάρ.* alludes to the careful 'purging out' from the houses of every thing leavened before the commencement of the feast of unleavened bread. Schöttgen, Hor. Hebr., in loc., gives a full account of the extreme care with which this was done. See also Stanley's note.—*That ye may be a new lump* (opposed to the *παλαιὸς ἄνθρωπος* of old and dissolute days), *as ye are* (normally and by your Christian profession) *unleavened* (i. e. dead to sin and free from it). This indicating the state by profession, the *normal state*, as a fact, and the *grounding of exhortations on it*, is common enough with our Ap.,—see Rom. vi. 3, 4; ch. iii. 16, al. freq., and involves no tautology here, any more than elsewhere.—An unfortunate interpretation has been given to these words, —'as ye are *now celebrating the feast of unleavened bread*;' and has met with some recent defenders, e. g. Wieseler, —and Conybeare, Life and Epp. of St. Paul, vol. ii. p. 34. But first, *the words will not admit it*; for ἀζύμοις cannot (as joined immediately with ἐν ἀζύμοις, ver. 8) without much harshness be applied in its literal sense to the *celebrators of the feast*, but must indicate the *material* which was unleavened, see reff., —ἀρτον ζυμῆτην, ἀζύμον, Athenæus iii. 109, and Gen. xix. 3. Exod. xxix. 2. Secondly, the celebration of a Jewish feast would certainly not be predicated without remark of a whole mixed congregation of Gentiles and Jews, even supposing that the Gentile converts did celebrate it with the Jews. [It is no answer to this, to cite passages (see Conyb. and Howson, ed. 2, vol. ii. p. 40, note), where he seems to treat mixed churches, e. g. Gal. iv. 8. Rom. vii. 1; xi. 18, as if they belonged wholly to one or other of their component elements. For this is not a parallel case. He would here, as above, be distinctly *predicating*, as a fact, of the whole church, a practice which he himself would have been the first to deprecate. See Gal. iv. 10.] Thirdly, it is not at all probable that the Apostle would either address the Corinthians as *engaged in a feast* which *he, at Ephesus*, was then celebrating, seeing that it would probably *be over before his letter could be delivered*,

—or would *anticipate* their being engaged in it when they received his letter, if it were yet to come. For be it remembered, that in the sense required, they would only be ἀζύμοι during seven days. [Here again, I do not see how the example of "a birth-day letter to a friend in India," adduced by Mr. Conybeare as an answer to my objection, will apply. It seems to me that if strictly considered, in detail, it tells my way, not his.] But, fourthly, —and even could all the other objections be answered, this would remain in its full force, —the reference is one *wholly alien from the habit and spirit of our Ap.* The ordinances of the old law are to him *not points on whose actual observance to ground spiritual lessons*, but things passed away in their literal acceptance, and *become spiritual verities* in Christ. He thus regards the Cor. church as (normally) *the unleavened lump* at the Passover; he beseeches them to put away the old leaven from among them, to correspond with this their normal state: 'for,' he adds, it is high time for us to be ἀζύμοι in very deed (καὶ γὰρ —so Xen. Anab. v. 8. 7, ἀκούσατε, ἔφη, καὶ γὰρ ἀζύοι). It introduces a powerful reason, *for* [on other accounts and] *also*. —See Hartung, Partikellehre, i. 137. 8), seeing that our Passover was sacrificed, even Christ (the days of unleavened bread *began* with the Passover-sacrifice): *therefore* (ref.) let us keep the feast (not the *actual* Passover, but the continued Passover-feast of Christians on whose behalf Christ has died. There is no change of metaphor: the Cor. are the living ἀρτοι, as believers are the living stones of the spiritual temple) *not in* (as our element) *the old leaven* (general—our old unconverted state), *nor* (particular) *in the leaven of vice and wickedness* (the genitives are of apposition, —'the leaven which is vice and wickedness;' see Winer, § 48. 2), *but in the unleavenedness* (τὰ ἀζύμα, unleavened things, see Exod. xii. 15. 18) *of sincerity and truth*. —The view here maintained is that of Chrys., καὶ αὐτὸς δὲ ἐπιμένει τῇ μεταφορᾷ, ἀναμνησκων παλαιᾶς αὐτοῦς ιστορίας, καὶ πάσχα καὶ ἀζύμων, καὶ τῶν ἐνεργειῶν τῶν τότε καὶ τῶν νῦν, καὶ τῶν κολάσεων καὶ τῶν τιμωριῶν ἐορτῆς ἅρα ὁ παρὼν καιρὸς. καὶ γὰρ εἰπὼν, ἐορτάζωμεν, οὐκ ἐπειδὴ πάσχα παρὴν, οὐδὲ ἐπειδὴ ἡ πεντηκοστή, ἔλεγεν, ἀλλὰ δεικνὺς ὅτι πᾶς ὁ χρόνος ἐορτῆς ἐστι

^k πόρνοις ¹⁰ οὐ ^l πάντως τοῖς ^k πόρνοις τοῦ κόσμου τοῦ- ^k ch. vi. 9.
 του ἢ τοῖς ^m πλεονέκταις καὶ ⁿ ἄρπαξιν ἢ ^o εἰδωλολάτραις, ^k ch. v. 5 al.
^p ἐπεὶ ^q ὠφείλετε ^p ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν ¹¹ νυνὶ δὲ ^{Paul only, exc. Rev. xxi. 8. xxii. 15. (Heb. xii. 16.)}
 I See Rom. iii. 9 reff. m ch. vi. 10. Eph. v. 5 only f. Sir. xiv. 9. n Matt. vii. 15. Luke
 xiii. 11. ch. vi. 10 only. Gen. xlix. 27. o ch. vi. 9. x. 7. Eph. v. 5. Rev. xxi. 8. xxii. 15 only f.
 p ch. vii. 14 only. q Rom. xv. 1 al.

Thdrt (in cat) somet.—*συναναμινυσθε* 106-8-11.—10. rec ins *καὶ βεφ ου παντ.* (for *connexion*), with D³J &c syr al Chr Thdrt Thl Oec: txt ABCD¹EF 17. 46. 93 al it v copt Syr Orig Tert Lucif Ambrst Pelag al.—rec *ἡ αρπαξ.* (alteration to conform to the general context), with D³EJ &c vss Orig Chr Thdrt al Lucif al: txt ABCD¹FG 17. 39. 46. 73. 93 al (*ἡ καὶ αρ.* 37) d g.—rec *οφειλετε* (corr from *misunderstanding*: see note), with B (e sil) &c Chr Thdrt al: txt ACDEFGJ 47. 71. 80-9. 109 al it v syrr copt al Dam Orig-int lat-ff.—aft *κοσμ.*, add *τουτου* d e v Lucif Ambrst Aug Gaud Pelag.—11. *νυν* ABFGJ 106-8 Chr Thdrt Dam: txt CDE all Chr Thl Oec.—rec for *ἡ, ἡ*

καὶ τοῖς Χριστιανοῖς διὰ τὴν ὑπερβολὴν τῶν δοθέντων ἀγαθῶν.—With regard to the chronological superstructure which has been built (by Wieseler and others) on this passage, *that* the Ep. was written *shortly before Easter*, we cannot of course say that the approach of the Passover *may* not have suggested to the Ap. this similitude; and we know from ch. xvi. 8 that he was looking forward to Pentecost. But further than this it would not be safe to assume: see Prolegg. to this Ep.

9—13.] *Correction of their misunderstanding of a former command of his respecting keeping company with fornicators.*

9.] 'I wrote to you in the epistle (not this present epistle, which τῇ ἐπιστολῇ might mean, see reff.,—for there is nothing in the preceding part of this Ep. which can by any possibility be so interpreted,—certainly not either ver. 2 or ver. 6, which are commonly alleged by those who thus explain it—and ἐν τῇ ἐπιστολῇ would be a superfluous and irrelevant addition, if he meant the letter on which he was now engaged:—but, a former epistle, which has not come down to us;—cf. the similar expression, 2 Cor. vii. 8, used with reference to this Ep.,—and see note on 2 Cor. i. 15, 16. So Ambros., Calvin, Beza, Estius, Grot., Calov., Bengel, Wetst., Mosh., De Wette, Meyer: so also Lightfoot, understanding however an Ep. committed to Timothy, see ch. iv. 17: which could not be, as Timothy was not coming to them till after they had received this Ep., ch. xvi. 10, and thus the words would be unintelligible to them:—on the other side are Chrys., Theodoret, Theophyl., Erasm., Corn. a Lapide, Wolf, al. [It has been suggested (see Stanley, p. 101, notes) that the whole passage, v. 9—vi. 8, may have been a postscript or note inserted subsequently to the rest of the Epistle, and referring especially to vi. 9, 10]) not to keep company with fornicators.'

10.] οὐ πάντως *limits the prohibition*, which perhaps had been complained of owing to its strictness,

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and the impossibility of complying with it in so dissolute a place as Corinth, and *excepts* the fornicators of this world, i. e. who are not professing Christians: 'not under all circumstances with the fornicators of this world:' so Theophr. C. P. vi. 25, cited by Wetst. on Rom. iii. 9, *ποῦτὶ γὰρ οὐ πάντως, ἀλλ' εἰαν οὐλῇ τις ἢ ὑπόκωνστος.*—οὐ, not μὴ, because not the whole context of the prohibition is negative, but only one portion of it, and thus οὐ πάντως τ. π. τ. κόσ. τ. stands together as one idea. So Thueyd. i. 51, *ὑποσιπῆσαντες ἀπ' Ἀθηνῶν εἶναι οὐχ ὅσας ἰώρων ἀλλὰ πλείους.* See more exx. in Hartung, Partikellehre, ii. p. 125, 6. τοῦ κόσμ. τούτου, belonging to the number of unbelievers,—Christians who were πόρνοι being expressly excluded. So Paul ever uses this expression, ch. iii. 19. 2 Cor. iv. 4. Eph. ii. 2.

πλεονέκταις καὶ ἄρπαξιν are joined by καί, as belonging to the same class—that of covetous persons;—πλεονέκτης being an avaricious person, not a lascivious one, as sometimes rendered (e. g. Conybeare, vol. ii. p. 35), nor does it seem to have any where merely this meaning; see Eph. iv. 19 and note. Compare on the other side Stanley's note here, which however has not convinced me. The root of the two sins being the same, viz. lust or greed, they come often to be mentioned together and as if running into one another. See Trench, N. T. Syn. pp. 91, 2. [On ἄρπαξιν, Stanley remarks, "It is difficult to see why it should be expressly introduced here, especially if πλεονέκτης has the meaning of sensuality." Certainly: but not, if πλ. retains its proper meaning, as containing the key to πόρνια on the one hand, and ἀρπαγὴ on the other.]

ἐπεὶ ὦφ.] 'For in that case ye must go out of the world,'—as Chrys. and Theophyl., *ἐτέραν οἰκουμένην ζητήσαι.* The past ὦφείλ., as ἔχρημ., al., because the necessity would long ago have occurred and the act have passed. 11. νυνὶ δὲ ἔγραψα] 'But my meaning was . . . ;'—but, the case being so, that ye must needs consort

reh. vi. 10 only. ἔγραψα ὑμῖν μὴ ⁱ συναναμίγνυσθαι, ἵνα ^{τις} ἀδελφὸς ABCD
 Prov. xxvi. 21. ὀνομαζόμενος ἢ ^k πόρνος ἢ ^m πλεονέκτης ἢ ^o εἰδωλόλατρες EFGJ
 sch. vi. 10 only. ἢ ^r λοιδορὸς ἢ ^s μέθυσος ἢ ⁿ ἄρπαξ, ⁱ τῷ τοιούτῳ μηδὲ
 Prov. xxiii. 21. ^u συνεσθίειν. ¹² ^v τί γάρ μοι καὶ ^w τοὺς ἔξω ^x κρίνειν;
 t ver. 5. οὐχὶ ^y τοὺς ἔσω ὑμεῖς ^x κρίνετε; ¹³ ^w τοὺς δὲ ἔξω ὁ θεὸς
 u Luke xv. 2. ^u κρίνει. ^z Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν ^a αὐτῶν.
 Acts x. 41. ^y = here only. See Rom. vii. 22. Eph. iii. 16. ^x = Rom. iii. 7. John viii. 15.
 xi. 3. Gal. ii. 12 only. ^y = here only. See Rom. vii. 22. Eph. iii. 16. ^z here only. DEUT. xvii. 7, 12. xxiv. 7.
 Gen. xliii. 32. ^u κρίνει. ^z Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν ^a αὐτῶν.
 v here only. See Matt. viii. 29 refl.
 w (Acts xxvi. 11.) = Col. iv. 5. 1 Thess. iv. 12. Mark iv. 11. Sir. prol. ^x = Rom. iii. 7. John viii. 15.
 y = here only. See Rom. vii. 22. Eph. iii. 16. ^z here only. DEUT. xvii. 7, 12. xxiv. 7.
 a See ch. i. 24.

(alteration to conform to the follg), with d e g ar-pol Aug (oft) al : txt (MSS ambiguous) 10. 11. 19. 44. 55. 91. 106-8 to 11-13-19-20-23-79 v syrr ar-erp copt al Iren Tert Aug (somet) all : *nominetur* or *nominatur* d e v-sixt (Sen-in-Iren) Tert Lucif Ambr.—πορν. η μεθ. η ειδ. η λοιδ. η πλ. η αρπ. C (all vary).—for μηδε, μη A 119 : μητε FG.—12. for τι, ei FG. g.—om kai ABCFG 17. 31-9. 46. 67. 73 al it v copt Syr ar-erp al Chr, (mss) lat-ff (omd as unnecessary, its sense not being perceived) : txt DEJ most mss syr al Chr Thdrt Thl Oec.—13. rec κρίνει, with J all d e syrr al : txt most mss (appy) v copt æth arm lat-ff and Chr Thdrt Thl in their comm.—rec ins και bef εξαιρετε (και insd as above more than once, for connexion : but the abruptness is characteristic : -ριτε from LXX), with D²EJ &c (tollite autem Syr, et tollite syr &c) Chr (om kai? and -ρατε ms, in Matthai) Thdrt Thl Oec : txt ABCD¹FG 23. 31-7. 46. 73. 80. 115-16-77 to 79 all it v copt al Orig (εξαρατε many gr-ff : εξαιρετε G. 23 : εξαρτε 67² : εξαιρ 109 : εξαιρετε 43) lat-ff.—το πον. 23. 48 Thdrt Thl (marg) : txt Aug (gr expressly).—αυτων om 73.

with fornicators about the heathen, I wrote to you, not to consort, &c.'—That this is the meaning and not 'But now I write (the epistolary aorist) &c.' seems plain, from the use of ἔγραψα twice so close together, and therefore probably in the same reference,—from the fact noticed by Meyer, that if a contrast had been intended between ἐν τῇ ἐπιστολῇ and νῦν, ἐν τῇ ἐπ. must have preceded ἔγραψα :—and from the usage of νῦν δέ, of which Hartung, Partikellehre, ii. 25, gives examples, e. g. Plut. Protag. p. 347, νῦν δὲ σφόδρα γὰρ καὶ περὶ τῶν μεγίστων ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτα σε ἐγὼ ψέγω, —and Lycurg. Leocr., p. 138, ἐβουλόμην δ' ἂν, ὦ ἄνδρες . . . νῦν δὲ See also Heb. xi. 16. Thus by the right rendering, we escape the awkward inference deducible from the ordinary interp.,—that the Ap. had previously given a command, and now retracted it.

ἵνα τις] 'If one who is called a brother be,' &c. Oecumenius, Augustin, Ambros., Estius, al., join ὀνομαζόμενος with πόρνος, and understand it either as = ὀνομαστός, 'be a notorious πόρνος, &c.', or 'be named a πόρνος, &c.' But ὀνομαζόμενος, or even ὀνομαστός, in the bad sense, is hardly admissible,—and in either case Paul would have written ἀδελφός τις, the stress on ἀδελφός in that case requiring it to precede τις, as it now precedes ὀνομαζόμενος.

εἰδωλόλατρες] One who from any motive makes a compromise with the habits of the heathen, and partakes in their sacrifices : Chrys. well remarks, προκαταβάλλεται τὸν περὶ τῶν εἰδωλοθύτων λόγον, ὅν

μετὰ ταῦτα μέλλει γυμνάζεσθαι.

μέθυσος was, in pure Greek, not used of a man, but of a woman only. So Phrynichus, p. 151 (but see Lobeck's note), μέθυσος ἀνὴρ οὐκ ἐρεῖς, ἀλλὰ μέθυστικός· γυναῖκα δὲ ἐρεῖς μέθυσον κ. μεθύσην : and Pollux, vi. 25 (Wetst.), μέθυσος ἐπὶ ἀνδρῶν Μενάνδρῳ ἐδόσθω.—Seeing that μηδὲ συνεσθίειν must imply a more complete separation than μὴ συναναμίγνυσθαι, it cannot be applied to the ἀγάπαι (as Mosheim, al.), but must keep its general meaning,—'not even to sit at table with such an one.'—This rule, as that in 2 Thess. iii. 15, regards only their private intercourse with the offending person : nothing is here said of public excommunication, though for some of these crimes it would be implied.

12.] Ground of the above limitation.

τί γάρ μοι . . .] 'for what concern of mine is it . . . ?' So Ælian, Var. H. vi. 11, τοὺς δὲ ἄλλους ἐῷ. τί γάρ μοι κωφοῖς κ. ἀνοήτοις συμβουλευεῖν τὰ λυσιτελέστατα ; See other exx. in Wetst.

τοὺς ἔξω] refl. It was among the Jews the usual term for the Gentiles. Cf. Schöttgen in loc.—He means, 'this might have been easily understood to be my meaning : for what concern have I with pronouncing sentence on the world without, or with giving rules of discipline for them? I could only have referred to persons among yourselves.'

οὐχὶ τοὺς ἔσω] "Ex eo, quod in ecclesia fieri solet, interpretari debuit monitum meum, ver. 9. Cives judicatis, non alienos : quanto magis ego." Bengel. But I am not quite certain of this interp., which is also

VI. ¹ ^h Τολμᾷ τις ὑμῶν ^c πρᾶγμα ^e ἔχων πρὸς ^d τὸν ^b ἕτερον ^e κρίνεσθαι ^f ἐπὶ τῶν ^g ἀδίκων καὶ οὐχὶ ^f ἐπὶ τῶν ^h ἁγίων; ² ἢ ⁱ οὐκ οἴδατε ὅτι οἱ ^h ἅγιοι τὸν κόσμον ^k κρι-

^d Rom. ii. 1 reff.
^e = Matt. v. 40. Gen. xxvi. 21. Job ix. 3.
^f = here only. See Gal. ii. 15 reff.
^g = here only.
^h = Acts ix. 13 reff.
ⁱ = Acts xxiii. 30
^k = John iii. 17 al. fr. See Dan. vii. 22.
^b = Acts v. 13.
^c Rom. v. 7.
^d Cor. x. 12.
^e Eph. vi. 3.
^f here only.
^g Xen. Mem. ii. 9. 1.
^h = Acts xxiii. 30
ⁱ vv. 9, 16, 19.

CHHP. VI. 1. ἐξ ὑμῶν A 17. 109-16-22-78 al syrr (not it v) Chr, Thdrt.—πρὸς τ. ἐτερ. πραγ. DEFG (πρ. τ. ἀδελφον αυτ. πρ. 119 Chr Thl) Thdrt Cyp al: πο. τ. ετ. om 177¹: τον om B.—2. rec om ἢ (as *superfluous*), with D³EJ &c: ins ABCD¹FG 5. 10. 17. 39. 73-4. 80. 109²-20 al it Syr arr arm (an *nescitis* syr* v g Cyp Aug al; aut *nescitis* d e Ambr Ambrst) Clem Chr Dam Thl (not Thdrt Thdor-mops Oec) lat.-ff.—

that of De Wette and Meyer, because it would more naturally correspond to οὐχὶ τοὺς ἔσω καὶ ὑμεῖς κρίνετε; A preferable way seems to be this: 'My judgment was meant to lead your judgment.' This being the case, what concern had I with *those without*? Is it not on *those within*, that your judgments are passed? The arrangement mentioned by Theophylact, and adopted by Knatchbull, Hammond, Michaelis, Rosenm. al., οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, 'No: *those within* do ye (imper.) judge,'—is clearly wrong, for οὐχὶ is no answer to τί, and would require ἀλλά after it,—even supposing μοι τοὺς ἔσω κρίνειν and τοὺς ἔσω ὑμεῖς κρίνετε formed any intelligible logical contrast, which they do not.

13.] 'But those who are without God judgeth.' The pres. κρίνει both expresses better the attribute and office of God, and answers better to the other *resents* than the future κρίνει. I have therefore retained it. The future perhaps came from Heb. xiii. 4. 'To judge those without, is God's matter.' These remarks about *judging* form a transition-point to the subject of the next chapter. But having now finished his explanation of the prohibition formerly given, and with it the subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more: *not the punishment* mentioned in vv. 3-5) of the offender. And this he does in the very words of Deut. xxiv. 7 (from which the reading καὶ ἐξαρτεῖ has come). ὑμῶν αὐτῶν is in Deut., but need not therefore lose its emphatic force: 'from among your own selves.'

CHAP. VI. 1-11.] PROHIBITION TO SETTLE THEIR DIFFERENCES IN THE LEGAL COURTS OF THE HEATHEN: RATHER SHOULD THESE BE ADJUDGED AMONG THEMSELVES (1-6): BUT FAR BETTER NOT TO QUARREL—RATHER TO SUFFER WRONG, WAITING FOR JUSTICE TO BE DONE AT THE COMING OF THE LORD, WHEN ALL WHO DO WRONG SHALL BE EXCLUDED FROM HIS KINGDOM (6-11).

1.] On τολμᾷ, 'Dares . . .,' Ben-

gel remarks, "Grandi verbo notatur læsa majestas Christianorum." τῖς, no particular *individual*, but 'any one:' for he proceeds in the plur., vv. 4, 7.

πρᾶγμα] So ref. and Demosth. κατ. Στεφ. α. p. 1120, τῷ μὲν νιέτ τῷ τούτου πολλῶν πραγμάτων ὕψων οὐ παρέστη πώποτε οὐδ' ἐβοήθησεν; κρίνεσθαι, reff. 'to go to law.' So Eur. Med. 609, ὡς οὐ κρινούμαι τῶνδ' σοὶ τὰ πλείονα,—and Anthol. ii. 30, δυσκώφωρ δὺςκώφως ἐκρίνετο, καὶ πολὺ μᾶλλον ἢν ὁ κριτὴς τούτων τῶν δύο κωρότερος. Wetst. on Matt. v. 40.—ἐπί (reff.), 'before,' as judges.

τῶν ἀδίκων] οὐκ εἶπεν, ἐπὶ τῶν ἀπίστων, ἀλλ' ἐπὶ τῶν ἀδίκων, λέξιν θίς, ἥς μάλιστα χρείαν εἶχεν εἰς τὴν προκειμένην ὑπόθεσιν, ὥστε ἀποστρέψαι κ. ἀπαγαγεῖν. ἐπειδὴ γὰρ περὶ δίκης αὐτῷ ὁ λόγος ἦν, οἱ δικαζόμενοι δὲ οὐδὲν οὕτως ἐπιζητούσιν, ὥς τὸ πολλὴν εἶναι πρόνοιαν τοῦ δικαίου παρὰ τοῖς δικάζουσιν, ἐντεῦθεν αὐτοὺς ἀποτρέπει, μονονυχὶ λέγων ποῖ φέρη καὶ τί ποιεῖς, ἀνθρωπε, τούναντιον πάσχωιν ὦν ἐπιθυμεῖς, καὶ ὑπὲρ τῶν δικαίων νυχτεῖν ἀδίκους ἐπιτρέπων ἀνθρώποις; Chrys. Hom. xvi. p. 137 v.—The Rabbinical prohibitions against going to law before Gentiles may be seen in Wetst.: e.g. "Statutum est, ad quod omnes Israelitæ obligantur, eum qui litem cum alio habet, non debere eam tractare coram gentilibus." Tanchuma, xcii. 2.

καὶ οὐχὶ ἐπ. τ. ἁγίων] The Ap. does not mean that the Christians had their *courts of law*, but that they should submit their differences to *courts of arbitration* among themselves. Such courts of arbitration were common among the Jews. In Jos. Antt. xiv. 10. 17, there is a decree by which the Jews of Sardis are allowed the use of a *σύνοδος ἰδία* . . . καὶ τόπος ἴδιος, ἐν ᾧ τὰ τε πράγματα κ. τὰς πρὸς ἀλλήλους ἀντιλογίας κρίνουσι.—Theodoret shews, ὡς οὐκ ἐναντία ταῖτα τοῖς πρὸς Ῥωμαίους γραφεῖσιν (Rom. xiii. 1 ff.):—οὐ γὰρ ἀντιτίθενται κελεῖται τοῖς ἀρχουσιν, ἀλλὰ τοῖς ἡδικημένοις νομοθετεῖ μὴ κεχωρηθῆαι τοῖς ἀρχουσιν. [See Stanley in loc., who thinks the existence of such courts is here implied. But his sup-

1 Luke xi. 15.
Acts xvii. 31.
but see notes.
m here only.
Jer. xv. 19.
n ver. 4. James k
ii. 6 only.
Judg. v. 10.
o here only f.

νοῦσιν; καὶ εἰ ¹ ἐν ὑμῶν ^k κρίνεται ὁ κόσμος, ^m ἀνάξιοι
ἔστε ⁿ κριτηρίων ἐλαχίστων; ³ οὐκ οἴδατε ὅτι ἀγγέλους
κρινούμεν, ^o μήτι γε ^p βιωτικά; ⁴ βιωτικά ^q μὲν οὖν

p Luke xxi. 34 only f. q = ver. 7. ch. ix. 25. Phil. ii. 23.

κρίνουσι 69. 73-1. 122 all lect 14 arm.—ει om D²: εαν FG.—3. νν 3, 4, 5, 6 om A (from ιστων ending ver 2, and also ver 6).—κρινομιν arm.—for μητι γε, μητοι γε 73 Thl: ποσω μαλλον (expl) FG: quanto magis g v Pel Bed.—4. for μεν ουν, γουν FG.—

port of his view from the Ap. Constt. and the Clementines, cir. A.D. 150, would only go to shew that the Ap.'s injunction here had been obeyed, and that those courts were the result.] 2.] οὐκ οἴδατε (reff.) appeals to an axiomatic truth.

οἱ ἅγιοι τ. κ. κριν.] 'that the saints shall judge the world?'—i. e. as assessors of Christ, at His coming: so Daniel vii. 22, ἦλθεν ὁ παλαιὸς ἡμερῶν, i. e. τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστου: see also Matt. xix. 28. So Calv., Beza, Grot., Est., Wolf, Olsh., Billroth, Rückert, Meyer, De Wette. All attempts to elude this plain meaning of the words are futile: whether of Chrys., Theophyl., Theodor.-Mops., Theodoret, Erasm.,—κρινούσι δὲ οὐχὶ αὐτοὶ καθήμενοι κ. λόγον ἀπαιτοῦντες, ἀλλὰ κατακρινούσι (Matt. xii. 41, 42), Chrys.—for this would be no parallel to the case in hand;—or of Light., Vitringa, Bengel (but only as a *prælium futurorum*), al.,—'quod Christiani futuri sint magistratus et judices in mundo,' Lightf.,—which does not satisfy ver. 3, nor agree with the Ap.'s earnest persuasion (see 2 Cor. v., al., and note on 2 Thess. ii. 2) that the coming of Christ was near at hand: or of Mosheim, Ernesti, Rosenm., 'quod Christiani profanos judicare possint,' Rosenm., in the sense of ch. ii. 15, 16,—for no such meaning can be conveyed by the future, which is fixed here by the following κρινόμεν.

καὶ brings out an inconsequence or a contradiction between the members of the sentence, which it is the object of the question to remove: so Xen. Cyr. iv. 3. 11, ἀλλ' εἶποι ἂν τις, ὅτι παῖδες ὄντες ἐμάνθανον. καὶ πότερα παῖδες εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα κ. δεικνύμενα ἢ ἄνδρες; see Hartung, Partikellehre, i. 147.

ἐν ὑμῖν] Chrys. attempts by this prepos. to defend his view (see above),—οὐ γὰρ εἶπεν, ὑφ' ὑμῶν, ἀλλ', ἐν ὑμῖν ('exemplo vestro'). But in vain: nor as Grot., al., is ἐν, *by*:—for κρίνεσθαι ἐν is the expression for *to be judged before*, as judges: the judges being the *vehicle* of judgment, its conditioning element, as in Acts xvii. 31. So Aristides, Platon. ii. p. 214 (Wetst.),—τινὲς ἦδη λέγονται τῶν ἡρώων ἐν θεοῖς ἐκασταῖς κριθῆναι, and Polyb. v. 29, Ἡτολεμαῖον . . . κρίνας ἐν τοῖς Μακεδόσιν ἀπέκτεινε. See other exx. in Wetst. Hence (Meyer) by this 'coram

vobis,' it appears plainly, though it might be otherwise inferred from the context, that the Saints are to be the judges, sitting in judgment.

ἀνάξιοι ἔστ. κριτ. ἐλαχ.] 'are ye unworthy of (i. e. to hold or pronounce) the most trivial judgments?' κριτήρια cannot be, as usually rendered, 'matters to be judged:' it signifies either (1) *criteria*, lit. or metaphor., which sense is irrelevant here: (2) *tribunals, courts of justice*:—so Glossar. κριτήριον, δικαστήριον, and Polyb. ix. 33. 12, κοινὸν ἐκ πάντων τῶν Ἑλλήνων καθίσας κριτήριον, —or (3) *judgments held* in such courts, *judicia*,—as Lucian, bis accus. (§ 25, p. 253, ed. Hagan. 1526); Hermes describes Pyrrhon as being not in court, ὅτι οὐδὲν ἡγεῖται κριτήριον ἀληθὲς εἶναι. Δι. τοιγαροῦν ἐρήμην αὐτοῦ καταδικάτωσαν. The last meaning suits both this place and ver. 4. So Cicero speaks of 'in privatis minimarum rerum judiciis.' Here, they are ἐλάχιστα in comparison with the weighty judgments which shall be held hereafter; = βιωτικά, ver. 4. 3.] The same glorious office of Christians is again referred to, and even a more striking point of contrast brought out.

ἀγγέλους] always, where not otherwise specified, *good angels*: and therefore here; the λειτουργικά πνεύματα of Heb. i. 14: but exactly *how* we shall judge them, is not revealed to us. Chrys., Theodoret, Oecum., Theophyl., and most Comm. interpret it of *bad angels*, or of *bad and good* together: and Chrys. as before, understands that the bad angels will be condemned by comparison with us, ὅταν γὰρ αἱ ἀσώματοι δυνάμεις αὐταὶ ἔλαττον ἡμῶν εὐρεθῶσιν ἔχουσαι τῶν σάρκα περιβεβλημένων, χαλεπώτερον δώσουσι δίκην. But see above on ver. 2.

μήτι γε, 'to say nothing of,' *ut omittam*: so Demosth. p. 24. 23, οὐκ ἐνὶ δ' αὐτὸν ἀρροῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τί γε δὴ τοῖς θεοῖς. See Hartung, Partikellehre, ii. 155.

βιωτικά, matters relating to ὁ βίος, a man's *liveliness*: see reff. and Clem. Alex. Strom. vii. p. 373, θλιβόμενον ἐπικουφίζει παραμυθίας . . . ταῖς βιωτικαῖς χρεαῖαις ἐπικουρῶν. It is a word of later Greek usage, see Lexx. In classic Greek it would be τὰ τοῦ βίου.—The meaning here then will be 'civil causes,' matters of *meum*

ABCD
EFGJ

ⁿ κριτήρια ἔαν ἔχητε, τοὺς ^r ἐξουθενημένους ἐν τῇ ἐκκλη- ^r Rom. xiv. 3
σίᾳ, τοὺτους ^s καθίζετε. ⁵ πρὸς ^t ἐντροπὴν ὑμῖν λέγω. ^s trans., Luke
^u οὕτως οὐκ ^v ἐνι ἐν ὑμῖν σοφὸς ^w οὐδὲ εἷς, ὃς δυνήσεται ^t Gal. iii. 28 rell.
^x διακρίναι ^y ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ⁶ ἀλλὰ ἀδελ- ^u = Matt. xxvi.
φὸς μετὰ ἀδελφῶν ^c κρίνεται, ^z καὶ τοῦτο ^f ἐπὶ ^a ἀπίστων. ⁴⁰ Mark vii.
18. John xviii. 22. Gal. iii. 3. ^v = here only. (Luke xi. 41 only.)† ^t Gal. iii. 28 rell.
w Matt. xxvii. 14. John i. 3. Acts iv. 32. Rom. iii. 10. 2 Kings xiii. 30. ^x = here only. Exod.
xviii. 16. ^y Matt xiii. 25. Rev. vii. 17 only. Isa. lvii. 5. Exod. xi. 7. constr., here only.
z Rom. xiii. 11. ^a = ch. vii. 12, 13-15. x. 27. xiv. 22, 23. 2 Cor. vi. 14, 15. 1 Tim. v. 8.

...απι-
στων,
και ου
επι αγι-
ων. FG
ABCD
EJ

εχετε F.—εν om 44.—for τουτους, κριτας arm.—προκαθιζετε I9: *constituite ad judicandum* v Ambrst Pelag Ambr.—5. λαλω B.—ουτως και 109.—rec for ενι, εστιν (*corr*) to simpler word, with DEFG & Ath: txt BCIJ very many mss Chr Thdrt Dam Thl Oec al.—ουδε εις om D¹E d¹ e æth Ath; ουδεις σοφ. BC 17. 39. 46. 57. 73 al copt Dam; ουδε εις σοφ. FG 37. 74. 120 g Aug al; bef υμιν slav: τις σοφος εν υμ. arm: txt D³J most mss syr v Chr (σοφ. εν υμ. Chr). (*Mey explains the omn of ουδε εις by similarity of terminations, σοφος and ος: but this would have led to the omn of ος also.*)—ος ου J.—ανακριναι 73. 115-19-21 al.—μεταξυ Chr.—αδελφων Ambr; αδελφον κ. του αδελφου Syr arr.—6. for μετα, υπο 109-78.—for τουτο, ταυτα CD¹ (τουτα) 73 syr-marg Thdrt.—for επι, μετα D¹: εν μεσω arm.—at end, add και ου (sic) επι αγιων FG g.—

and *tuam*, as De Wette. The sense is best with only a comma at *κρινουμεν*.

4.] *βιωτικά* is emphatically repeated, as being the only sort of *κριτήρια* which were in question here. Meyer compares Herod. vii. 104, τὰ ἂν ἐκείνος ἀνώγει ἀνώγει δὲ τῷτὸ ἀεί, and Aristoph. Ran. 287 f. μὲν οὖν, 'immo vero,' reff. (see below).

It corrects a foregoing misapprehension: so Soph. Œd. Col. 31, "ἢ δεινὸν προσ-σείχοντα κάξορμώμενον;" "καὶ δὴ μὲν οὖν παρόντα." Hartung, Partikell. ii. 400.

κριτήρια, again, not *matters to be judged*, but 'judgments': the matters about which, are expr. in *βιωτικά*.—The following words may be rendered in two ways: either, (a) 'Yea, rather (so far from remembering your high prospect, of judging angels, your practice is,) if ye have in hand judgments concerning civil matters, —those men who are of no account in the church (viz. the heathen), those you set up (place on the bench) as judges' (i. e. by bringing your causes before them, you set them up as judges over you). *καθίζω* occurs in this sense in Plato, Legg. ix. p. 873, ἔαν δὲ ἀψυχὸν τι ψυχὴς ἀνθρωπῶν στερήσῃ, . . . δικαστὴν μὲν αὐτῷ καθίζετω τῶν γειτόνων τὸν ἐγγύτατον ὃ προσήκων γίνει, —and Polyb. ix. 33. 12, cited above on *κριτήριον*. Thus, making *καθίζ.* indicative, Valla, Castal., Luther, Calov., Wolf, al., Schrader, Rückert, Olsh., De Wette, Meyer. But (β) Syr., Vulg., Chrys., Theodoret, Theophyl., Erasmus, Beza, Calvin, Grot., Estius, Bengel, Wetst., al., take *καθίζετε* as imperative, and τοὺς ἐξουθεν. ἐν τ. ἐκκλ. as 'minimos de piorum plebe.' So E. V.: 'set them to judge who are least esteemed in the church.' And to this last interpretation I am inclined to accede, both from the context and from the

arrangement of the words. The context is this: 'Your office is to judge *angels*:' mere business causes of this world are almost beneath your notice. If such causes arise among you (he continues in a lofty irony) set those to judge them who are of no account among you:—do not go out of your own number to others to have them judged: the meanest among you is capable of doing it. Let it be noticed that he is passing to ver. 7, where he insists on the impropriety of *βιωτικά κριτ.* between Christians *at all*, and is here depreciating them ironically.—But the arrangement and constr. of the words are even more strongly in favour of the imperative rendering. For (1) on the other, no account is given of the emphatic position of *βιωτικά*. (2) the μὲν οὖν is not so naturally rendered (see above) 'yea rather your course is,' as 'yea rather let your practice be:': it expresses more naturally a subjective correction, in the mind of the speaker, than an objective one: see below, ver. 7. (3) if the sentence had referred to their existing practice of going before heathen tribunals, it would have been expressed not *βιωτικά μὲν οὖν κριτ.* ἐὰν ἔχητε, but β. μ. οὖν κρ. ἔχοντες, as in ver. 1. (4) οἱ ἐξουθενημένοι ἐν τῇ ἐκκ. are much more naturally 'the despised in (within) the church,' than *those who in (the estimation of) the church are held of no account*. Meyer argues against this that it would be in this case τοὺς ἐξουθεν. τοὺς ἐν τῇ ἐκκλ., but surely he can hardly be serious, or I do not understand him rightly. (5) *καθίζετε* applies much better to the appointing judges over a matter among themselves, than to going before judges already appointed. (6) as to the objection that on this rendering the word 'rather' must be inserted, τοὺτους μᾶλλον

b ver. 4.
c ch. v. 1.
d Rom. xi. 12
only. Isa.
xxx. 8.
e = here only.
Exod. xviii.
22.
f = Eph. iv. 32
reff.
g Matt. ix. 14
al. Num. xi.
11.
h = here only.
mid., as δογ-
ματίζεσθε,
Col. ii. 20.
i = Mark x.
19.
k ver. 2.
vi. 7. James i. 16 al.
xiii. 4. James iv. 4 (var. read.) only.
only. Prov. xxvi. 22.
t ch. v. 10 reff.
1 = Matt. v. 5. ch. xv. 50. Gal. v. 21.
n ch. v. 9 reff.
o ch. v. 11 reff.
p Luke xviii. 11. Heb.
q = here only.
s Matt. vi. 19 al. Obad. 6.
m Matt. xxii. 29 al. ch. xv. 33. Gal.
p Luke xviii. 11. Heb.
q = here only.
s Matt. vi. 19 al. Obad. 6.

7. for ηδη, ιδου slav (not mod).—ον om D¹ 3. 17. 74. 108-16 al copt it v lat.-ff.—ολως om A Syr aeth.—rec bef υμ. ins εν (supplementary), with mss v al Orig Thl: but om ABCDEJ most mss d e syrr copt slav Bas Chr Thdrt Occ Antioch.—8. κριμα 109.—for μαλλον . . . ουχι,—υμεις αδικεισθε και ουχι υμεις arm: διατι to υστ. om 108: διατι to αδικειτε 109: αποστειρεσθε and αδικεισθε are transposed in J (Scholz).—αλλ 4J &c.—for υμεις, αυτοι Chr Thl.—rec for τουτο, ταυτα (prob corr because two things, αδικ. and αποστ., are mentd), with J &c syr al Chr Thdrt al: txt ABCDE 17. 31. 46. 67¹. 73. 80. 109 al it v copt slav-ms Antioch lat.-ff.—9. rec βασιλ. θεου (as below in ver 10), with J &c vss (appy) Clem Chr Thdrt al lat.-ff: txt ABCDE 17. 37. 46. 178-9 al.—om om 93 (see on ver 10).—ουδε (every time) DE (and in ver 10).—10. ου. πλ. ου. κλεπτ. D²J 44. 67. 80. 113 al syrr al Clem Chr Thdrt Dam Thl: ουτ. πλ. om 3. 35. 42. 238 al Clem₁ Orig.—rec ουτε μεθ., with B(e sil)(DE ουδε)J &c Ath₁ Thl Occ: txt AC 31-9. 46. 71-3-4 al Clem₂ Ath₂ Julian in Epiph Chr Thdrt.—θεου βασιλ. DE.—rec ου κληρ. (prob from writing the ου of θεου twice over: the mistake being perpetuated, or even the ready occasioned, by the ου κληρ. of ver 9. This seems a more likely account than that a variation betw the two vv should have been sanctioned by perpetuating an accidental omn of the ου), with J all Ign (but readg varies. Coteler has κληρονομησαι δυνανται, omg ου) Ath₁ Ps-Ath Chr (ms.) Cyr-jerus Thdrt (in loc) Thl: txt ABCDE 17. 46. 57. 67².

καθίζετε, it has no force, for no such supplement is required. The command is absolute, but given to shew them the absurdity of their going to law about βιωτικά at all, rather than bona fide. 5.] πρὸς ἐντρ. ὕμ. λέγω refers to the ironical command in ver. 4.—‘I say this to put you to shame.’ οὕτως ‘Is there so completely a lack of all wise men among you . . .’ He now suggests the more Christian way of settling their differences, viz. by arbitration: and asks, ‘Are you come to this, that you are obliged καθίζεν any δικαστάς at all,—‘have you no wise man among you (οὐδὲ εἷς, ‘quod est vehementius, cum sitis tam multi,’ Erasm.) who shall be able (in such event) to decide (as arbitrator) between his brother (i.e. his brethren)?’ This last is a harsh method of expression, and apparently only to be accounted for by the strong singular form of οὐδὲ εἷς having attracted the other into the singular likewise, so that instead of σοφοὶ οἱ δυνήσονται διακρ. ἀνὰ μέσον τῶν ἀδελφῶν αὐτῶν, we have σοφὸς ὃς δυνήσεται διακρ. ἀνὰ μ. τοῦ ἀδ. αὐτοῦ. But it is not without use: it prevents the apparent inference, which might be made if τῶν ἀδελφῶν αὐτοῦ were used, that one wise man was to be appointed

universal arbitrator,—and confines the appointment of the arbitrator to each possibly arising case respectively. 6.]

(It seems not to be so): ‘but,’ &c., as in ver. 1.—ἀλλά after a question passes rapidly on to the other alternative, the particle negating the question being suppressed. So Xen. Mem. i. 2. 2, πῶς οὖν αὐτὸς ὦν τοιοῦτος ἄλλους ἂν ἀσειβείς . . . ἐποίησεν; ‘Ἄλλ’ ἔπαυσε μὲν τούτων πολλοὺς, ἀρετῆς ποιήσας ἐπιθυμῖν. See Hartung, Partikellehre, ii. 37. 7.]

He gives his own censure of their going to law at all. μὲν οὖν as above, ver. 4.

ὅλως, ‘altogether,’ without the aggravation of ἐπὶ ἀπίστων. ἡττημα, ‘a falling short,’ viz. of your inheritance of the kingdom of God—a hindrance in the way of your salvation: see ver. 9.—not as ordinarily understood (see esp. Estius in loc.), a moral delinquency (cf. the usage in reff.), nor an ἡττᾶσθαι τῇ ὀργῇ, as Oecum.

κρίματα, ‘matters of dispute,’ leading to κρίνεσθαι; not = κρίσεις,—μεθ’ ἑαυτῶν, ‘with one another’ (reff.), as being brethren in Christ.—ἀδικήσθε and ἀποστειρεῖσθε not passives, but middle (cf. Bernhardy, Syntax, chap. viii. § 4, p. 346: Menander, frag.: οὗτος κράτιστός ἐστ’ ἀνὴρ,

d plur., Matt. xiv. 15 || L. Mark vii. 19. Luke iii. 11. 1 Tim. iv. 3. Heb. ix. 10. xiii. 9 only. e = Matt. x. 17. Rev. x. 9. 10. 2 Kings xx. 10. 2 Chron. xxi. 15, 19. ee See ch. vii. 7. f Luke xiii. 7. g ch. v. 1 reff. h = Matt. x. 8 al. xiv. 2. xvi. 21 al. Isa. xxvi. 19. i = here only. (Rom. ix. 17 only. Exod. ix. 16.) k vv. 2, 9. l Rom. vi. 13 reff. = Rom. xii. 4. m = Matt. xxi. 21. John ii. 16. xi. 39. xx. 1. Eph. iv. 31.

τινος. ¹³ τὰ ^d βρώματα τῇ ^e κοιλίᾳ, καὶ ἡ ^e κοιλία τοῖς ^d βρώμασιν· ὁ δὲ θεὸς καὶ ^{ee} ταύτην καὶ ^{ee} ταῦτα ^f καταργήσει. ^{K και ταυτα...} τὸ δὲ σῶμα οὐ τῇ ^g πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος ^{ABCD EJK} τῷ σώματι· ¹⁴ ὁ δὲ θεὸς καὶ τὸν κύριον ^h ἡγείρεν, καὶ ἡμᾶς ⁱ ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. ¹⁵ ^k οὐκ οἴδατε ^{FG ουκ οιδατε...} ὅτι τὰ σώματα ὑμῶν ^l μέλη χριστοῦ ἐστίν; ^m ἄρας οὖν ^{EF} ^{GJK}

Clem (omg εν twice): txt AD³(E?)J most mss vss Thl Oec.—14. δε om 80.—rec νμας, with a few mss (appy) (error? *Mey thinks, perhaps from Rom viii. 11*): txt ABCDEJK most mss vss appy gr-lat-f: add συν αυτω syr-marg slav Jer.—for ἐξεγερει, -γειρει AD¹ 93 d e; -ηγειρεν B 67²: *suscitavit* am harl (but qu, for -bit?); εγειρει 109: txt (see note) CD³EJ mss (nrly) v (see above) syrr copt æth al Ath (mss: εγειρει ed) Chr Thdrt al Iren Archel Tert all.—15. η ουκ FG.—ημων A 238.—εστιν om FG.—for αρας, αρα

habent gnomes: in hac præsertim epistola, ver. 15. ch. vii. 7; viii. 13; x. 23. 29. 30; xiv. 11." Bengel.

συνφέρει] 'are advantageous'—in the most general sense: distinguished from *οικοδομεῖ*, ch. x. 23, where the words again occur. Meyer cites from Theodor. Mops.,—ἐπειδὴ γὰρ οὐ πάντα συμφέρει, δῆλον ὡς οὐ πᾶσι χρηστίον, ἀλλὰ τοῖς ὀφελούσι μόνοις.

ἀλλ' οὐκ ἐγὼ ἐξ.] Meyer thinks that the ἐγὼ here has an emphasis, as meaning *the real I*, my moral personality. But this can hardly be so; the real emphasis is on οὐκ, and ἐγὼ corresponds to *μοι*, expressed more to bring out the first person as the *sample of Christians in general*, than for any such formal distinction. ἐξουσιασθήσομαι] 'I will not be deprived of my freedom by any practice';—i. e. indulge in any practice which shall mar this liberty and render it no real freedom, making me to be one under ἐξουσία, instead of one exercising it. The play on ἐξέστι and ἐξουσία cannot be given in English. 13, 14.] "a cibus ad venerem non valet consequentia."

Bengel. The argument is,—meats (of which he doubtless had often impressed on them that *they were ἀδιάφορα*, whence the abuse) are expressly created for the belly, and the belly for them, by its organization being fitted to assimilate them: and both these are of a transitory nature: in the change to the more perfect state, God will do away with both. Therefore meats are ἀδιάφορα. But neither is the body *created* for fornication, nor can this transitoriness be predicated of it: the body is *for the Lord*, and the Lord (in his mediatorial work) for the body: and God raised up the Lord, and will raise up us (i. e. our bodies): so that the body is not perishable, and (resumed ver. 18) he that fornicates, sins *against his own body*. THEREFORE, fornication is *not* an ἀδιάφορον.—It is very remarkable how these vv. contain the germ of three weighty

sections of the Ep. about to follow, and doubtless in the Ap.'s mind when he wrote them, (1) the relation between the sexes: (2) the question of meats offered to idols: (3) the doctrine of the Resurrection of the Body. See Neander, Pfl. u. Leit. p. 401, note 21. 13.] τῇ κοιλίᾳ, scil. ἐστίν.

The belly is their appointed receptacle—they, its appointed pabulum. Of course even this part of the argument must be understood within the limits of οὐ πάντα συμφέρει. ὁ δὲ θ. . . καταργ.] viz. at the appearing of the Lord: when, ch. xv. 51, 52, we shall be changed from a σῶμα ψυχικόν, to be a σῶμα πνευματικόν: not, at death.

τῇ πορν.] The body was not made for the practice of fornication. The reciprocal subserviency of the belly and meats is shewn by their coextensiveness in duration, and perishing together: but when πορνεία (and even that lawful use which is physically the same, but which is not *here* contemplated) shall have for ever past away, the body shall be subserving *its real use*—that of being an instrument for the Lord's work. κ. ὁ κύρ. τῷ σώμ.] not, *only* for the body: but 'for the body'; to sanctify our bodies by His Spirit, and finally to glorify them for Himself, see Rom. viii. 11. This final reference must not be excluded here, though it is not the principal thought:—rather, the redemption of the body from sin, and making it into a member of Himself by the Spirit. 14.] So far from the case of the Lord and the body answering to the other, God 'raised up the Lord (Rom. viii. 11, al. fr.), and will raise up us too by His Power.' I cannot adopt here the reading (ἐξήγειρεν), or the view, of Meyer. He holds, that all reference to the resurrection, as a thing future, is out of place: that the Ap. refers to the virtual and proleptic resurrection which has already taken place in the case of the believer, as Eph. ii. 6. Col. ii. 12,—

γυναῖκός μὴ ¹ ἄπτεσθαι· ² διὰ δὲ τὰς ^m πορνείας ἕκαστος ^{1 = Gen. xx. 6.}
τὴν ἑαυτοῦ γυναῖκα ἔχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ^{Prov. vi. 29.}
^{m ch. v. 1 reff.}
^{plur., 2 Cor.}
^{xii. 20. Gal.}
^{v. 20. James ii. 1. Winer, § 27. 3.}

&c.—2. τὴν πορνείαν FG g v syrr al lat-ff.—καὶ ἑκαστ. τ. ἰδ. ἀνδ. ἐχ. om FG 48¹. 114-77

in *disparagement of marriage*, and to have brought into doubt whether it were not better to *avoid it where uncontracted*, and *break it off where contracted*, or this last at all events *where one of the parties was an unbeliever*. These questions he answers, vv. 1—16: and puts on their true grounds, vv. 17—24. They appear also to have asked respecting *virgins*, what was their duty and that of their parents as to their contracting marriage. This he discusses in its various aspects of duty and Christian expediency, vv. 25—38. Then he concludes with an answer and advice, respecting the liberty of a woman to marry after the death of her husband.—The *whole* is written under the strong impression (see on this, notes, Acts ii. 20, Rom. xiii. 11, and 2 Cor. v. : and Prolegg. to Vol. III. ch. iv. § 5) of the near approach of the end of this state of things (vv. 29—31), and as advising them under circumstances in which persecution, and family division for the Gospel's sake, might at any time break up the relations of life. The precepts therefore and recommendations contained in the chapter are to be weighed, as those in ch. viii. al., with reference to change of circumstances; and the meaning of God's Spirit in them with respect to the subsequent ages of the Church, to be sought by careful comparison and inference, not rashly assumed and misapplied.—I may also premise, that in hardly any portion of the Epp. has the hand of correctors and interpolators of the text been busier, than here. The absence of all ascetic tendency from the Ap.'s advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony against it, to be left in its original clearness. In consequence, the textual critic finds himself in this chapter sometimes much perplexed between differing readings, and in danger of on the one hand adopting, on overwhelming MSS. authority, corrections of the early ascetics,—and on the other excluding, from a too cautious retention of the rec. text, the genuine but less strongly attested simplicity of the original.

1, 2.] *Concession of the expediency* (where possible) *of celibacy*, but *assertion of the practical necessity of marriage, as a remedy against fornication*.

1.] Δέ, transitional, passing on to another subject. καλὸν . . .] not, *morally good*; for in ver. 28 expressly *not sin*, but *inexpediency*, is the reason for not marrying :

nor good in the sense of *ὑπερέχον*, as Jerome, adv. Jovin. i. 4, 'si bonum est mulierem non tangere, malum ergo est tangere:' but '*expedient*,' generally: 'more for a man's best interests under present circumstances:' Angl. 'it is the best way,' in the colloquial sense: so also throughout the chapter: see the word qualified ver. 26, καλὸν διὰ τὴν ἐνεστώσαν ἀνάγκην.

ἀνθρώπῳ] though of necessity by what follows, the *man* only is intended, yet ἀνθρώπῳ does not here or in ref. = ἀνδρὶ, but as Meyer remarks, regards the man not merely in his *sexual* but in his *human* capacity. Thus in its deeper reference, it would embrace the other sex also.

ἄπτεσθαι] so in reff.; and in Latin *tangere, attingere, virgo intacta*. See exx. in Wetst. This expression is obviously here used in the widest sense, without *present* regard to the difference between the lawful and unlawful use of the woman. The idea that the assertion applies to abstinence from intercourse in the *already married* (see again below), is altogether a mistake.

2.] The former course is expedient—would avoid much 'trouble in the flesh:' but as a general rule it *may not be*, seeing that for a *more weighty reason* the contrary course is to be recommended.—'But on account of fornications (the many instances of fornication current. The plur. of an abstract noun implies repetition, or varieties of the occurrence: so Herod. vii. 153, ὅμιν μεγάλαι ὠφελίαι τε κ. ἐπιαιρέσεις γεγῶνασι: iii. 40, ἐμοὶ δὲ αἱ σαὶ μεγάλαί ἐπυχίαι οὐκ ἀρέσκουσι, see reff., and Kühner, Gramm. ii. 28 [§ 408, γ]), let each man possess his own wife, and let each woman possess her own husband.' The ἔχέτω is (1) *not concessive*, but *imperative*; not, '*habere liceat*,' but '*habebo*.' So the other expr., γαμυσάτωσαν ver. 9, μενέτω ver. 11, &c. (2) not here in the sense of '*utatur, eique commisceatur*,' as Estius, al., which does not come into consideration till the next ver. (3) not emphatic, let each *retain*, according to the mistaken idea mentioned on ver. 1, that he is speaking to the *married*, who though they are not to cohabit are yet to *remain together*.—Had either of the two latter senses been meant, the sentence would rather have stood ἔχίτω ἕκ. τ. ἑαυτ. γυναῖκα, κ. ἔχίτω ἑκάστη τ. ἰδ. ἄνδρ.—With regard to the assertion of Rückert, that the Ap. here gives a very low estimate

n Matt. xviii. 32. Rom. xiii. 7 only t. o = R m. xiii. 7. (Xii. 17. reff.)
 eo James ii. 25 reff.
 p ch. vi. 12 reff.
 q = here only. (See James v. 4.)
 r Luke ix. 13. 2 Cor. xiii. 5 only.
 s = 2 Cor. viii. 13. ix. 7.
 t here only. Eccl. vii. 15 alex. xii. 44 only. Exod. v. 8, 17. y Matt. iv. 1. James i. 13. 1 Kings x. 1.
 u Luke viii. 13 only. See 1 Thess. ii. 17. v Matt. w absol., Rom. xii. 12. z = Rom. xiv. 15 reff.
 x Acts ii. 1. (i. 15 reff.)

ἐχέτω. ³ τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ὁ ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. ⁴ ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἔξουσιάζει, ἀλλὰ ὁ ἀνὴρ. ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἔξουσιάζει, ἀλλὰ ἡ γυνή. ⁵ μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἕκ συμφώνου πρὸς καιρὸν, ἵνα σχολάσῃτε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς διὰ

ABCD
EFG
JK

(al?) g Tert; εχ. om Chr.—3. rec for οφειλὴν, οφειλομένην εννοίαν (see note), with J &c syrr al Thdrt Thl Oec: txt ABCDEFG 6. 17. 46. 67². 71. 177 it v copt basm æth arm Clem₂ Orig₂ Meth Chr₂ (οφειλομένην τιμὴν Chr₃: οφ. τιμὴν κ. εννοίαν 49) lat.-ff. —ἀποδιδέτω Α.—ὁς om Α 55 v (ms; not am demid harl tol) Syr copt basm al Orig₁ Chr (mss) Cyr Jer₁ al.—4. rec αλλ (2ce), with D(1st D, 2nd D³) FFGJ(K?) &c: txt ABC (2nd D¹) &c.—5. aft αποστ. ins ουν 29. 37. 114 Syr ar-erp.—αν om Β: ei μη Clem: τι ara an 73.—aft καιρ. ins ωρας syr-marg.—rec σχολάζετε, with J &c Meth Chr₁ Thdrt al: txt ABCDEFG 39. 46. 73-4. 80. 177 to 9 basm Orig₂ Dion-alex Chr (somet) al.—rec bef τη προσευχ. ins τη νηστεια και (see note), with J &c syrr al Chr (text, but not Matthai's ms₁, nor comm) Thdrt (text and comm) Cyr₁ Thl (text); but om ABCDEFG 9. 10. 17. 29. 46-7. 67². 73. 93. 177-8 it v basm copt æth arm Clem Orig₁ all gr-lat.-ff.—rec for ητε, συνερχεσθε (gloss: see note), with mss Meth Chr Thdrt₁ Thl; συνερχησθε JK 1. 46²-8. 57. 108-11-13¹ al Thdrt₁ al; γινεσθε Tatian Clem; revertimini v al lat.-ff: txt ABCDEFG al g basm æth Orig₁ Dion Cyr Dam all Aug (et estote).—πειράζει 106: επιχαρη υμιν Orig: επιχηρη

of marriage, as solely a remedy against fornication, the true answer is, that Paul does not either here, or in this chapter at all, give any estimate of marriage in the abstract. His estimate, *when he does*, is to be found Eph. v. 25—32.

3, 4.] *The duty of cohabitation incumbent on the married.* This point was in all probability raised in the letter of the Corr. The Ap.'s command is a legitimate following out of διὰ τὰς πορνείας above.

3. τὴν ὀφειλὴν] 'debitum tori.' The rec. was perhaps an euphemism (cf. also the varieties) for the same thing. Meyer will not concede this, but thinks it arose from a mistaken interpretation of ὀφειλή as meaning merely 'benevolentia'; thinking that not εὐνοία, but φιλότης would be the word in the other case. But some of the later exx. in Wetst. seem to bear out this meaning of εὐνοία.

4.] The axiom is introduced without a γάρ, as freq. τοῦ ἰδίου . . . οὐκ ἔξουσιάζει] 'sui, cum potestate non habet, elegans facit paradoxon.' Bengel. The ground of this being another's while they remain their own, is to be found in the oneness of body, in which the marriage state places them.

5.] ἀποστερεῖτε is applied by Meyer to τῆς ἐξουσίας, —by Billroth, al., to τῆς ὀφειλῆς; De Wette suggests τοῦ σώματος, but prefers, and rightly, leaving its reference indefinite, to be supplied in the reader's mind. εἰ μὴ τι, 'unless perchance' (reff.).

ἀν] "The verb is

sometimes omitted after this particle, but always so, that it can be supplied from a foregoing clause. So Eur. Alcest. 181, σὲ δ' ἄλλη γυνὴ κεκτήσεται, σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως." Hartung, Partikellehre, ii. 330. ἕκ, 'agreeing to': the mutual agreement being the ground, and the measure, of the act.

ἵνα σχ.] 'in order that ye may have undisturbed leisure for prayer.' The pres. σχολάζετε of the rec. would refer to the general habit, and would thus make τῇ προς., 'your ordinary prayers,'—being thus inconsistent with the direction given πρὸς καιρὸν: the aorist expresses this temporary purpose, and shews that the prayer meant is not ordinary but extraordinary,—seasons of urgent supplication.—Both the alteration to the present and the addition of τῇ νηστείᾳ καί, shew how such passages as this have been tampered with by the ascetics. ἦτε,—not συνέρχησθε as it has been amended (nor -εσθε as it has been reamended),—because εἶναι ἐπὶ τὸ αὐτὸ in this sense is the normal state of the married. For the expr. see reff.—The subjunct. still depends on ἵνα—the aim of the temporary separation is not that you may keep apart, but for a certain end, and then that you may be united again.

ἵνα μὴ πειρ.] Purpose of the re-union stated, by that which might happen did it not take place. πειράζῃ now is present, not aor., as betokening the danger of a state of abstinence if continued.—ἀκρασία here, not

τὴν ^a ἄκρασίαν ὑμῶν. ⁶ τοῦτο δὲ λέγω κατὰ ^b συγγνώμην, ^a Matt. xxiii. 25 only †. ⁷ οὐ κατ' ^c ἐπιταγὴν. ⁷ θέλω δὲ πάντας ἀνθρώπους εἶναι ^d Jos. Antt. vii. 7. 5. ^e ὡς καὶ ἑμαυτὸν· ἀλλὰ ἕκαστος ἴδιον ἔχει ^d χάρισμα ἐκ ^e θεοῦ, ὁ μὲν ^e οὕτως, ὁ δὲ ^e οὕτως. ^f Xen. Mem. iv. 5, 6. ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

⁸ Λέγω δὲ τοῖς ^f ἀγάμοις καὶ ταῖς ^g χήραις, ^h καλὸν ^f f vv. 11, 32, 34 only †. ^g g Luke iv. 23 al. ^h h 2 Kings xiv. 5.

πειραζὲν ὑμᾶς Dam.—*υμῶν* om B (Tatian in Clem) Meth.—6. for *συγγνώμην*, *consilium* d g, *conscientiam* (also) g, *indulgentiam* v Iren Orig.—*οὐ κατ' επιτ.* om 178: *ἀλλ' οὐ επιτ.* 238.—7. rec θελ. γαρ (*gloss, substituted for δε, as more appropriate*), with B(e sil)JK &c vss Chr (h l) Thdr₂ Thl Oec: txt ACD¹FG 17. 23. 39. 46. 115 it am demid copt Orig Cyr Chr₁ Dam lat.-ff.—*ανθρ.* om 4 Tert Jer, Aug al: *vos* v-ed Tert Zeno Pelag.—aft *εμαυτ.*, add *εν εγκρατεια* syrr ar-erp Chr Thdr₁ (*ascetic addn, as above*).—rec *αλλ*, with AD³EFGJ(K?) &c: txt BCD¹ &c.—rec *χαρ. εχει*, with JK &c vss Chr Thdr₁ al lat.-ff: txt AB(εχ. εκαστ. C appy)DEFG 17. 37. 46. 73. 177 to 9 am demid tol it basm Clem Orig Cyr Cyr Jer.—*του θεου* DEFG 93 Thdr₁.—rec (2ce) *ος*, with JK &c Orig Chr Thdr₁ al: txt ABCDEFG 17. 46. 61-7² Clem Cyr: *οσον . . . οσον* 3.—8. *ταις αγαμοις* 2. 61-9. 109-19 al lect 14 Thl: *αγαμαις* 115.—*οτι καλον* A.—*αυταις* 115-19: om 117.—rec aft *αυτοις*, ins *εστιν*, with D³EJK &c vss (*est illis* it v) Thdr₁ Thl Oec; but om ABCD¹FG 17. 46. 73. 123 Syr copt Meth Cyr Epiph Chr Dam.

that from *ἄκρατος* (~~~),—which signifies a *bad mixture*, as *ἀκρ. ἀερος*, ‘insalubrity of the air:’ but that from *ἀκρατής* (~~~),—‘incontinence;’ see reff.

διὰ τ. ἀκρ. ὑμ., ‘on account of your incontinence,’—but hardly, as Meyer seems to think, with allusion to the proverbial fault of the Cor. in this particular, which would be more definitely expressed, were it intended. The *ὑμῶν* is necessary to carry out the form of the sentence, corresponding to *ὑμᾶς* above.

6.] ‘But this I say by way of allowance (for you), not by way of command.’

τοῦτο refers, not to ver. 2, as Beza, Grot., and De Wette, because the precept there given depends on a *reason* also given, διὰ τὰς πορνείας, from the nature of which reason it *must be κατ' ἐπιταγὴν*: nor to the whole since ver. 2, as Billroth, Rückert, al.,—because the precept in ver. 3 depends on the general truth in ver. 4, and is also a command: nor to πρὸς καιρόν, as Theophyl.:—nor as the ascetics, Orig., Tert., Jerome, Estius (also Calvin), to ἐπὶ τὸ αὐτὸ ἦτε, because both these are but subordinate members of the preceding sentence:—still less to *what follows*, as Rosenm., al.:—but, as the context (ver. 7) shews, to the whole recommendation given in ver. 5. This recommendation all depended on the possibility of their being tempted by incontinence: he gives it not then as a *command* in all cases, but as an *allowance* for those to whom he was writing, whom he knew, and assumes, to be *thus tempted*. The meaning ‘*by permission*,’ E.V., is ambiguous, appearing as if it meant *by permission of the Lord (to say it)*: that given by Hammond, al., κατὰ τὴν ἐμὴν γνώμην, is philologically inadmissible.

7] ‘I rather (δέ) wish that all men were as I myself also am (καὶ comparandi, so Xen. Anab. II. i. 22, καὶ ἡμῖν ταῦτά δοκεῖ ἄπειρ καὶ βασιλεῖ. See Hartung, Partikell. i. 126)—viz., ἐν ἐγκρατείᾳ, which Chrys. seems to have read in the text; see below on ver. 8. ἀλλὰ ἕκαστος . . .

said in the most general way, as a milder expression of ‘all have not the gift of continence.’ οὕτως . . . οὕτως] both

are said *generally*, not one in the way in which I have it (of continence), another in the way of marrying (i. e. though he have not this, and be therefore better married, yet has some other), which should be ἐκείνως,—but, ‘one thus, and another thus,’—i. e. ‘one in one way, another in another.’ 8—10.] Advice to the unmarried, that it is best so to remain, but better to marry than be inflamed with lust.

8. Λέγω δέ] taking up the former λέγω, ver. 6, and bringing this advice under the same category as ver. 7, viz., his own wish that all were as himself. The stress is on λέγω, not on τοῖς ἀγ. κ. ταῖς χ., which would in that case be placed first, as τοῖς γεγαμηκόσιν below.

τοῖς ἀγάμοις, ‘the unmarried,’ of both sexes: not as usually interpreted, *widowers*, or *unmarried males alone*: this is shewn by the contrasted term γεγαμηκόσιν, which embraces (see vv. 10, 11) *both sexes*.—καὶ ταῖς χήραις may be added as singling out widows especially;—or more probably, because τοῖς ἀγάμοις would naturally be taken as those who *never were married*, and thus widows would not be understood to be included. καλόν, see on ver. 1, ‘it is good for them,’ i. e. ‘their best way.’

ὡς καγώ] i. e. ἀγαμος. This brings the Ap.’s own circumstances more

i εἰ . . . οὐκ, αὐτοῖς ἐὰν μείνωσιν ὡς καὶ γώ. 9 εἰ δὲⁱ οὐκ^k ἐγκρατεύ-
 Rom. viii. 9. ονται, γαμησάτωσαν¹ κρείσσον γάρ ἐστιν γαμῆσαι ἢ
 Matt. xxv. 32. πυροῦσθαι. 10 Τοῖς δὲ γεγαμηκόσιν^u παραγγέλλω οὐκ
 k ch. ix. 25. ἐγὼ, ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ^o χωρισθῆναι.
 only f. 11 ἐὰν δὲ καὶ^o χωρισθῇ, μενέτω^f ἄγαμος ἢ τῷ ἀνδρὶ
 1 = Phil. i. 23. 2 Pet. iii. 17. 2 Pet. ii. 21. Prov. iii. 14. (ver. 38. ch. xi. 17. xii. 31, and Heb. i. 4, and 12 times more.)
 iii. 12. Rev. i. 15. iii. 18 only. 2 Macc. iv. 38. Prov. x. 20.) m = here only. (2 Cor. xi. 29. Eph. vi. 16. 2 Pet. n Acts xv. 5 reff. o = MATT. xix. 6. Judg. iv. 11.

ABCD
EFG
JK

—αν B.—οὕτως μείνωσιν C f g v: txt ABDG &c.—και εγω DEFG Meth.—9. ου κρατενουνται FG.—γαμειτωσαν (or γαμητ.) FG 2. 69. 71. 93. 114-16-23-79 Chr (ed).—κρειττον BDE &c: txt ACFGJ &c.—εστιν om D¹FG Syr Meth.—γαμει AC¹ 17. 23. 46-9. 57 Clem₁ Dam (Oec comm?).—10. παραγγελω 48.—rec αλλ, with D³EFGJ(K?) &c: txt AB²C(appy)D &c.—χωριζεσθαι ADEFG Bas Cæs: txt B(e sil)CJK mss (appy) Clem Chr Thdrt Thl Oec.—11. μενειν αγαμον, and καταλ-

clearly before us than ver. 7, which might be misunderstood: and there can be little doubt from this, that he *never was married*. Grot. says, "ex h. l. non improbabiler colligitur, Paulo fuisse uxorem, quod et Clemens Alex. putat, sed cum hæc scriberentur, mortuum." But this rests on the mistaken interp. of ἀγάμοις noticed above. The passage of Clem. Alex. alluded to is in Euseb. iii. 30, and is grounded on Paul's having in a certain epistle addressed τὴν αὐτοῦ σύζυγον, ἣν οὐ περιεκόμισε, διὰ τὸ τῆς ὑπηρεσίας εὐσταλὲς. But the words σύζυγε γήγισε, Phil. iv. 3, certainly have no reference to a wife: see note there.

9.] 'but if they are incontinent' . . . οὐκ must be joined not with εἰ, which would require μή, but with the verb. So reff. and Soph. Aj. 1131, εἰ τοὺς θανόντας οὐκ ἔαε θάπτειν παρών, 'velas.' See other exx. in Hartung, Partikellehre, ii. 122 f. ἐγκρατεύω is said by Lobeck, ad Phryn. p. 44, not to be found except in the LXX and N. T. But both Phrynichus and Thom. Mag. say, ἀκρατεύεσθαι μηδ' αὐτὸς εἶπεν, ἀλλὰ οὐκ ἐγκρατεύεσθαι. See in Wetst. γαμησάτ.] Lobeck, in Phrynichus, p. 742, says, "post ἔγημα (ut ἔγηρα) ἐγάμησα invaluit quod non solum in N. T. libris, ut quidam putaverunt, sed etiam in ipsa Græcia reperitur, auctore, ut videtur, Menandro: ἐγάμησεν ἦν ἐβουλόμην ἐγὼ, nihil impediens pedum modulatione quomodo usitato uteretur aoristo."

πυροῦσθαι.] "melius nubent quam urerentur, id est, quam occulta flamma concupiscentiæ in ipsa conscientia vastarentur." Aug. de sancta Virginitate, 34.

10, 11.] *Prohibition of separation after marriage; or in case of separation, of another marriage.* These γεγαμηκότες, as the ἀγαμοὶ and χῆραι above, are all Christians. The case of mixed marriages he treats ver. 12 ff. They are 'those already married.'

10. οὐκ ἐγὼ, ἀλλὰ ὁ κύριος] Ordinarily, the Ap. (ἐγὼ) writes, commands, gives his advice, under

conscious inspiration of the Holy Spirit of God. See ver. 40. He claims expressly, ch. xiv. 37, that the things ἃ ἐγὼ γράφω ὑμῖν, should be recognized as κυρίον ἐντολή. But here he is about to give them a command resting, not merely on inspired apostolic authority, great and undoubted as that was, but on that of THE LORD HIMSELF. So that all supposed distinction between the Ap.'s own writing of *himself* and of the Lord, is quite irrelevant. He never wrote of *himself*, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the *subject matter*, and of the *circumstances under which* it was written. ALL is the outpouring of the Spirit, but not all for all time, nor all on the primary truths of the faith. —'Not I, but the Lord,' viz. in Mark x. 11, 12, where only the woman's part is brought out. That it occupies the principal place here, is perhaps because the Christian women at Cor. may have been the most ready to make the separation: or perhaps, because the woman, from her place in the matrimonial union, may be more properly said ἀπὸ ἀνδρὸς χωρισθῆναι than the man ἀπὸ γυναίκος χωρισθῆναι.

χωρισθ., 'be separated,' whether by formal divorce or otherwise; the καταλλαγήτω below, is like this, an absolute passive; undefined whether by her own or her husband's doing.

11.] ἐὰν το καταλλαγήτω is parenthetical. It supposes a case of actual separation, contrary of course to Christ's command: if such have really taken place (καί, veritably: see note on 2 Cor. v. 3, and Hartung, Partikell. i. 132), the additional sin of a new marriage (Matt. v. 32) must not be committed, but the breach healed as soon as possible. καταλλ.] see above on

^p καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ^q ἀφίεναι. ¹² τοῖς ^p Rom. v. 10
^{dē} λοιποῖς λέγω ἐγὼ, οὐχ ὁ κύριος, εἴ τις ἀδελφὸς ^q = here only.
 γυναῖκα ἔχει ^r ἄπιστον, καὶ ^s αὕτη ^t συνευδοκεῖ οἰκεῖν μετ' ^{Jos. Ant.}
 αὐτοῦ, μὴ ^u ἀφίετω αὐτήν. ¹³ καὶ γυνή ^v ἥτις ^w ἔχει ἄνδρα ^{xv. 7. 10.}
^r ἄπιστον, καὶ ^s οὗτος ^t συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ^r ch. vi. 6 refl.
^q ἀφίετω τὸν ἄνδρα. ¹⁴ ^v ἡγίασται γὰρ ὁ ἀνὴρ ὁ ^r ἄπιστος ^s Acts ix. 20
^w ἐν τῇ γυναικί, καὶ ^v ἡγίασται ἡ γυνή ἡ ^r ἄπιστος ^w ἐν ^{refl. constr.}
^u = Acts x. 41, 47 al. ^v = Acts xx. 32. xxvi. 18. ^w = ch. xv. 22.
 ἐν σοὶ πᾶς ἔγωγε σώζομαι, Soph. Aj. 519.

λαγναι FG it v goth lat.-ff.—12. rec εγω λεγω, with (pref ουχ D¹) DEFGJK al it v al Chr Thdrt al lat.-ff: txt ABC al copt Syr æth al Clem.—rec αὐτῇ (αὐτῇ J al): txt (MSS ambig) it v all (appy).—13. for ητις, ει τις D¹FG 42. 116. 238 it v Chr (not Matthæi's ms.) Thdrt, Thl (mss.) lat.-ff.—rec for ουτος, αυτος (appy corr to more usual exprn, as also in the former ver), with D¹EJK al Chr (h l) Thdrt Thl Oec: txt ABCD¹FG 37. 46. 120 it v all (appy) Cyr Chr, lat.-ff.—ευδοκει B.—rec for τον ανδρ., αυτον (corr to conform to αυτην above, ver 12), with JK &c syr al Chr Thdrt al Tert: αυτην 106: txt ABCDEFG 17. 37. 46 it v copt syr æth arm goth Cyr Jer Aug Ambrst Pel Bed.—14. aft γυναικι, ins τη πιστη DEFG al it v al Martyrium Clementis (Coteler)

χωρισθῇ. κ. ἄνδρ. γυν. μὴ ἀφ.] The Ap. does not add the qualification παρεκτός λόγος πορνείας Matt. v. 32; xix. 9, not found in Mark x. 11 or Luke xvi. 18. But we cannot hence infer that he was not aware of it. The rule, not the exception, here was in his mind: and after what had been before said on the subject of fornication, the latter would be understood as a matter of course. 12—16.] *Directions for such Christians as were already married to Heathens. Such a circumstance must not be a ground per se of separation,—and why; but if the unbelieving party wish to break off the union, let it be so.*

12.] τοῖς λοιποῖς, 'the rest,' perhaps in respect of their letter of enquiry,—the only ones not yet dealt with. At all events, the meaning is plain, being those who are involved in mixed marriages with unbelievers.

ἐγὼ, οὐχ ὁ κύρ.] 'I,' i. e. I Paul, in my apostolic office, under the authority of the Holy Spirit (see above on ver. 10), 'not the Lord,' i. e. not Christ by any direct command spoken by Him: it was a question with which He did not deal, in His recorded discourses. In the right arrangement of the words (txt) the stress is not on ἐγὼ, but on λέγω: 'But to the rest I say (I, not the Lord).—συνευδοκεῖ presupposes his own wish to continue united. αὕτη, not αὐτή, and οὗτος, not αὐτός, below,—see refl.

13.] The change of constr. καὶ γυνή, ἥτις . . . καὶ οὗτος . . . is found frequently with καί: so Il. a. 78, ἡ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί. See refl., and Kühner, ii. 526 (§ 799).—Meyer remarks, that the Ap. uses the vox media ἀφίεναι here, of both

parties, the husband and wife, not ἀπολύειν (as Matt. v. 31, &c.) which would apply only to the husband. In the E. V. this identity of terms is unfortunately neglected. The same word, 'part from,' would well have expressed ἀφίετω in both cases.—By the Greek as well as Roman customs, the wife had the power of effecting a divorce. At Athens,—when the divorce originated with the wife, she was said ἀπολείπειν the house of her husband: when with the husband, ἀποπέμπεσθαι. At Rome, the only exception to the wife's liberty of effecting a divorce appears to have been in the case of a freedwoman who had married her patronus. See Smith's Dict. of Gr. and Rom. Antt. artt. Divortium, and ἀπολείπειν δίκην. Olsh. thinks that Paul puts both alternatives, because he regards the Christian party as the superior one in the marriage. But, as Meyer remarks, this would be inconsistent with the fundamental law of marriage, Gen. iii. 16, and with the Ap.'s own view of it, ch. xi. 3. 14. 34. Eph. v. 22. 1 Tim. ii. 11, 12.

14.] Ground of the above precept.

ἡγίασται] The meaning will best be apprehended by remembering (1) that holiness, under the Gospel, answers to dedication to God under the law; (2) that the ἡγιασμένοι under the Gospel are the body of Christian men, dedicated to God, and thus become His in a peculiar manner: (3) that this being so, things belonging to, relatives inseparably connected with, the people of God, are said to be hallowed by their ἀγιότης: so Theophylact, οὐχ ὅτι ἅγιος γίνεται ὁ ἑαλθὼν. οὐ γὰρ εἶπεν ὅτι ἅγιός ἐστιν ἄλλ', ἡγίασται: τούτῃ, τῇ ἀγιότητι τοῦ πιστοῦ γενίκεται. Chrysostom well shows the distinction between this case and that in

x ch. v. 10.
 y = 2 Cor. vi.
 17.
 z ver. 12.
 a ver. 11.
 b Acts vii. 6.
 ch. ix. 19.
 Gal. iv. 3.
 2 Pet. ii. 19.
 Gen. xv. 13.
 See ver. 39.
 d = Gal. i. 6. Eph. iv. 4. 1 Thess. iv. 7.

τῷ ἀδελφῷ. ^x ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ^y ἀκάθαρτά ἐστιν,
 νῦν δὲ ἅγια ἐστιν. ¹⁵ εἰ δὲ ὁ ^z ἄπιστος ^a χωρίζεται,
^a χωρίζεσθω. οὐ ^b δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν
^c τοῖς τοιοῦτοις, ^d ἐν δὲ εἰρήνῃ ^d κέκληκεν ἡμᾶς ὁ θεός.

ABCD
 EFG
 JK

c neut., Rom. i. 32 al. masc., ver. 28 al. ch. xvi. 16, 18. v. 11 reff.
 d = Gal. i. 6. Eph. iv. 4. 1 Thess. iv. 7.

lat-ff (not Aug).—rec for ἀδελφῷ, ἀνδρὶ (*explanatory gloss, substituted as more appropriate: but ἀδελφ. has peculiar force here*), with D¹JK & c v syrr al Chr Thdrt Thl Oec lat-ff (but add τῷ πιστῷ v Syr al Iren Tert all): txt ABCD¹EFG 17. 19. 46 it copt basm Aug (expressly) Jer.,—νυν D¹EFG Chr.—15. οτι ου δεδουλ. arm: enim some latt.—ἡ om FG al Chr (ms₁ Matthäi).—νμας ACK 39. 46. 73. 117 copt (Scholz) al Dam Thl Pel Sedul Bed: txt B(e sil)DEFGJ & c vss Nyss (ἐκαλεσεν above) Chr Thdrt

ch. vi. 15, that being a connexion κατὰ τὴν ἀσίβειαν,—in and under the condition of the *very state*, in which the other party is *impure*: whereas this is a connexion according to a pure and holy ordinance, by virtue of which, although the physical unity in both cases is the same, the *purity overbears the impurity*. ἐν τῇ γ., ἐν τῷ ἀδελ.

[‘in,’ i. e. his or her ἀγιότης is situated in, rests in, the other (see reff.: and note, ch. vi. 2).

ἐπεὶ ἄρα] as ref., but here elliptically: ‘since in that case’ (i. e. as understood, the other alternative, —the non-hallowing).

ἐστιν, not ἂν εἴη, nor ἦν, but pres.: because the supposed case is *assumed*, and the ind. pres. used of what *has place* on its assumption. ἅγια] as ἡγιασται above: ‘holy to the Lord.’

On this fact, *Christian children being holy*, the argument is built. This being so,—they being hallowed, because the children of Christians,—it follows that *that union out of which they sprung, must as such have the same hallowed character*; i. e. that the *insanctity* of the one parent is in it *overborne* by the *sanctity* of the other. The *fact* of the children of Christians, God’s spiritual people, *being holy*, is tacitly assumed as a matter of course, from the precedent of God’s ancient covenant-people.—With regard to the bearing of this *verse* on the subject of Infant Baptism,—it seems to me to have *none*, further than this: that it establishes the analogy, so far, between Christian and Jewish children, as to shew, that if the initiatory rite of the old covenant was administered to the one,—that of the new covenant, in so far as it was regarded as corresponding to circumcision, would probably as a matter of course be administered to the other.—Those, as Meyer, who deny any such inference, forget, as it seems to me, that it is not *personal* holiness which is here predicated of the children, any more than of the unbelieving husband or wife, but *holiness of dedication*, by strict dependence on *one dedicated*. Notwithstanding this ἀγιότης, the Christian child is individually born in sin and a

child of wrath; and individually needs the washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this ἀγιότης of the Christian child, there is nothing inconsistent with the idea, nor with the practice, of Infant Baptism. On νῦν δέ, see note, ch. v. 11.

15.] But if the wish for separation (implied by the present χωρίζεται, —‘is for being separated,’ see Winer, § 41. 2, and compare John x. 32; xiii. 6. 27) proceed from the side of the UNBELIEVER (emph. on ὁ ἄπιστος), let him (or her) depart (be separated off). οὐ

δεδούλ.] οὐκ ἔχει ἀνάγκην ὁ πιστὸς ἢ ἡ πιστὴ ἐν τοῖς ἀπίστοις τοιαύτην, οἷα αὐτῷ ἐπικείται ἐπὶ τῶν πιστῶν. ἐκεῖ μὲν γὰρ παντὶ τρόπῳ, χωρὶς λόγου πορνείας, οὐκ ἔξεστιν ἀπ’ ἀλλήλων τοὺς συναφθέντας χωρισθῆναι· ἐνταῦθα δὲ, ἂν μὲν συνευδοκῇ τὸ ἄπιστον μέρος τῇ πιστῷ συνοικεῖν, δεῖ μὴ λύειν τὸ συνοικεσιον. ἂν δὲ στασιάσῃ καὶ τὴν λύσιν ἐκείνος ποιῇ, οὐ δεδούλωται ὁ πιστὸς εἰς τὸ μὴ χωρισθῆναι. Photius, in Oecumenius. ἐν τοῖς τοιοῦτοις may be taken as masc., in the case of such persons,—as above by Phot.:—but the *iv* seems harsh; it is better therefore to render it, ‘in such cases.’

ἐν δὲ εἰρ.] Not = εἰς εἰρήνην, but signifying the moral element in which we are called to be: see reff. and ver. 22 below.—The meaning is, ‘let the unbeliever depart, rather than by attempting to retain the union, endanger that peace of household and peace of spirit, which is part of the calling of a Christian.’—Observe, (1) that there is no contradiction, in this licence of breaking off such a marriage, to the command of our Lord in Matt. v. 32,—because the Ap. expressly asserts, ver. 12, that *our Lord’s words do not apply* to such marriages as are here contemplated. They were spoken to those *within the covenant*, and as such apply immediately to the wedlock of *Christians* (ver. 10), but *not to mixed marriages*.—De Wette denies this,

16 ^c τί γὰρ ^e οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ ^c τί ^e 2 Kings xii. 22. Joel ii. 14. Jonah iii. 9. See Eccl. iii. 21 (Alex.).
^e οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; 17 ^f εἰ μὴ ^g ἐκάστω
^h ὡς ^h ἐμίρισεν ὁ κύριος, ^g ἕκαστον ὡς ⁱ ἐκέκληκεν ὁ θεός, ^f
 οὕτως ^k περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις

g constr., ch. iii. 5. Rom. xii. 3.
 xxi. 24. i = ver. 15 reff.

h = Mark vi. 41. Luke xii. 3. 2 Cor. x. 13. Heb. vii. 2. Prov. k = ch. iii. 3. Rom. viii. 1 al. fr.

Oec Ambrst.—for θεός, κύριος basm.—16. γυνή, and ἀνὴρ FG.—σωσεις to σωσεις om 178.—for ἡ τι, εἰ τι A.—17. εἰ μὴ om 177: η μὴ, joining it to the precedg, 182. 22-32. 43-4. 57. 67¹. 120-23 al syr-marg Chr-ms Severianus in Oec (εως του 'η μὴ,' στίξον τελειαν στίγμην): ἐνί Chr-ms.—μεμερικεν B.—rec θεος and κύριος, with JK &c syr al Chr Thdrt al: but txt (κυρ. εμερ. Α) ABCDEFG (ο κυρ. ο θεος [2nd] G) 17. 31-7. 46. 73. 178-9 al it v all lat-ff: θεος (2ce) 32-3. 63. 93 goth.—καὶ ἐκάστων ως FG: ἐκαστ. γαρ 109.—καὶ το διατασ. om Chr.—for οὕτως, ως v Jer Ambrst Vig Bed Pelag.—δια-

and holds that Paul is speaking only of the Christian's duty in cases where the marriage is *already virtually broken off*,—and by his remarks on Matt. v. 32, seems to take *πορνεία* in a wide sense, and to regard it as a justifiable cause of divorce *because it is such a breaking off*. This however appears hardly consistent with ver. 12; for, if it were so, there *would be* a command of the Lord regarding this case. At all events, we may safely assume that where the Ap. is *distinctly referring* to our Lord's command, and supplying what it did not contain, there can be *no real inconsistency*: if such appear to be, it must be in our apprehension, not in his words. (2) That the question of re-marrying after such a separation, is here *left open*: on this, see note on Matt. v. 32. (3) That not a word here said can be so strained as to imply any licence to *contract* marriages with unbelievers. Only those *already contracted* are dealt with: the ἐπεροζυγῆν ἀπίστοις is expressly forbidden, 2 Cor. vi. 14, and by implication below, ver. 40. 16.] This verse is generally understood as a ground for *remaining united*, as ver. 13, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But (1) this interpretation is harsh as regards the context, for ver. 15 is evidently *not parenthetical*,—and (2) it is hardly grammatically admissible (see below), for it makes εἰ = εἰ μὴ,—‘What knowest thou . . . whether thou shalt not save . . .?’—Lyra seems first to have proposed the true rendering, which was afterwards adopted hesitatingly by Estius, and of late decidedly by Meyer, De Wette, and Bispington: viz. that the ver. is *not* a ground for *remaining united*, in hope, &c.,—but a ground for *consummating a separation*, and not marrying the Christian's peace for so uncertain a prospect as that of converting the unbelieving party. τί οἶδας εἰ thus preserves its strict sense, ‘What knowest thou (about the question) whether . . .?’ and the ver. coheres with the

words immediately preceding, ἐν εἰρήνῃ κέκλ. ἡμᾶς ο θ.—I may observe in addition to Meyer and De W.'s remarks, that the position of the words further establishes this rendering. If the *point* of the argument had been the importance, or the prospect, of saving (= converting) the unbelieving party, the arrangement would probably have been εἰ σώσεις τὸν ἄνδρα, and εἰ σώσεις τὴν γυναῖκα, whereas now the verb holds in both clauses a subordinate place, rather subjective to the person addressed, than the main object in the mind of the writer.—Those who take εἰ for εἰ μὴ, attempt to justify it by 2 Kings xii. 22. Joel ii. 14. Jonah iii. 9, where the LXX have for the Heb. וְיִי יָר, τίς οἶδεν εἰ, to express *hope*: but (1) in every one of those passages the verb stands in the emphatic position, and (2) the LXX use this very expression to signify uncertainty, e. g. Eccles. iii. 26, τίς εἶδε (οἶδε, Alex.) τὸ πνεῦμα νῶν τοῦ ἀνθρώπου, εἰ ἀναβαίνει αὐτὸ ἄνω;—The rendering then of the ver. will be as follows: (‘Let the unbeliever depart: hazard not for an uncertainty the peace in which you ought to be living as Christians): for what assurance hast thou, O wife, whether thou shalt be the means of thy husband's conversion? Or what assurance hast thou, O husband, whether thou shalt be the means of thy wife's conversion?’ [“This interpretation is the only one compatible with the obvious sense of ver. 15, and of the expression (not τί οἶδας εἰ μὴ, but) τί οἶδας εἰ σώσεις; and is also in exact harmony with the general tenor of the Ap.'s argument, which is not to urge a union, but to tolerate a separation.” Stanley; the rest of whose note is deeply interesting as to the historical influence of the verse as commonly misunderstood. Dr. Bloomfield, after quoting, as the argument of Meyer and De Wette, my additional reason above, proceeds to characterize it as “German sophistry,” &c. It is a pity that so zealous an impugner of other men's opinions does not take care, by reference

1 = Matt. xi. 1. ¹ διατάσσομαι. ^{18 m} Περιτετμημένος τις ⁱⁿ ἐκλήθη, μὴ ^ο ἐπι- ^{επι-}
^{ch xvi. 1 al.} σπάσθω· ἐν ^p ἀκροβυστία κέκληταί τις, μὴ ⁱⁿ περιτεμνέ- ^{σπασθω}
^{Dan. i. 5.} σθω. ¹⁹ ἡ ^q περιτομή ^r οὐδὲν ἐστίν, καὶ ἡ ^p ἀκροβυστία ^{ABDE}
^{m Luke i. 59.} ^{al.} οὐδὲν ἐστίν, ἀλλὰ ^s τήρησις ^{es} ἐντολῶν θεοῦ. ²⁰ ἕκαστος ^{FGJK}
^{n hypothet.} ἐν τῇ ^t κλήσει ^η ⁱ ἐκλήθη, ἐν ταύτῃ μενέτω. ²¹ δοῦλος
^{judic. ver.} ^{27. James} ^{v. 13.} ^o ἐκλήθης, μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος
^{Isa. v. 18.} ^p ^{Acts xi. 3} ^{reft. Rom.} ^{ii. 25 al. fr.} ^q Paul only, exc. John vii. 22, 23. Acts vii. 8. x. 45. xi. 2. Exod. iv. 26. ^r See Matt. xxiii. 16, 18.
^{John viii. 54. ch xiii. 2. 2 Cor. xii. 11.} ^s = here only. ^{Sir. xxxv. 23.} ^{See Acts iv. 3 reft. ellipt.}
^{constr. see ch. iii. 7.} ^{ss Matt. xv. 3 al. fr.} ^t = ch. i. 26 al.

τασσομεν 23: διδάσκω D¹E¹FG (*doceo* it v lat.-fr).—18. ἐκλ. τις D¹D³EFG goth (κεκλη-
 ται τις B? 17).—ἐκλήθη 1st to 2nd om 93.—rec (2nd) τις ἐκλήθη (*corrū to conform to*
former), with D³EJK al (vss) Chr Thdrt al: txt ABD¹FG (τις κεκλ. D¹FG) al 17. 31-7-
 46 goth.—19. η (1st) om FG.—from ἐστίν to ἐστίν om FG al g.—των εντ. του θ. 44.—
 20. εκ. δε 30. 73. 115-77 æth arm.—εν τουτω Α.—21. αλλα D¹.—aft ει om και FG g

to authors themselves, that he is right in the persons of the adversaries whom he pretends to be confuting.]

17.] εἰ μή takes an exception, by way of caution, to the foregoing motive for not remaining together (ver. 16). The Christian partner might carry that motive *too far*, and be tempted by it to *break* the connexion *on his own part*; a course already prohibited (vv. 12—14). Therefore the Ap. adds, 'But (q. d. only be careful not to make this a ground for yourselves causing the separation) as to each (ἐκάστ. ὡς = ὡς ἐκάστ., reft.) the Lord distributed his lot, as (i. e. ἡ κλήσει, ver. 20) God has called each, so (in that state, without change) let him walk' (reft.). —The εἰ μή has raised considerable difficulties, (1) some (see var. readd.) read εἰ τὴν γυναῖκα σώσεις, ἡ μή;—and Knatchbull, al., join εἰ μή similarly to the foregoing; εἰ . . . σώσεις,—εἰ μή. But as De W. remarks, this would be, as Matt. xxii.

17, ἡ οὐ: and then we should have the strictly parallel clauses of ver. 16 rendered unequal, by an appendage being attached to the second, which the first has not: besides that ver. 17 would be disjoined altogether. (2) Pott would supply χωρίζεται, —Mosheim, Vater, and Rückert, σώσεις, after εἰ μή. But so, to say nothing of the irrelevancy of the idea thus introduced, εἰ δὲ μή, or εἰ δὲ καὶ μή (as Meyer), would be required. (3) Theodoret, al., join all as far as κύριος to the foregoing: 'What knowest thou, &c., except in so far as the Lord has apportioned to each?' But thus the evidently parallel members, ἐκάστ. ὡς ἐμ. ὁ κύρ., and ἐκάστ. ὡς κέκλ. ὁ θ., would be separated, and a repetition occasioned which, except in the case of intended parallelism, would be alien from St. Paul's habit of writing. οὕτως . . . διατ.]

τοῦτο εἶπεν, ἵνα τῷ ἔχειν καὶ ἄλλους κοινωνοὺς, προθυμότεροι περὶ τὴν ὑπακοὴν διατεθῶσι, Theophyl. 18—24.] *Ex-*

amples of the precept just given. εἴτα συν-
 ἦθος ἀπὸ τοῦ προκειμένου εἰς ἕτερα μετα-
 βαίνει, πᾶσι νομοθετῶν τὰ κατὰλλα. Theodoret.

18—20.] *First example.* —CIRCUMCISION. 18. ἐκλήθη] 'Was any one called in circumcision,'—i. e. circumcised at the time of his conversion.

ἐπισπάσθω] By a surgical operation; see Theophyl., Wetst.,—Winer, Realwörterbuch, art. Beschneidung,—Jos. Antt. xii. 5. 1. 1 Macc. i. 15. Celsus de Re Medica, vii. 25 (in Wetst.). The practice usually was adopted by those who wished to appear like the Gentiles, and to cast off their ancient faith and habits. Among the Christians a strong anti-Judaistic feeling might lead to it.

περιτεμένεσθω] See Gal. v. 2, al. 19.] See Gal. v. 6, where our τήρησις ἐντολῶν θεοῦ is expressed by πίστις δι' ἀγάπης ἐνεργουμένη; and Gal. vi. 15, where it is given by καινὴ κτίσις. Cf. an interesting note in Stanley, on the relation of these three descriptions. After θεοῦ, supply τὰ πάντα ἐστίν: see ch. iii. 7.

20.] *Formal repetition of the general precept*, as again ver. 24. κλήσις is not the *calling in life*, for it never has that meaning either in classical or Hellenistic Greek (in the example which Wetst. gives from Dion. Hal. Antt. iv. 20, κλήσεις is used to express the Latin 'classes,'—ἄς καλοῦσιν Ῥωμαῖοι κλήσεις, and so is not a Greek word at all);—but strictly 'calling' ('vocation') by God,' as in ref. The κλήσις of a circumcised person would be a *calling in circumcision*,—and by this he was to abide. ἐν τῇ . . . ἐν

ταύτῃ] See ch. vi. 4: emphatic. 21—24.] *Second example: SLAVERY.* 'Wert thou called (converted), a slave, let it not be a trouble to thee: but if thou art even able to become free, use it (i. e. remain in slavery) rather.' This rendering, which is that of Chrys., Theodoret, Theophyl., Oecum., Phot., Camerar., Estius, Wolf, Bengel, Meyer, De Wette, al.,

γενέσθαι, μάλλον ^u χρῆσαι. ²² ὁ γὰρ ἐν κυρίῳ ⁱ κληθεὶς ^u δούλος ^v ἀπελεύθερος κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος ⁱ κληθεὶς δούλος ἐστὶν χριστοῦ. ²³ ^w τιμῆς ^w ἡγοράσθητε· ^v μὴ γίνεσθε δούλοι ἀνθρώπων. ²⁴ ἕκαστος ἐν ^x ᾧ ^x ἐκλήθη, ἀδελφοί, ἐν ^x τούτῳ μενέτω ^y παρὰ θεῶ.

x Acts xvii. 23 al.

y = here only. See Luke i. 37.

(sed si potes coopt, sed tametsi potes goth, quin etiam si potes Syr al).—for μαλλ. χρ., τουτο σοι καλον εστι arm.—22. rec aft ομοιωσ ins kai (as being usual aft ομοιωσ: so also δε kai), with JK &c coopt syr* al Chr Dam Thl Oec Ambr, al: δε kai DEFG it: txt AB 17. 31. 46. 73 v syrr (see above) goth Chr (ms, Matt) Thdrt Ambr, Ambrst Pel Bed. —χριστ. εστιν FG g al.—for χρ., του κυριου 92: του χρ. 17.—24. εκαστος, αδελφ. DEFG it Ambrst: ad. om 39. 120 Chr Thdrt.—rec τω θεω, with A al Oec: txt BDEFGJK most mss Thdrt Dam Thl: παρ. θ. om 13. 26 Chr Thdrt: παρα θεου 38. 55. 63.—

is required by the *usage of the particles* *εἰ* *kai*,—by which, see Hartung, Partikel-lehre, i. 139, the *kai*, ‘also,’ or ‘even,’ does not belong to the *εἰ*, as in *καὶ εἰ*, but is spread over the whole contents of the concessive clause: so Soph. Œd. Tyr. 302, πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ’ ὅμως, οἷα νόσῳ ζύνεσθαι. Plat. Rep. p. 337, εἰ δ’ οὖν καὶ μὴ ἐστιν ὅμοιον, φαίνεται δὲ τῷ ἐρωτηθέντι τοούτων. Aristoph. Lycistr. 254, χάριε, Δράκῃς, ἡγοῦ βάδην, εἰ καὶ τὸν ὦμον ἀλγείς. Thucyd. ii. 64, μήτε ἐμὲ δι’ ὀργῆς ἔχετε . . . εἰ καὶ ἐπελθόντες οἱ ἐναντίοι ἐδράσαν, ἅπερ εἰκὸς ἦν μὴ ἐθελήσαντων ἡμῶν ὑπακούειν. See more exx. in Hartung. It is also required by the *context*: for the burden of the whole passage is, ‘Let each man remain in the state in which he was called.’ The other interpretation,—mentioned by Chrys., and given by Syr. (cited by Meyer: ‘Elige tibi potius quam ut servias’), Eras., Luther (Stanley is mistaken in quoting him as favourable to the other interpretation: his words are, “Bist du ein Knecht berufen, forge dir nicht: doch, kannst du frei werden, so brauche dich viel lieber”), Beza, Calvin, Grot., and almost all the moderns,—understands τῷ ἐλευθερίᾳ after χρῆσαι: ‘but if thou art able to become free, take advantage of it rather.’ The objections to this are, (1) the position of *καὶ*, which in this case must have been after δύνασαι,—εἰ δύνασαι καὶ ἐλεύθερος γένεσθαι, or have been absent altogether. (2) The clause would hardly have begun with ἀλλὰ εἰ but with εἰ δέ—so the alternative suppositions in vv. 9. 11. 15. 28. 36. The ἀλλὰ brings out a strong opposition to the μελέτω, and implies a climax which would ill suit a merely parenthetic clause, but must convey the *point* of the sentence. (3) The absence of a demonstrative pronoun after χρῆσαι, by which we are thrown back, not on the secondary subject of the sentence, ἐλευθερία, but on the primary, δουλεία. (4) Its utter inconsistency with

the general context. The Ap. would thus be giving two exx. of the precept ἕκαστος ἐν ᾧ ἐκλήθη ἐν τούτῳ μενέτω, one of which would convey a recommendation of the contrary course. See this followed out in Chrysostom. (5) Its entire contradiction to ver. 22: see below. (6) It would be quite inconsistent with the teaching of the Ap.—that in Christ (Gal. iii. 28) *freeman and slave are all one*,—and with his remarks on the urgency and shortness of the time in this chapter (ver. 29 ff.),—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7) The import of *χράσθαι* in such a connexion, which suits better the remaining in, enduring, labouring under, giving one’s self up to, an *already-existing* state, than the adopting or taking advantage of a *new* one: cf. such expressions as τοιούτῳ μόρῳ ἐχρήσατο ὁ παῖς, Herod. i. 117: συμφορᾷ, συντυχίᾳ, εὐτυχίᾳ, χρῆσθαι, often in Herod: ἀμαθία χρῆσθαι, and the like. [The instance quoted by Bloomfield for ‘become free,’ ἐκὼν γὰρ οὐδεὶς δουλίῳ χρῆται ζύγῳ, Æsch. Agam. 9, 53, tells just the other way. There χρῆται is used not of *entering*, but of *submitting* to, the yoke of slavery, as here.] 22.] *ground of the above precept*. ‘For the slave who was called in the Lord (not, as E. V. and De Wette, ‘He who is called in the Lord, being a slave,’ which would be δούλος κληθεὶς, see above, δούλος ἐκλήθης: ἐν κυρίῳ, as the element in which what is about to be stated takes place) is the Lord’s freedman (“ἀπελεύθερος with genit. is not here in the ordinary sense of ‘libertus alicujus,’ ‘any one’s manumitted slave’: for the former master was *sin* or *the devil*, see on ch. vi. 20;—but only a freedman belonging to Christ, viz. freed by Christ from the service of another. This the reader would understand as a matter of course.” Meyer): similarly he that was called being free (not here, κληθεὶς ἐλεύθερος, see above) is

z Rom. xvi. 26
ref.

a = ch. i. 10
ref. w.

δίδωμι,
2 Cor. vii. 10.

b pass., Matt.
v. 7, Rom.
xi. 31 ref.

c = ch. iv. 2
al. fr.

d = ver. 1.
e = Acts viii. 16 ref.

1 Mac. xii. 44. (see note.)
xxii. 2. h = ver. 40.

m = Acts xxii. 30. Ps. cxlv. 7.

25 ^z Περὶ δὲ τῶν παρθένων ^z ἐπιταγὴν κυρίου οὐκ ἔχω, ^{ABDE}
^{FGJK} γνῶμην δὲ δίδωμι ὥς ^b ἡλεημένος ὑπὸ κυρίου ^c πιστὸς
εἶναι. 26 νομίζω οὖν τοῦτο ^d καλὸν ^e ὑπάρχειν διὰ τὴν
ἐνεστῶσαν ^f ἀνάγκην, ὅτι ^d καλὸν ἀνθρώπῳ τὸ ^h οὕτως
εἶναι. 27 ⁱ δέδεσαι γυναικί, μὴ ^k ζῇται ^m λίσυται

f Rom. viii. 38. ch. iii. 22. Gal. i. 4. 2 Thess. ii. 2. 2 Tim. iii. 1. Heb. ix. 9 only.
g = Luke xxi. 23. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7. 1 Kings

i Rom. vii. 2. ver. 39.

k = Matt. vi. 33 ref.

l here only ἔ.

26. om (i. e. from εἶναι to εἶναι) 48.—for οὖν, δε 238.—οτι καλον εστιν D' FG vss.—το om

the slave of Christ.' Christ's service is perfect freedom, and the Christian's freedom is the service of Christ. But here the Ap. takes, in each case, *one member* of this double antithesis from the *outer world*, *one* from the *spiritual*. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, seeing he has a more glorious freedom in Christ, and seeing also that his brethren who seem to be free in this world are in fact Christ's servants, as *he* is a servant. It will be plain that the reason given in this ver. is quite inconsistent with the prevalent modern rendering of ver. 21.

23.] *Following out of δοῦλος ἐστιν χριστοῦ, by reminding them of the PRICE PAID whereby Christ PURCHASED them or His* (ch. vi. 20): *and precept thereupon, BECOME NOT SLAVES OF MEN:* i. e. 'do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you anxiety to change the one or increase the other.' Chrys., al., think the precept directed against *ὀφθαλμοδουλεία*, and general regard to men's opinion. But it is better to restrict it (however it may legitimately be applied generally) to the case in hand. Hammond, Knatchbull, Michaelis, al., understand it as addressed to the *free*, and meaning that *they* are not to *sell themselves into slavery*: but this is evidently wrong: as may be seen by the change to the *second person plur.* as addressing *all his readers*: besides that a new example would have been marked as in ver. 18. 21. See Stanley's note.

24.] *The rule is again repeated*, but with the addition *παρὰ θεῷ*, reminding them of the relations of Christ's freedman and Christ's slave, and of the price paid, just mentioned:—of that relation to God in which they stood by means of their Christian calling. "The usual rendering, *Deo inspectante* (Grot.), i. e. 'perpetuo memores, vos in ejus conspectu versari' (Beza), does not so well suit the *local word μενέτω*." Meyer. 25—38.] *Advice*

(with some digressions connected with the subject) *concerning the MARRIAGE OF VIRGINS.* 25.] *παρθένων* is not, as Theodor-mops., Bengel, Olsh., al., *unmarried persons of both sexes*, a meaning rarely if ever found,—see Rev. xiv. 4 and note,—

perfectly unnecessary here, and introduced from a mistaken view of vv. 26—28. The emph. is on *ἐπιταγὴν*—'command of the Lord have I none,' i. e. *no expressed precept*: so that, as before, there is no marked comparison between *ὁ κύριος* and *ἐγώ*.

πιστὸς εἶναι 'to be faithful,' as in ref.,—as a steward and dispenser of the hidden things of God, and, among them, of such directions as you cannot make for yourselves, but require one so entrusted to impart to you. This sense, which has occurred in the estimate given of himself in this very Ep., is better than the more general ones of *true* (Billroth, Rückert) or *believing* (Olsh., Meyer, De Wette). 26.] The question of the marriage of *virgins* is one involving the expediency of contracting marriage *in general*: this he deals with now, on grounds connected with the then pressing necessity. οὖν, 'then,' follows on γνῶμ. δίδωμι, and introduces the γνῶμη.

τοῦτο indicates what is coming, viz. τὸ οὕτως εἶναι. καλόν, see note on ver. 1: 'the best way.'

τὴν ἐνεστῶσ. ἀνάγκ.] 'the instant necessity:' viz. that prophesied by the Lord, Matt. xxiv. 8. 21, &c.: which shall precede His coming: see especially ver. 19 there: not, the *cares of marriage*, as Theophyl., διὰ τὰς ἐν αὐτῷ δυσκολίας, κ. τὰ τοῦ γάμου ὀχληρά: nor *persecutions*, as Photius in Oecum., al., which are only a *part* of the apprehended troubles. These the Ap. regards as *instant, already begun*: for this is the meaning of ἐνεστῶσαν, not *imminent, shortly to come*: see ref. and Jos. Antt. xvi. 6. 2, τὸ ἔθνος τῶν Ἰουδαίων εὐχάριστον εὐρέθη, οὐ μόνον ἐν τῷ ἐνεστώτι καιρῷ, ἀλλὰ καὶ ἐν τῷ προγεγενημένῳ,—where *all time future* is evidently excluded. See note on 2 Thess. ii. 2, where this distinction is very important. ὅτι καλ.

ἀνθ. . . .] De Wette takes ὅτι as *because*, understanding τοῦτο above = τὸ παρθένον

ἀπὸ γυναικός, μὴ^k ζῆτει γυναικα. ²⁸ ἐὰν δὲ καὶ γαμήσῃς, π. m. γαμήω. of
οὐχ ἡμαρτες, καὶ ἐὰν^{mm} γήμῃ ἢ παρθένος, οὐχ ἡμαρτεν. the woman,
ⁿ θλίψιν δὲ τῇ^o σαρκὶⁿ ἔξουσιν^p οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν. 1 T. m. v. 11.
^q φέδομαι. ²⁹ τούτο δὲ φημι, ἀδελφοί, ὁ καιρὸς^s συν- n John xvi. 33.
εσταλμένος ἐστίν^t τὸ λοιπὸν, ἵνα καὶ οἱ ἔχοντες γυναικας. Rev. ii. 10.
r = ch. xv. 50. See ch. i. 12 reff. o dat., ch. xii.
t = Matt. xxvi. 45. Heb. x. 13. (Eph. vi. 10 reff) s = here only t. Sir. iv. 31. See Acts v. 6. Tobit xii. 13.
p ver. 15 reff.
q Acts xx. 29 reff.

FG Meth.—28. και om it v slav (anct) Ambrst Pelag.—rec for γαμήσης, γήμης (to conform to the follg), with JK & Chr Thdrt al; λαβῆς γυναικα DEFG; λαβῆς (img γυν.) Meth; acceperis uxorem it v lat-ff; duxeris Tert: txt AB (-ση) 17. 37. 46. 113-marg Bas Dam al.—for γήμῃ, γαμῇ D¹FG.—bef παρθ., om ἢ BFG.—ουκ (2ce) D¹.—ἡμαρτες το ἡμαρτεν om 178.—εν τη σαρκι D¹FG g (in carne or carnis) Oec (text); ἐξουσ. τη σαρκ. al.—29. rec οτι ο καιρ. (supplementary: see ch. xv. 50, where there is no var readg), with DEFG 57 all it copt al Orig Thl al: txt ABJK 17. 23. 44-6-8. 67. 72-3. 109-10-13-14. 238 all v basm syr al Eus Meth Bas (Chr) Thdrt lat-ff.—rec το λοιπον εστιν, with D³EJK & Chr Thl al (om Chr); λοιπον (only) D¹; εστιν λοιπον εστιν FG 67² g v al: txt AB 17. 37. 46. 68. 71-3-4. 80 copt syr (Syr?) arm al Bas Cyr: το λοιπ. om 39. There is great var in the punctn:—rec (with J & syrr copt al Thdrt Thl Oec) has συν. το λ. εστιν; DFG 67². 68. 71 it v lat-ff (Aug¹ al expr το λοιπον twice) συνεστ. το λοιπον εστιν ινα . . . (the varr have appy arisen from a desire to fix the connexion of το λοιπον more definitely).—και om 67² tol arm.—rec (ed 1624) and edd om οι (in error appy).—ωσιν om FG g

εἶναι, 'that this (virginity) is best on account of the instant necessity, because it is (generally) best for a man so to be (i. e. unmarried).' But this seems constrained, and tautological, and the only rescue of it from the charge of tautology is found in the word 'generally,' which is not in the text. Far better, with Meyer and most interpp. to view the sentence as an anacoluthon, begun with one constr., τοῦτο καλὸν ὑπάρχειν, and finished, without regard to this, when on account of the intervening words it became necessary to restate the καλόν, with another constr., ὅτι, &c. Thus we shall have it, literally rendered: 'I think then this to be the best way on account of the instant necessity,—that it is the best way for a man thus to be.'

οὕτως, = ὡς καὶ ὡς ver. 8? or perhaps ὡς εἶπιν, which seems better on account of the following context, ver. 27. This, in the case of the unmarried, would amount to the other: and the case of virgins is now that especially under consideration.

ἀνθρώπων, not as in ver. 1, but here purposely general, including those treated of, young females.

27.] τὸ οὕτως εἶναι restated and illustrated: neither the married nor the unmarried are to seek for a change. The general recommendation here is referable alike to all cases of marriage, and does not touch on the prohibition of ver. 10,—only dissuading from a spirit of change, in consideration of the ἐνεστώσα ἀνάγκη. It seems better to take the ver. thus, than, with Meyer and De Wette, to regard it as inserted to guard against misunderstanding of the preceding γνώμη of the Ap. λέλυσαι does not imply

previous marriage, but as Phot., οὐχὶ πρὸς τοὺς συναφθέντας, εἴτα διαλυθέντας, . . . ἀλλ' ἀπλῶς πρὸς τοὺς καὶ συνελθόντας ὁλως εἰς γάμον κοινωνίαν, ἀλλὰ λελυμένους ὄντας τοῦ τοιούτου δεσμοῦ,—and Estius, "intelligit liberum a conjugio, sive uxorem aliquando habuerit, sive non."

28.] Not sin, but outward trouble, will be incurred by contracting marriage, whether in the case of the unmarried man or of the virgin; and it is to spare them this, that he gives his advice. 'But if also (καί, of the other alternative: see ver. 21) thou shalt have married, thou didst not sin (viz. when thou marriedst); and if a virgin (generic art.) shall have married, she sinned not; but such persons (viz. οἱ γήμαντες) shall have tribulation in the flesh (it is doubtful, as Meyer remarks, whether the dativē belongs to the substantive,—trouble for the flesh,—or to the verb,—shall have in the flesh trouble): but I (emphatic—my motive is) am sparing you' (endeavouring to spare you this θλίψιν ἐν σαρκί, by advising you to keep single).

29—31.] He enforces the foregoing advice by solemnly reminding them of the shortness of the time, and the consequent duty of sitting loose to all worldly ties and employments.

29.] τούτο δὲ φημι . . . q. d. 'What I just now said, of marrying being no sin, might dispose you to look on the whole matter as indifferent: my motive, the sparing you outward affliction may be underrated in the importance of its bearing: but I will add this solemn consideration.'

ὁ καιρ. συνεστ. ἐστ. τὸ λοιπόν] 'The time that remains is short:' lit., 'the time is shortened hence-

u cli. vi. 20
refl.
v = 2 Cor. vi.
10.
w ver. 21 refl.
acc., see note.
x ch. ix. 18
only t.
3 Macc. v. 22.
y intrans.
Matt. ix. 9 al.
Ps cxxviii. 8.
z Phil. ii. 8
only. Isa.
iii. 17.
a Matt. xxviii. 14 only t. Wisd. vi. 15, vii. 23.
29, iv. 6. cc Rom. ii. 14 refl. b ver. 8.
d Rom. viii. 8 refl. c constr., Matt. vi. 34 var. read. Phil. ii.

ὥς μὴ ἔχοντες ὧσιν, ³⁰ καὶ οἱ κλαίοντες ὥς μὴ κλαίοντες, ABDE
καὶ οἱ χαίροντες ὥς μὴ χαίροντες, καὶ οἱ ἠγοράζοντες FGJK
ὥς μὴ κατέχοντες, ³¹ καὶ οἱ χρώμενοι τὸν κόσμον,
ὥς μὴ καταχρώμενοι. ὧ παράγει γὰρ τὸ σχῆμα τοῦ
κόσμου τούτου. ³² θέλω δὲ ὑμᾶς ἀμερόμινους εἶναι.
ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἄρᾷ τῷ

syrr arm.—30. for κλαίοντες, κλειθοντες FG.—31. rec τῷ κοσμῷ τουτω (gramm corr, and supplementary addn), with D³EJK &c Thdrt Thl al: txt ABD¹FG (add τουτον D¹FG al) copt basm.—for καταχρ., παραχρ. J Bas Thdrt₃; χρωμένοι 121 basm al it v lat-f (not Tert).—32. δε om FG 61 it al: γαρ 38 Clem.—οτι ο αγ. arm.—τα τον το τα του follg om 80.—αρᾷση (corr to more usual mood) ABDEFG 21. 46. 109 Eus (and so in next ver): txt JK mss (nrly) Clem Orig Meth Ath Thdrt Dam Thl Occ.—τῷ θεῷ

forth :—i. e. the interval between now and the coming of the Lord has arrived at an extremely contracted period. These words have been variously misunderstood. (1) ὁ καιρός has been by some (Calvin, Estius, al.) interpreted 'the space of man's life on earth,' which, however true it may be, and however legitimate this application of the Ap.'s words, certainly was not in his mind, nor is it consistent with his usage of ὁ καιρός: see Rom. xiii. 11. Eph. v. 16,—or with that in the great prophecy of our Lord which is the key to this chapter, Luke xxi. 8. Mark xiii. 33. (2) συνιστάμενος has been understood as meaning calamitosus (so Rosenm., Rückert, Olshausen, al.). But it never has this signification. In such passages as 1 Macc. iii. 6; v. 3. 2 Macc. vi. 12, παρακαλῶ . . . μὴ συστέλλεσθαι διὰ τὰς συμφοράς; 3 Macc. v. 33, τῇ ὁράσει . . . συνεστάλη,—it has the meaning of *humbling, depressing*, which would be obviously inapplicable to καιρός. The proper meaning of συστέλλεσθαι, *to be contracted*, is found in Diod. Sic. i. 41, διὸ καὶ τὸν Νεῖλον ἐνλόγως κατὰ τὸν χειμῶνα μικρὸν εἶναι καὶ συστέλλεσθαι. It is, as Schrader well renders it, 'in kurzerem stürzt die alte Welt zusammen.' συστέλλεσθαι and συστολή are the regular grammatical words used of the *shortening of a syllable* in prosody. (3) τὸ λοιπὸν has been by some (Tertull. ad Uxorem i. 5, Jer. adv. Helv. [ii. 13 c], on Ezek. [v. 331 d], on Eccl. [vii. 58 d],—Vulg., Erasmus., Luther, Calvin, Estius; also E. V. and Lachm.) joined to what follows: 'it remains that both they,' &c. But thus (a) the sense of ἵνα will not be satisfied—see below: (β) the usage of τὸ λοιπὸν is against it, which would require it to stand alone, and the sense *not* to be carried on as it is in 'superest, ut,' τὸ λοιπὸν, ἵνα . . .,—see Eph. vi. 10. Phil. iii. 1; iv. 8. 1 Thess. iv. 1. 2 Thess. iii. 1. Heb. x. 13. (γ) The continuity of the passage would be very harshly broken: whereas by the other ren-

dering all proceeds naturally. We have exactly parallel usages of τὸ λοιπὸν in refl. ἵνα καὶ . . .] *The end for which* the time has been (by God) thus gathered up into a short compass: 'in order that both they,' &c.: i. e. in order that Christians, those who wait for and shall inherit the coming kingdom, may keep themselves loosed in heart from worldly relationships and employments: that, as Meyer, 'the married may not fetter his interests to his wedlock, nor the mourner to his misfortunes, nor the joyous to his prosperity, nor the man of commerce to his gain, nor the user of the world to his use of the world.'—This is the only legitimate meaning of ἵνα with the subj. The renderings which make it = ὅτε, 'tempus . . . futurum cum ei qui uxores habent pares futuri sint non habentibus,' Grot., or 'ubi' (local), are inadmissible. We may notice that according to this only right view of ἵνα, the clauses following are not *precepts of the Ap.*, but the *objects*, as regards us, of the *divine counsel in shortening the time*.

30. ὥς μὴ κατέχοντες] 'as not possessing (their gains).' So in the line of Lucretius (iii. 984), "Vitaque mancipio nulli datur, omnibus usu." 31. χρώμενοι καταχρώμενοι] the κατά, as in κατέχοντες, appears here to imply that intense and greedy use which turns the legitimate use into a fault. This meaning is better than 'abuse,' which is allowable philologically, and is adopted by Theodoret, Theophyl., Occ., Luther, Olsh., al., but destroys the parallel. I would render then, 'and they who use the world, as not using it in full.' So, or merely 'as not using it,' regarding καταχρ. = χρ.,—Vulg., Calv., Grot., Estius, al., and Meyer and De Wette. χρῆσθαι with an acc. is found only here: never in classical Greek, and very rarely in Hellenistic. Almost the only undoubted instance (Stanley quotes Xen. Hier. xi. 11, but the reference is appa-

κυρίου. ³³ ὁ δὲ γαμήσας ^c μεριμνᾷ ^{cc} τὰ τοῦ κόσμου, πῶς
^d ἀρέσει τῇ γυναικί. ³⁴ ^e μεμέρισται καὶ ἡ γυνὴ καὶ ἡ ^{e = Matt. xii. 23, 26. See ch. i. 13 reff.}
 παρθένος. ἡ ^b ἄγαμος ^c μεριμνᾷ ^{cc} τὰ τοῦ κυρίου, ἵνα
 ἡ ἁγία καὶ ^f σώματι καὶ ^f πνεύματι ἡ δὲ γαμήσασα ^c με- ^{f ch. v. 3 reff.}

FG g v Orig Cyr all: αὐτοῦ Thl (marg).—33. ἀρεση—see last ver.—34. rec μεμερι-
 σται η γυν. και η π., with (E? if so, E is not here a copy of D) some few mss, latt
 mentd by Jer Tert al: μεμερισται και D¹(E?)FGJK 23. 37-9. 44-8. 68-9. 70-2-4. 80-9.
 91. 106-8-10²-13-14-16-17-19-21 all lect 14 al it slav Chr Thdrt, Dam; μεμ. δε 30;
 μεμ. δε και Syr æth al; και μεμ. D¹ copt basm (appy) demid Cyr Ath (or Ps-Ath)
 Ephr Aug Jer (expressly): και μεμερ. και AB 6. 10. 17. 31. 41-4-6. 67. 71-3. 93. 109-
 22 v syr Eus Meth Bas Epiph Timoth Euthal Cyr (appy) Pel Fulg Prim Bed. (*The*
reason of the varr has evidently been that μεμερισται has been imagined to apply to
the foregoing, and to mean 'is divided in heart,' 'distracted.' Hence came the και
 before μεμερισται. Then, it being retained by those also who joined μεμ. with the
 following, we get the ready και μεμ. και η γυν. δε, or the erasure of the 2nd και. So
 that on the whole the reading in txt is preferable, as having most prob been the origl.)
 —η αγαμος is transpd in AB 17. 71. 122 al æth (appy) Aug₁, and placed both aft γυνη
 and παρθενος, και μεμερισται being joined to the preceding—τη γυναικι, και μεμερισται.
 So also 6. 10. 31. 46. 71-3 v basm (appy) Eus Cyr Jer₁ Aug (*mulier et inuupta et virgo*)
 al, but they do not ins it aft παρθενος: txt DEFGJK most mss it syrr al Meth Ps-Ath
 Thdrt Thl Oec Tert Ambrst all. (*The varr have arisen from the above mistake respig*
μεμερισται: for thus the γυνη and παρθ. being cast into one category, it became neces-
sary that the former shd be specified as αγαμος.)—aft κυριου ins πως αρεσει τω κυριω
 4. 57. 73 Thl Aug₁,—και bef σωμ. om A v copt al Orig₂ Ath Did Tert al.—τω σωμ. κ.
 τω πν. AB Clem Orig₁ Ath: txt DEFGJK mss appy Orig₁ Method₂ Did Thdrt Thl Oec.

rently wrong) seems to be in a Cretan in-
 scription, Boeckh, Corp. Inscr. ii. 400, και
 τὰ ἄλλα πάντα χρήμενοι, ἐν δὲ τᾷ ὁδῷ
 τὰς ξενικὰς θοίνας. See Bornemann, note
 on Acts xxvii. 17, where βοθητίας is a var.
 read.

παράγει γὰρ . . .] gives a
 reason for ὁ καιρ. συνεσταλμ. ἐστ. τὸ λοιπ.,
 the clauses which have intervened being
 subordinate to those words: see above.
 Emphasis on παράγει: 'for the form
 (present external form, cf. Herodian i. 9,
 ἀνὴρ φιλοσόφου φέρων σχῆμα, and other
 exx. in Wetst.) of this world is passing
 away' (is in the act of being changed, as a
 passing scene in a play: cf. πάραγε
 πτέρυγας, Eur. Ion, 163).—This shews
 that the time is short:—the form of this
 world is already beginning to pass away.
 —Grot., al., according to the mistaken
 view of ver. 20,—'non manebunt, quæ
 nunc sunt, res tranquille, sed mutabuntur
 in turbidas.' Theophyl. and many Comm.
 understand the saying of *worldly affairs in*
general—ἀχρι ὅψεως εἰσι τὰ τοῦ παρόντος
 κόσμου, καὶ ἐπιπόλαια:—but this is in-
 consistent with the interp. of ver. 29:
 see there. [Cf. a remarkable parallel, 2
 Esdr. xvi. 40—44, probably copied from this
 passage. Stanley.] 32—34.] *Applica-*
tion of what has been just said to the ques-
tion of marriage.

32. θέλω δε . . .]
 'But (i. e. since this is so—since the time
 is so short, and that, in order that we Chris-
 tians may sit loose to the world) I wish
 you to be without worldly cares' (undis-

tracted). Then he explains how this touches
 on the subject.

πῶς ἀρέσει—'how he
 shall please.' πῶς ἀρέση—'how he may
 please.' The latter is the more usual: see
 Winer, § 42. 4, b.

34.] See var.
 readd.: I treat here only of the text.—
 'Divided also is the (married) woman
 and the virgin' (i. e. *divided in interest*
 [i. e. in cares and pursuits] from one
 another: οὐ τὴν αὐτὴν ἔχουσι φροντίδα,
 ἀλλὰ μεμερισμένα εἰσι ταῖς σπουδαῖς,
 Theophyl.: not merely, *different from*
one another, as E. V., Chrys., Luth.,
 Grot., al.). The sing. verb seems to be
 used, as standing first in this sentence, and
 because ἡ γυνὴ κ. ἡ παρθ. embraces the
 female sex as one idea: so e. g. Plat. Lys.
 p. 207, φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ:
 Herod. v. 21, εἶπετο γὰρ δὴ σοι κ. ὀχή-
 ματα κ. θεράποντες καὶ ἡ πᾶσα πολλὴ
 παρασκευή: q. d. 'There loves thee father
 and mother,'—'there followed them,' &c.
 See more exx. in Kühner ii. p. 58 (§ 433,
 exception 1):—Reiche thinks that one and
 the same woman is intended at different
 periods: but ἡ δὲ γαμήσασα is against
 this: it would be γαμήσασα δὲ (Meyer).
 —The judgment of marriage here pro-
 nounced by the Ap. must be taken, as the
 rest of the chapter, *with its accompanying*
conditions. He is speaking of a pressing
 and quickly shortening period which he
 regards as yet remaining before that day
 and hour of which neither he, nor any man,
 knew. He wishes his Corinthians, during

g = ch. vi. 5.

x. 11. xii.

7 al.

h ch. x. 33

only.

i here only.

Prov. xxii.

25.

k and constr.,

Mark xi. 7.

l Acts xiii.

o reff. ch. xii.

24.

m here only t.

See ch. ix.

13.

n here only t.

Po'yb. ii. 20.

l al. See

Luke x. 40.

only.

o ch. xiii. 5 only.

Deut. xxx. 3.

See Ezek. xvi. 8.

p Mark xv. 24

J. James v. 14.

q = Eur.

r here only t.

See Sir. xlii. 9.

s = ch. v. 10.

ix. 10.

Heb. ii. 17.

v. 3.

u ch. xv. 68.

Col. i. 23 only t.

Ps. lvi. 8 Symm.

v = Luke xiv. 18.

xxiii. 17.

Jude 3.

Jos. Antt. xvi. 9. 3.

w constr., here only.

εξ' εχ, Matt. vii. 29 reff.

ριμνᾷ^c τὰ τοῦ κόσμου, πῶς^d ἄρῃσει τῷ ἀνδρί.³⁵ τοῦτοδὲ^g πρὸς τὸ ὑμῶν αὐτῶν^h σύμφορον λέγω, οὐχ ἵναἰ βρόχον ὑμῖν^k ἐπιβάλῃ, ἀλλὰ^g πρὸς τὸⁱ εὐσχημον καὶἰ ἐν πάρεδρον τῷ κυρίῳⁿ ὑπερισπᾶστως.³⁶ εἰ δέ τιςο ἄσχημονεῖν^p ἐπὶ τὴν^q παρθένον αὐτοῦ νομίζει, εἰάν^hῥ ὑπέρακμος, καὶ οὕτως^s ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω.οὐχ ἁμαρτάνει, γαμείτωσαν.³⁷ ὅς δὲ ἕστηκεν ἐν τῇκαρδίᾳ αὐτοῦ^u ἑδραῖος, μὴ^v ἔχων^v ἀνάγκην, ^w ἐξουσίαν

θεῶν ἐμαυτοῦ.

r here only t. See Sir. xlii. 9.

s = ch. v. 10. ix. 10. Heb. ii. 17. v. 3.

u ch. xv. 68. Col. i. 23 only t. Ps. lvi. 8 Symm.

v = Luke xiv. 18. xxiii. 17. Jude 3. Jos. Antt. xvi. 9. 3.

w constr., here only. εἰς, εχ, Matt. vii. 29 reff.

—τα του κοσμ. om B.—*ἀρεση* see on ver 32.—35. *rec συμφερον*, with Meth Chr Thdrt al: txt ABD¹ 13. 17. 26. 37. 49 Hes.—*rec ενπροεδρον*, with K &c Chr (h l, and Matth's ms.) Oec: *προεδρον* J: *ενπροεκτον* 5. 6: txt ABDEFG 17. 31-7. 49. 73 all Clem Eus Bas all.—36. *ασχημονει* FG omg *νομίζει*.—for *ουτως*, *τουτο* A.—*γενεσθαι* FG Meth.—*και ουχ αρ*. 109.—*ουκ* D(E?)FG.—*γαμειτω* D¹FG vss Aug (*si nubat* d e v al lat-ff): *γαμητωσαν* JK: *γαμισταωσαν* 238: om *æth*.—37. *rec εδρ. εν τ. καρδ.* with JK all Thdrt, Thl al: om *εδρ.* FG it (d e g) *æth*: txt ABDE 17. 23. 31-7-9. 46-9. 57. 71-3-4. 120 (for *εδρ.*, *γενναιος* 46) v copt basm syrr al Bas Thdrt¹ lat-ff. (*The*

that short time, to be as far as possible *totally undistracted*. He mentions as an objection to marriage, that which is an *undoubted fact of human experience*:—which is necessarily bound up with that relation; and *without which the duties of the relation could not be fulfilled*. Since he wrote, the unfolding of God's providence has taught us more of the interval before the coming of the Lord than it was given even to an inspired Apostle to see. And as it would be perfectly reasonable and proper to urge on an apparently dying man the duty of abstaining from contracting new worldly obligations,—but both unreasonable and improper, should the same person recover his health, to insist on this abstinence any longer: so now, when God has manifested His will that nations should rise up and live and decay, and long centuries elapse before the day of the coming of Christ, it would be manifestly unreasonable to urge,—except in so far as every man's *καιρός* is *συνεσταλμένος*, and similar arguments are applicable,—the considerations here enforced. Meanwhile they stand here on the sacred page as a lesson to us how to regard, though in circumstances somewhat changed, our worldly relations; and to teach us, as the coming of the Lord may be as near now, as the Apostle then believed it to be, to act at least in the spirit of his advice, and be, as far as God's manifest will that we should enter into the relations and affairs of life allows, *ἀμέριμνοι*. The duty of ver. 35 fin. is incumbent on all Christians, at all periods.

35.] *Caution against mistaking what has been said for an imperative order*, whereas it was only a *suggestion for their best in-*

terest. τοῦτο] vv. 32-34.

πρὸς τὸ ὑμ. αὐτ. σύμ.] 'For your own (emph.) profit,'—i. e. not for my own purposes—not to exercise my apostolic authority.—'Not that I may cast a snare (lit. 'a noose,' the metaphor is from throwing the noose in hunting, or in war; so Herod. vii. 85, ἡ δὲ μάχη τούτῳ των ἀνδρῶν ἦδε. ἐπὶ τὴν συμμίσγῳσι τοῖς πολεμίοις, βάλλουσι τὰς σειράς ἐπ' ἄκρην βρόχους ἔχοντας, ὅτεν δ' ἂν τύχῃ ἦντε ἵππου ἦντε ἀνθρώπου, ἐπ' ἐωυτὸν ἔλκει· οἱ δὲ ἐν ἔρκεισι ἐμπαλασσόμενοι διαφθείρονται. See other exx. in Wetst.) over you (i. e. entangle and encumber you with difficult precepts), but with a view to seemliness (cf. Rom. xiii. 13) and waiting upon the Lord without distraction.' DeW. remarks, that πρὸς τὸ παρεδρεύειν τῷ κ. ἀπερ. would be the easier constr. Stanley draws out the parallel to the story in ref. Luke.

36—38.] For seemliness' sake: and consequently, if there be danger, by a father withholding his consent to his daughter's marriage, of *unseemly* treatment of her, let an exception be made in that case: but otherwise, if there be no such danger, it is better not to give her in marriage.—'But (introduces an inconsistency with εὐσχημον) if any one (any father) thinks that he is behaving unseemly towards his virgin daughter (viz. in setting before her a temptation to sin with her lover, or at least, bringing on her the imputation of it, by withholding his consent to her marriage), if she be of full age (for before that the imputation and the danger consequent on preventing the marriage would not be such as to bring in the ἀσχημοσύνη.—The ἀκμή

ABDE
FGJK

f = Matt. xxvii. 52. Acts vii. 60. xiii. 30. ch. xi. 30. xv. 6 al. Isa. xiv. 8. g w, inf. here only. h = Rom. xxi. 2, 8, 11 al. i ver. 26. k = ch. i. 10 refl. l ch. iii. 18 refl. m Rom. viii. 9. n Acts xv. 29. xxi. 25. Rev. ii. 14, 20 f. o = ch. vi. 2 al. fr. p = vv. 7, 10, 11. See 1 Tim. vi. 20. q ch. iv. 6 refl. r = ch. x. 23. Acts ix. 31 refl.

ἐὰν δὲ ^fκοιμηθῇ ὁ ἀνὴρ, ^gἐλευθέρα ἐστὶν ᾧ θέλει γαμ- ABDE
 θῆναι, ^hμόνον ἐν κυρίῳ. ⁴⁰μακαριωτέρα δὲ ἐστὶν, ἐὰν FGJK
ⁱοὕτως μένῃ, κατὰ τὴν ἐμὴν ^kγνώμην. ^lδοκῶ δὲ καὶ γὰρ
^mπνεῦμα θεοῦ ⁿἔχειν.

VIII. ¹Περὶ δὲ τῶν ⁿεἰδωλοθύτων, ^oοἷδαμεν ^oὅτι
^pπάντες ^pγυνῶν ἐχομεν. ^qἢ ^pγυνῶσις ^qφυσιῶ, ^hἢ δὲ ἀγάπη
^rοἰκοδομεῖ. ²εἴ τις ¹δοκεῖ εἰδέναι τι, οὐδέπω οὐδὲν
^o = ch. vi. 2 al. fr. p = vv. 7, 10, 11. See 1 Tim. vi. 20.
^r = ch. x. 23. Acts ix. 31 refl.

44.—bef *κοιμ.* ins *καὶ* D³(E?)FG (κεκοιμηθη for *καὶ* *κοιμ.*) J all syr (æth al appy) Thdrt Occ (perhaps error, facilitated by the common occurrence of *καὶ* in such a posn: cf vv 11, 28): om ABD¹K &c vss Clem Orig Thdrt (text) al; *quodsi* lat-ff, *si autem* al.—for *κοιμηθη*, *αποθανη* A 73 basm syr (marg) Clem Bas.—rec aft *ο* *ανηρ* ins *αυτης* (supplementary addn), with DEFGJ &c vss (syr*) Orig¹ Dam Thl lat-ff: om ABK many mss v (ms) Orig¹ Bas Cyr Thdrt² Occ Vig: *ο* *ανηρ* *αυτης* om Tert Cypr.—*γαμηθη* FG it v lat-ff: *γαμησαι* J¹.—40. for *δε* (2ad), *γαρ* B 4. 17. 37. 67². 71-3. 116 tol basm syr (δὲ in marg) Ambr Ambrst Vig Sedul (not Tert² Aug Jer al) (*corr*n to suit the sense).—for *θεου*, *χριστου* 17.—for *εχειν*, *εχω* FG g Tert² Ambrst Aug.

CHAP. VIII. 1. οὐκ οἶδαμεν 31.—*de* om 109.—2. rec aft *ε* ins *δε* (for connexion), with DEFGJK &c v syr* g (*si autem aut quod si*) Chr Thdrt Thl Occ, *si quis enim* Jer, *et si quis* æth al: txt AB 17. 46. 71-3-4. 89. 116 am tol harl¹ (appy) d e (*quodsi* e) copt basm arm Clem Melet Nyss Dam Orig-int Tert Cypr Ambrst all.—for *εἰδέναι*, *εγνωσκέναι* (*corr*n to suit the folly) ABDEFG 17. 31-7-8. 46. 71-3. 116 d e g copt basm Clem Nyss² Thdrt² Dam (γνωσκέναι Melet): txt JK &c Chr Thdrt (hl) Thl Occ: *scire* aliquid, *nondum cognovit* (*scit* some ff) . . . *eum scire* v lat-ff.—for *οὐδέπω*, *οὐπω* AB 17. 31. 46. 71-3. 116 Clem Melet (*prob* aft the erasure of *οὐδὲν* as unnecessary, *οὐδέπω*, thus standing

have in common: 'both he who gives in marriage does well, and he who gives not in marriage does well, even in a higher degree.' [I need hardly remind the tiro that 'both—and' here does not, as Bloomf. objects, represent *τε-καί*,—each subject being accompanied by its own predicate.] 39, 40.] Concerning second marriages of women. 39. *δέδεσται*]

viz. τῷ ἀνδρί, or perhaps absolutely, 'is bound,' in her marriage state.

γαμηθῆναι and *γαμῆσαι* are later forms, reprobed by the grammarians: *γαμηθῆναι* and *γαμῆσαι* being the corresponding ones in good Greek. See Lobeck on Phrynichus, p. 742.—Meyer cites Schol. on Eur. Med. 593, *γαμῆ μὲν γὰρ ὁ ἀνὴρ, γαμῆται δὲ ἡ γυνή*. But not invariably, see ver. 28. *μόνον ἐν κυρίῳ* 'only in the Lord,' i. e. within the limits of *Christian* connexion—in the element in which all Christians live and walk;—'*let her marry a Christian*.' So Tertull., Cypr., Ambros., Jerome, Grot., Est., Bengel, Rosenm., Olsh., Meyer, De W.—But Chrys. explains it *μετὰ σωφροσύνης, μετὰ κοσμιότητος*:—and so (but in some cases including in this the marrying of a Christian) Theodoret (*τουτέστιν ὁμοπίστῳ, εὐσεβεῖ, σωφρόνῳ, ἐν νόμῳ*), Theophyl., Calv., Beza, Calov., al. This however seems flat, and the other much to be preferred; also as making a better limitation of ᾧ θέλει. 40. *μακαριωτέρα*] 'hap-

pier,' partly by freedom from the attendant trials of the *ἑνεστώσα ἀνάγκη*,—but principally for the reason mentioned verse 34.

"To higher blessedness in heaven, which became attached to celibacy afterwards in the views of its defenders (Ambros., Corn. a Lap., al.), there is no allusion here." Meyer.

Δοκῶ δὲ καὶ γὰρ] This is modestly said, implying more than is expressed by it,—not as if there were any uncertainty in his mind. It gives us the true meaning of the saying that he is *giving his opinion*, as ver. 25: viz. not that he is speaking without inspiration, but that in the consciousness of inspiration he is giving that counsel which should determine the question. The rationalizing Grotius explains *πνεῦμα θεοῦ*, 'non revelationem, sed sincerum affectum Deo et piis serviendi,' referring to ch. iv. 21, where (1) the meaning is not this (see note); and (2) the expression is not *πνεῦμα θεοῦ*. *καὶ γὰρ* 'as well as other teachers.' Whether said with a general or particular reference, we cannot tell, from not being sufficiently acquainted with the circumstances.

VIII. 1—XI. 1.] ON THE PARTAKING OF MEATS OFFERED TO IDOLS, AND ASSISTING AT FEASTS HELD IN HONOUR OF IDOLS.

CHAP. VIII. 1—13.] *Though* (vv. 1—6) *for those who are strong in the faith, an idol having no existence, the question has no importance, this is not so with all* (ver.

ἐγνώκεν καθὼς δεῖ γινῶναι· ³ εἰ δέ τις ἀγαπᾷ τὸν θεόν, ^{s. Gal. iv. 9.}
οὗτος ^{s. 2 Tim. ii. 19.} ἐγνωσται ὑπ' αὐτοῦ. ^{Matt. vii. 23.} ^{t Rom. xiv. 17} ^{reB.} ⁴ περὶ τῆς βρώσεως οὖν

alone, was altered to οὐπω: so Meyer): txt DEFGJK most mss Nyss Chr Thdrt₁ Dam Thl Occ.—bef εγν. om ουδεν (see above) ABD¹FG 17. 31. 46. 71-3. 109-16. 238 it v copt basm al Clem Melet Nyss Thdrt₁ lat-if: txt D¹EJK most mss syrr al Chr Thdrt₂ Dam Thl Occ.—for ἐγνώκεν, ἐγνώ (the eye of the transcriber prob passing from κ of κεν to κ of καθως follg) ABD¹FG 31-7. 46. 73-4. 116-20 Clem Melet Nyss Thdrt₂ Dam: ηδει 17: txt D¹EJK most mss Chr Thdrt₂ Thl Occ.—3. υπ αυτου om 17.—4. for της βρ.

7); and the infirmities of the weak must in such a matter be regarded in our conduct (vv. 8—13).

1.] Δέ, transitional, as in ch. viii. 1, al. fr.—As regards the construction, we may observe, that περὶ δ. τῶν εἰδ. is again taken up ver. 4, περὶ τῆς βρώσεως οὖν τῶν εἰδ., after a parenthesis. We may also observe that in the latter case οἶδαμεν ὅτι is restated, bearing therefore, it is reasonable to suppose, the same meaning as before, viz. 'we know, that.' This to my mind is decisive against beginning the parenthesis with ὅτι, and rendering ὅτι, 'for,' as Luther, Bengel, Valckn., al.:—'we know (for we all have knowledge),' &c. Are we then to begin it with πάντες, leaving περὶ . . . οἶδαμεν ὅτι broken off, corresponding to the words resumed in ver. 4? We should thus leave within the parenthesis a very broken and harsh sentence: πάντες γινώσκιν ἔχομεν (what γινώσκis? if γν. about the εἰδωλοθ., it should be joined with the preceding; if γν. in general, it should be τὴν γινώσκιν, see ch. xiii. 2, which would be absurd; if some γν. on some subjects, as σὺ πῶστιν ἔχεις, James ii. 18, it would here be irrelevant), ἡ γν. φουσιῶ, ἡ δὲ ἀγ. κ.τ.λ. The first logical break in the sense is where the concrete γινώσκis, that περὶ τῶν εἰδ., is forsaken, and the abstract ἡ γινώσκis treated of. Here therefore, with Chrys., &c., Beza, Grot., Calv., Est., al., De Wette, and Meyer, I begin the parenthesis,—'. . . we are aware that we all (see below) have knowledge; knowledge,' &c.; not however placing it in brackets, for it is already provided for in the constr. by the resumption of περὶ . . . οὖν below; and is not a grammatical but only a logical parenthesis.—The εἰδωλόθυτα were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (ch. x. 27), sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Theophrastus, Charact. xviii., describes it as characteristic of the ἀνελεύθερος,—ἐκδοὺς αὐτοῦ θυγατέρα, τοῦ μὲν ἱερίου, πλὴν τῶν ἱερῶν, τὰ κρέα ἀποδίδοσθαι. They were sometimes also reserved for future

use: Theophr. mentions it as belonging to the ἀναίσχυντος,—θύσας τοῖς θεοῖς αὐτὸς μὲν διπνέειν παρ' ἐτέρῳ, τὰ δὲ κρέα ἀποτιθέσθαι ἅλοι πάσας. Christians were thus in continual danger of meeting with such remnants. Partaking of them was an abomination among the Jews: see Num. xxv. 2. Ps. cvi. 28. Rev. ii. 14. Tobit i. 10—12; and was forbidden by the Apostles and elders assembled at Jerusalem, Acts xv. 29; xxi. 25. That Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits, probably is to be traced to his wish to establish his position as an independent Apostle, endowed with God's Holy Spirit sufficiently himself to regulate such matters. But it also shews, how little such decisions were at that time regarded as lastingly binding on the whole church: and how fully competent it was, even during the lifetime of the Apostles, to Christians to open and question on its own merits, a matter which they had, for a special purpose, once already decided.—There should be a comma at εἰδωλοθύτων, as the resumed sentence (ver. 4) shews.

πάντες γινώσκιν ἔχομεν] Who are πάντες? Meyer says, Paul himself and the enlightened among the Corr.: Estius, al., these latter alone; and some think it said ironically, some concessively, of them: Grot., "pars maxima nostrum, ut Rom. iii. 12." But it is manifest from vv. 4—6, which is said in the widest possible reference to the faith of all Christians, that all Christians must be intended here also: and so Chrys., Theophyl., Oecum., Calov., al., and De Wette. But then, ver. 7, he says, οὐκ ἐν πᾶσιν ἡ γινώσκis: and how are the two to be reconciled? By taking, I believe, the common sense view of two such statements, which would be, in ordinary preaching or writing, that the first was said of what is professed and confessed, —the second of what is actually and practically apprehended by each man. Thus we may say of our people, in the former sense, 'all are Christians; all believe in Christ:' but in the latter, 'all are not Christians; all do not believe.' γινώσκιν, scil. περὶ αὐτῶν.—From ἡ γν. to end of ver. 3 (see above) is a logical parenthesis. ἡ γινώσκis, 'knowledge,' abstract.—scil. when alone, or improperly predomi-

τῶν ^α εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ, ABDE FGJK
 καὶ ὅτι οὐδὲις θεὸς ἕτερος ^α εἰ μὴ εἷς ^δ καὶ γὰρ εἶπερ
 εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς, ὥς περ
 εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοὶ, ^δ ἀλλ' ^ε ἡμῖν εἷς
 π = Matt. xii.
 4. Gal. i.
 19.
 uu = Col. ii.
 5.
 v dat. = ch. i.
 18 reff.

οὐν, δε της βρ. DE 1. 17. 108-15 vss Iren Aug (γνωσεως D¹ 121).—οὐδεν εστιν FG.—
 ετερος om ABDEFG 17. 39. 46-7. 67². 73. 116-19 it v all Cyr Bas Iren lat-ff (*prob as
 in the way, or, as Mey suggests, to avoid the possible misunderstanding,—‘There is only
 one θεος ετερος’*): txt JK most mss syrr al Chr Thdrt Dam Thl Oec.—5. οι λεγομενοι
 FGK 117.—from εισιν το εισιν om J.—θεοι (1st) και κυριοι DE d e Ambrst Pel: θεοι
 λεγομενοι 144.—τω ουρ. 178.—rec της γης, with mss Thdrt₂ (but once he has also εν
 τω ουρ.) Oec: txt ABDEFGK 37. 46. 57. 67². 73. 80-9. 114 (al?) Orig₂ Cyr Ch
 Thdrt₁ Dion-arcep al.—for ως περ, ειπερ (siquidem) v Aug (somet) Pelag: add ουν Chr.
 —6. αλλ om B basm Iren; υμιν A?: ημιν δε 17 copt Ath Did Cyr₁ Epiph.—εις ο θεος

nant: it is the attribute of ἡ γυνῶσις, ‘barely.’ ἡ ἀγάπη] viz. ‘towards the brethren,’ see Rom. xiv. 15, and ch. x. 23.

οἰκοδ.] ‘helps to build up’ (God’s spiritual temple), ch. iii. 9. 2, 3.] The general deductions, (1) from a *profession of knowledge*, and (2) from the *presence of love*, in a man:—expressed sententiously and without connecting particles, more, as Meyer observes, after the manner of St. John in his Epistles.—On the text, see var. readd.—The case supposed is the only one which can occur where love is absent and conceit present: a man can then only *think he knows*,—no *real knowledge* being accessible without humility and love. Such a man ‘*knows nothing yet, as he ought to know*’: has had no real practice in the art of knowing.—‘But if a man loves God (which is the highest and noblest kind of love, the *source* of brotherly love, 1 John v. 2), *this man* (and not the wise in his own conceit) is known by Him.’ The explanation of this latter somewhat difficult expression is to be found in Gal. iv. 9, ἵνυ δὲ γινόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ. So that *here* we may fairly assume that he chooses the expr. *ἐγνωσται ὑπ’ αὐτοῦ* in preference to that which *would have been*, had any object of knowledge but the Supreme been treated of, *the natural one*, viz. οὗτος ἐγνω αὐτόν. We cannot be said to *know* God, in any full sense (as here) of the word to *know*. But those who become acquainted with God by love, ‘are known by Him’ are the *especial objects of the divine knowledge*,—their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them. So in 2 Tim. ii. 19, ἐγνων κύριος τοῦς ὄντας αὐτοῦ. See also Ps. i. 6, and reff. “Cognitionem passivam sequitur cognitio activa c. xiii. 12. Egregia metalepsis: cognitus est, adeoque cognovit.” Bengel.

4.] The subject is resumed, and further specified by the insertion of τῆς βρώσεως. οὖν resumes a broken thread of discourse: so Plat. Apol. p. 29, ὥστε οὐδ’ εἰ

με ἀφίετε . . . εἴ μοι πρὸς ταῦτα εἴποιτε, &c. . . εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τοῦτοις ἀφίετε . . . See Hartung, Partikellehre, ii. 22.—‘We know that there is no idol in the world,’ i. e. that the εἰδωλα of the heathen (meaning not strictly the images, but the persons represented by them) have no existence in the world. That they who worship idols, worship devils, the Ap. himself asserts ch. x. 20; but that is no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, &c., have absolutely no existence. Of that subtle Power which under the guise of these deluded the nations, he here says nothing. The rendering of Chrys., Theodoret, Theophyl., Oecum., Vulg., E. V., Luther, Beza, Grot., Est., al. (‘an idol is nothing in the world,’ ch. x. 19. Jer. x. 3. Sanhedr. 63. 2 [Wetst.], “no-verant utique Israelitæ idolum nihil esse”), is certainly wrong here, on account of the parallel οὐδὲις θεὸς ἕτ. εἰ μὴ εἷς which follows.—‘And that there is no other god, but One:’ on the omission of ἕτερος, see var. readd.;—cf. the first commandment, οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

5, 6.] Further explanation and confirmation of ver. 4. 5.] ‘For even supposing that (εἴπερ makes an hypothesis, so that “in incerto relinquatur, jure an injuria sumatur,” Herm. ad Viger. p. 834. See also Hartung, Partikellehre, i. 343, who gives many exx.—καὶ γὰρ εἰ, as Eur. Med. 460, καὶ γὰρ εἰ σύ με στυγεῖς, οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε; see Hartung, Partikellehre, i. 140 f.) beings named gods (not those who are named gods, οἱ λεγ. θ., i. esset, all who are so named) exist (the chief emphasis is on εἰσιν, ου which the hypothesis turns), whether in heaven, whether upon earth, as (we know that) there are (viz. as being spoken of, Deut. x. 17, ὁ γὰρ κύριος ὁ θεὸς ἡμῶν, οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων, see also Ps. cxxxv. 2, 3) gods many, and lords many’ (the ὥσπερ brings in an acknowledged fact, on which the possibility

θεός ὁ πατήρ, ^ν ἐξ οὗ τὰ πάντα καὶ ἡμεῖς ^ω εἰς αὐτόν, καὶ εἰς κύριος Ἰησοῦς χριστός, ^ω δι' οὗ τὰ πάντα καὶ ἡμεῖς ^ω δι' αὐτοῦ. ⁷ ἀλλ' οὐκ ^κ ἐν πᾶσιν ^γ ἡ γυνώσις· τινὲς δὲ τῇ ^z συνειδήσει ^a ἕως ἄρτι τοῦ εἰδῶλου ὡς ^υ εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ ^b συνείδησις αὐτῶν ^c ἀσθενὴς οὕσα ^d μολύνεται. ⁸ ^e βρωμα δὲ ἡμᾶς οὐ ^f παραστήσει τῷ θεῷ.

1. iv. 19 al.
e Rom. xiv. 15 reff.
d Rev. iii. 4. xiv. 4 only. Isa. lxv. 4 al. = Sir. xxi. 28.
f = Rom. xii. 1 (xiv. 10). 2 Cor. iv. 14.

FG.—τα (1st) om D.—και ημ. εις αυτ. om Clem Orig₃ (not elsw) Ath Did Cassiod.—και εις . . . δι αυτου om 72. 115.—δι ον B.—δι αυτον 114: εις αυτον 93.—at end, 55. 72. 109-78 al slav-anct and some gr-ff add και εν πνευμα αγιον εν ω τα πάντα και ημεις εν αυτω: but om Chr (expressly,—υθην δηλον οτι φιδομενος της ασθενειας των ακοινοντων ταυτη εχρηαστο τη διασκευη, και δια τουτο ουδε του πνευματος εμνημονευσεν) Dam (h 1; elsw₂ he has it) Thl Oec.—7. δε om arm: γαρ 37. 47. 63. 73. 80. 116 Syr copt basm.—for συνειδ., συνηθεια (gloss on the more difficult συνειδησει) AB 17. 46. 67². 80. 109 syr-marg copt basm aeth Dam (67²). 137 Chr-comm tou εν ειδωλου for τ. ειδωλου): txt DEFGJ most mss it v syr al Chr Thdrt Thl Oec Tert Aug all.—rec του ειδ. εως αρτι (corr_n for perspicuity), with AJ &c vss (τινεις δε εως αρτι copt) Chr Thl Oec: txt BDEFG 31-7. 116 it v (am dem harl tol) Syr arm Bas Thdrt lat-ff.—ως om 56. 67². 114-20 al.—8. υμας 17. 37. 103-16-18 lect 8: aft παριστ. 238.—rec παριστησι (corr_n to suit the follg pres tenses), with DEJ al vss Orig₁ Ath (mss₄) Chr Thdrt al Jacob-nisib lat-ff: συνιστησιν FG: txt AB 5. 10. 17.

of the hypothesis rests—‘Even if some of the many gods and many lords whom we know to exist, be actually identical with the heathen idols . . .’ The Ap. does not concede this, but only puts it). This exegesis, which is Meyer’s, is denied by De Wette, who takes εἰπερ as concessive, ‘even though,’ and understands εἰσιν both times as only ‘are,’—in the meaning of the heathen, —imagining it impossible that Paul should have seriously said in an objective sense, ‘there are gods many.’ But in the sense in which he uses θεοί (see above) there is no unlikelihood that he should assert this.—Chrys. gives the following explanation:

“καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοί, ὥσπερ οὐν καὶ εἰσιν,” οὐχ ἁπλῶς εἰσιν, ἀλλὰ, λεγόμενοι, οὐκ ἐν πράγματι, ἀλλ’ ἐν ῥήματι τοῦτο ἔχοντες· εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς· ἐν οὐρανῷ τὸν ἡλίον λέγων κ. τήν σελήνην κ. τὸν λοιπὸν τῶν ἀστρῶν χορὸν· καὶ γὰρ καὶ ταῦτα προσεκύνησαν Ἕλληνες· ἐπὶ γῆς δὲ δαίμονας, καὶ τοὺς ἐξ ἀνθρώπων θεοποιηθέντας ἅπαντας. And similarly Theodoret, Theophyl., Oecum., Calv., Beza, Calov., Estius, Schrader, al. See the various minor differences of interpretation, in Pool’s Synopsis and De Wette: and a beautiful note in Stanley.—There is a sentence in Herodotus (ix. 27) singularly resembling this in its structure: ἡμῖν δὲ, εἰ μὴδὲν ἄλλο ἐστὶ ἀποδεχόμενον, ὥσπερ ἐστὶ πολλά τε καὶ εὐ ἔχοντα, . . . ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου ἄξιοι ἐσμεν, κ.τ.λ. Cf. also Hom. Il. α. 81 f.; φ. 576 f.

6.] ‘Yet (see reff. just given, and ch. iv. 15) to us (emphatic: however that matter may be, we hold) there is ONE God, the

Father (ὁ πατήρ answers to Ἰησοῦς χριστός in the parallel clause below, and serves to specify what God—viz. the Father of our Lord Jesus Christ) of Whom (as their Source of being) are all things, and we for Him (His purposes—to serve His will); and one Lord Jesus Christ (notice the εἰς θεός opposed to θεοὶ πολλοί, and εἰς κύριος to κύριοι πολλοί), by Whom (as Him by whom the Father made the worlds, John i. 3. Heb. i. 2) are all things, and we (but here secondly, we as his spiritual people, in the new creation) by Him.’—The inference from the foregoing is that, *per se*, the eating of meat offered to idols is a thing indifferent, and therefore allowed. The limitation of this licence now follows. 7.]

‘But (sondern) not in all is the knowledge (of which we have been speaking: i. e., see above, is not in them in their individual apprehension, though it is by their profession as Christians: but (aber) some through their consciousness, to this day, of the (particular) idol (i. e. through their having an apprehension to this day of the reality of the idol, and so being conscientiously afraid of the meat offered, as belonging to him: not wishing to be connected with him. τῇ συνειδήσει ἕως ἄρτι is not = τῇ ἕως ἄρτι συν., but ἕως ἄρτι stands separate, as above: so διὰ τῆς ἰμῆς παρουσίας πάλιν πρὸς ἡμᾶς, Phil. i. 26) eat it as offered to an idol, and their conscience, in that it is weak, is defiled.’—By ἕως ἄρτι, it is shown that these ἀσθενεῖς must have belonged to the Gentile part of the Cor. church: to those who had once, before their conversion, held these idols to be

w Rom. xi. 36.
See Col. i. 16.
x Acts xiii. 15.
2 Cor. xi. 10.
y ver. 1.
z w. gen. obj.,
1 Pet. ii. 19.
Heb. x. 2.
a ch. iv. 13 al.
fr.
b w. gen. subj.,
Rom. ii. 15
al.
c See Rom. xiv.
d Sir. xxi. 28.

η γυνωσις
K.
ABDE
FGJ

g ch. i. 7 refl.

h = ch. xiv.

12 al. See

Rom. iii. 7

refl.

i = Acts xiii.

40 refl.

k = Rom. xi.

21.

l = ch. vii. 37

al.

m Rom. ix. 32

refl.

n here only +

1 Macc. i. 47

al.

o = Mark ii.

15 l. Mark xiv. 3 only t.

Prov. vi. 9.

See Mal. iii. 15.] constr., Eph. ii. 22 refl.

s Matt. vi. 7.

οὔτε ἐὰν μὴ φάγωμεν, ὅστεροῦμεθα, οὔτε ἐὰν φάγωμεν,

ἡ περισσεύομεν. ἡ βλέπετε δὲ ἡ μίπως ἡ ἔξουσία ὑμῶν

αὕτη ἡ πρόσκομμα γένηται τοῖς ἁσθενέσιν. ἡ ἐὰν γάρ

τις ἴδῃ σὲ τὸν ἔχοντα ἡ γινῶσιν ἐν ἡ εἰδωλείῳ ἡ κατακεί-

μενον, οὐχὶ ἡ ἡ συνείδησις αὐτοῦ ἡ ἀσθενοῦς ὄντος

ἡ οἰκοδομηθήσεται εἰς τὸ τὰ ἡ εἰδωλόθута ἐσθίειν, ἡ καὶ

ἡ ἀπόλλυται ὁ ἡ ἀσθενῶν ἡ ἐν τῇ σῇ ἡ γινώσκει, ὁ ἀδελφὸς

ABDE
FGJp = ch. x. 23. xiv. 4, 17. 1 Thess. v. 11. (iron., here only.
q Rom. xiv. 15 refl. r Rom. iv. 19 refl.

46. 67². 71. 93 lect 18 copt basm Clem₂ Orig₂ Ath Dam.—rec aft ουτε ins γαρ (for *con-
nexion*), with DEFGJ & vss Clem Orig Chr Thdrt al Jac-nisib Ambrst al: txt AB 2.
17. 74 lect 17 am tol basm æth al Cypr Aug₂ (Tert₂): δη 52.—rec φαγωμεν, περισσευ.
... μη φαγ. υστερον. (arry a transposn to bring closer the clause φαγωμ. περισ.,
to βρωμ. ου παριστ., as being logically connected with it), with A² (which however has μη
φαγ. 1st and [so also 17] φαγ. 2nd) DEFGJ & syr al Clem Orig Chr Thdrt al Jac-nisib
Cypr al: txt A¹B (περισσευομεθα B Orig₁) 46 am tol dem flor mar copt basm arm Bas
Dam.—9. δε om 80.—ημων 44. 238: αυτ. υμων lect 8.—rec ασθενουσιν (arry *corr*n to
suit ασθενων below, which however is gradually introduced,—ασθενεσιν,—ασθενους
οντος,—ασθενων), with J & Chr Thdrt Thl Oec (Chr h l Thl add των αδελφων): txt
ABDEFG 17. 46. 67². 80 al Clem₂ Dam.—10. ειδη A 44.—σε om BFG g v Orig-int
lat-ft (eum qui habet v Aug): ins AD &c.—ειδωλων ABDJ (ιδωλ. AG).—ουχ 44.—
ασθενη ουσα (cum sit infirma) d (g has both) v lat-ft.—εσθ. τα ειδωλοθ. DEFG vss
Orig-int Aug al.—11. απολ. γαρ B 17 copt basm goth Clem₁ (elsw cites freely αλλα απ.)
απολ. ουν A 39: και απ. ουν 46 Dam: txt DEFGJ & syr al Chr all Iren Jer al. (The
sentence has prob been tampered with to get rid of the appt awkwardness of the question
being carried on through ver 11,—and ουν and γαρ have been attempts to break it off
at εσθιειν).—rec απολειται (to suit the fut above), with D²EF GJ & vss Chr (edd and
mss vary) Thdrt (h l) Thl Oec Iren Jer al: txt ABD¹ (απολυται D¹, απολλυται D²)
32. 46. 67². 73-4 (al?) copt goth d e Clem₂ Bas Antioch Chr (see above) Thdrt₁ Dam.—
rec επι τη σ. γν. (επι, 'on account of,' seems to have been a *corr*n for the more difficult
εν,—see note), with J & Chr Thdrt Thl Oec: txt ABDEFG 17 al Bas Thdrt₁: in it al
all Iren Jer al: εν ον Clem₂ (Orig) Thdrt (ms).—for γνωσει, βρωσει lect 6² Chr (ex-
pressly: ουδε γαρ ειπεν 'Επι σῇ τελειότητι, ουδε 'Επι τῇ σῇ γινώσκει, ἀλλ' 'Επι τῇ σῇ
βρώσει): conscientia harl v-sixt Aug al-latt.—rec ο ασθενων αδελφος (attempt to sim-
plify, at the expense of the emphatic character of the sentence), with J & Chr Thdrt
al (αδ. ο ασθ. syr al): om αδ. v (ed) Syr: txt ABDEFG 17. 37 (al?) it v copt æth goth

veritable gods. Had they been *Jewish* con-
verts, it would not have been *συνείδησις*
τοῦ εἰδῶλου which would have troubled
them, but apparent violation of the Mosaic
law.

3.] Reason why we should ac-
commodate ourselves to the prejudices of
the weak in this matter: because it is not
one in which any spiritual advantage is to
be gained, but one perfectly indifferent:
not, with Calv., al., an objection of the
strong among the Corr.: no such assump-
tion must be made, without a plain indica-
tion in words that the saying of another is
being cited: see Rom. ix. 19; xi. 19; and
as Meyer well remarks, if the eaters had
said this, they would have expressed it, οὔτε
ἐὰν μὴ φάγωμεν περισσ.. οὔτε ἐὰν φάγ.,
ὕστερ., as it has actually been corrected
(see var. readd.) in some MSS., and adopted
by Lachm. in his last edn.—The δὲ carries
on the argument.—Bengel remarks (against
the ordinary rendering, which takes παρ-
ίστημι = συνίστημι, 'commendo,' which

meaning it will not bear) that παραστήσει
is a verbum μέσον, after which may follow a
good or a bad predicate:—'will not affect
our (future) standing before God;—and
to this indifferent meaning of παραστήσει
answers the antithetic alternative which fol-
lows.

9.] δέ—q. d. "I acknowledge
this indifference—this licence to eat or not
to eat; but it is on that very account, be-
cause it is a matter indifferent, that ye must
take heed, &c."—The particular πρόσκομμα
in this case would be, the tempting them
to act against their conscience;—a practice
above all others dangerous to a Christian,
see below, ver. 11.

10.] Explanation
how the πρόσκομμα may arise.

τίς, scil. (see below) ἀσθενῆς ὢν. τὸν
ἔχοντα γινῶσιν seems to imply that the
weak brother is aware of this, and looks up
to thee as such.

ἐν εἰδωλείῳ κατ.] See
on εἰδωλοθ., ver. 1.—εἰδωλείῳ, as Ποσει-
δεῖον, Ἀπολλωνεῖον, Ἰσείον, &c.

οἰκοδομηθήσεται is not a vox media,

Κ
ΟΥΤΩΣ
δε...
ΑΒΔΕ
FGJK

δι' ὃν ^κχριστὸς ἀπέθανεν; ¹² οὕτως δὲ ^τἁμαρτάνοντες ^εεἰς τοὺς ἀδελφούς καὶ ^υτύπτοντες αὐτῶν τὴν ^νσυνείδη-
σιν ^ρἀσθενοῦσαν, ^τεἰς χριστὸν ^τἁμαρτάνετε. ¹³ ^ωδιόπερ
εἰ ^χβρῶμα ^νσκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω
^zκρέα ^αεἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου ^νσκαν-
δαλίσω.

IX. ¹ Οὐκ εἰμί ἐλεύθερος; οὐκ εἰμί ἀπόστολος; οὐχί
Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς
ἔστε ἐν κυρίῳ; ² εἰ ^βἄλλοις οὐκ εἰμί ἀπόστολος, ^εἀλλά
γε ὑμῖν εἰμί· ἡ γὰρ ^δσφραγὶς μου τῆς ^εἀποστολῆς ὑμεῖς

d = Rom. iv. 11. (Hagg. ii. 24.)

e Acts i. 25. Rom. i. 5. Gal. ii. 8 only. Deut. xxii. 7.

al Bas Iren Jer Ambrst al Clem₁ (o ad. asst. he cites απ. γαρ ο ασθ. τη ση γν.).
—12. rec ουτω: txt AG &c.—τους om FG.—και om FG it goth.—13. το βρωμα FG.—
μου (1st) om g goth Cyp Ambrst (ed).—μον (2nd) om D¹FG it Cyp al.

CHAP. IX. 1. rec αποστ.; ... ελευθ.; (possibly transposn to bring the weightiest
question into prominence,—or, as Mey, ουκ ειμ. απ. having been omd in mistake [as
below], was re-insd first as the weightier and first treated, cf vv 2, 3), with DEFGJK &c
it syr basm goth al Chr Thdrt al Ambrst: txt AB 5. 10. 17. 37. 46. 93. 177-9 v copt Syr
æth arm al Orig Tert Aug Ambr Pel Cassiod Bed: ουκ ειμ. απ. om 71. 178.—rec aft
ησ., add χριστον, with DEJK &c v (ed) copt syr* al Chr Thdrt al: om AB 46. 74 am
to harl sah basm æth Orig Ambrst: χριστον ησ. FG denid Tert Aug.—εωρακα
D³(E²)FG: add τοις οφθαλμοις μου arm.—2. om A (i. e. from εν κυριω to εν κυριω).—
rec της εμης απ. (prob corrtn. Mey objects to txt, that the evidence of B alone is too weak,
and that σφρ. μου is prob a corrtn to suit εργ. μου above. This latter is surely improb, and
he forgets that A omits the ver and C is deficient), with DG(EFJK?) &c: txt B 17. 31.
46 (al?) Orig.—for αποστ., επιστολης 14. 37 lectt 8. 19 æth.—εν κυριω om D¹ (46 appy)

as Le Clerc, Elsner, Wolf, al., nor is it
impelletur, as Castal, Bengel, Kypke,
al., nor confirmabitur, as Syr., Grot.,
Billroth, al. (Mey.), but as Meyer and
De Wette, ædificabitur, not without a
certain irony, seeing it is accompanied by
ἀσθενοῦς ὄντος,—for thus the building
up would be without solid foundation—
a ruinosa ædificatio, as Calv. 11.]
... 'and (thus) the weak perishes (here-
after: see the parallel, Rom. xiv. 15 and
note) in (as the element in which,—he
entering into it as his own, which it is not)
thy knowledge,—the brother, in whose
behalf Christ died?'—See again Rom. xiv.
15.

12.] οὕτως, viz. as in vv. 10, 11.
καὶ fixes and explains what is meant by
ἁμαρτ. εἰς τ. ἀδ. τύπτοντες] smit-
ing: τί γὰρ ἀπηνέστερον ἀνθρώπου γέ-
νοιτ' ἂν τὸν νοσοῦντα τύπτοντος; Chrys.

13.] Fervid expression of his own
resolution consequent on these considera-
tions, by way of an example to them.

βρῶμα, 'food,' i. e. any article of
food, as ver. 8: purposely indefinite here:
'if such a matter as food . . .,' but pre-
sently particularized.—οὐ μὴ φάγω, strong
future, 'I surely will not eat;' 'there is
no chance that I eat.' κρέα] 'Quo
certius vitarem carnem idolo immolatam,
toto genere carniū abstinerem.' Bengel.

σκανδαλίσω] 'be the means of offend-
ing:' "commutator persona: modo dixit si
cibus offendit." Bengel. "Non autem hoc
dicit quod hoc aliquo casu opus sit, sed ut
ostendat multo graviora quam de quibus
hic agitur sustinenda pro proximorum
salute." Grot. IX. 1—27.] He di-

gressively illustrates the spirit of self-
denial which he professed in the resolution
of viii. 13,—by contrasting his rights as
an Apostle with his actual conduct in
abstaining from demanding them (vv. 1—
22). This self-denying conduct he further
exemplifies, vv. 23—27, for their imita-
tion. See Stanley's introductory note:
and Conyb. and Howson, vol. i. pp. 51, 416,
edn. 1.

1.] He sets forth, (1) his in-
dependence of men (contrast ver. 19); (2)
his apostolic office (for the order, see var.
readd.):—(3) his dignity as an Apostle, in
having been vouchsafed a sight of Christ
Jesus our Lord:—(4) his efficiency in the
office, as having converted them to God.

ἐλεύθ.] So that the resolution of
viii. 13 is not necessitated by any depend-
ence on my part on the opinion of others.

ἑώρακα] Not, during the life of our
Lord on earth, as Schrader, nor is such an
idea supported by 2 Cor. v. 16; see note
there:—but, in the appearance of the Lord
to him by the way to Damascus (Acts ix. 17;

f w. dat., 1 Pet. iii. 15 only. ³ ἢ ἐμὴ ἡ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ABDE
 See Acts xxii. 14. ⁴ αὕτη ἐστίν. ⁵ μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; FGJK
 g ch. ii. 14 reff. ⁵ μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν,
 h Rom. x. 19. ch. xi. 22 only. P.
 i Matt. vii. 29 reff. k trans., here only. Ezek. xxxvii. 2. (Matt. iv. 23 al. intrans.)

d e tol Syr al Chr.—3. ἐστὶν αὕτη (*transposn*) AB 37. 46 Chr Dam: txt DEFGJK *miss*
 nrly *vss* Thdrt Thl Occ.—4. ἐχωμεν J al: ἐχω slav-ms (and so in next ver).—5. for
 ἀδελφὴν γυναῖκα, γυναῖκας FG g Clem, (citg freely) Tert all: ἀδελφας γυναῖκας arm mss
 mentd by Jer: ἀδελφοί, γυναῖκα lectt 8. 56: ad. om Ambrst (ed): Sedul says, in *græco*
sorores, non mulieres, legitur: uxores Helvid Cassiod: *mulierem sororem* v (harl¹, not
 am dem al): (*the varr shew, as in ch vii, how the sacred text was tampered with by the*

ch. xv. 8: see Neand. Pil. u. Leit. p. 151, note); and also, secondarily, in those *other visions* and *appearances*,—recorded by him, Acts xviii. 9 (?), xxii. 17,—and possibly on other occasions since his conversion. οὐ μικρὸν δὲ καὶ τοῦτο ἀξίωμα ἦν, Chrys.

ἐν κυρίῳ, is not a mere humble qualification of τὸ ἔργον μου, as Chrys., *τοντέστι τοῦ θεοῦ τὸ ἔργον ἐστίν, οὐκ ἐμοῦ*,—but designates as elsewhere, the *element, in which the work is done*: they were his work as an *Apostle*, i. e. as the *servant of the Lord enabled by the Lord*, and so IN THE LORD. See ch. iv. 15.

2.] At least my apostleship cannot be denied by you of all men, who are its seal and proof. εἰ . . .

οὐκ εἰμί] οὐκ, because it belongs closely to the hypothesis: 'if I am *no-Apostle*,' see ch. vii. 9.—ἀλλοις, 'to others,' i. e. in the estimation of others.—ἀλλά γε, 'yet at least,' is stronger than ἀλλά alone. The particle shews that the sentiment which it introduces has more weight than the other to which the ἀλλά is a reply. See Hartung, Partikellehre, i. 385. Meyer (after Klotz) remarks that "in the classics ἀλλά γε is never found without one or more words intervening:" those words being emphatic: e. g. Aristoph. Nub. 399, πῶς οὐχὶ Σίμων' ἐνέπηρσεν . . . ἀλλά τὸν αὐτοῦ γε νέων βάλλει;

σφραγίς] as being the proof of his apostolic calling and energy, by their conversion: better than,—by the signs and wonders which he wrought among them, as Chrys. (al.) from 2 Cor. xii. 11—13, and perhaps misled by the similarity of σημῖον and σφραγίς. Their conversion was the great proof; so Theodoret ἀπόδειξιν γὰρ τῶν ἀποστολικῶν κατορθωμάτων τὴν ὑμετέραν ἔχω μεταβολήν. ἐν κυρ.] belongs to the whole sentence, see above, on ver. 1.

3.] This belongs to the preceding, not to the following verses: αὕτη, viz. the fact of your conversion: this word is the subject, not the predicate—as in John i. 19; xvii. 3, and stands here in the emphatic place before the verb; referring to what went before. With ver. 4 a new course of questions begins, which furnish no ἀπολογία.

τοῖς ἐμὲ ἀνακρ.] For the dat.

see Acts xix. 33. 2 Cor. xii. 19:—'to those, who call me in question:' ἐμὲ, emphatic, as Chrys. says of ver. 2, *κὰν βούληται τις μαθεῖν πόθεν ὅτι ἀποστόλος εἰμι, ὑμᾶς προβάλλομαι*. 4.] He resumes the questions which had been interrupted by giving the proof of his Apostleship.

μὴ οὐκ ἔχ.] μὴ asks the question: οὐκ ἔχομεν is the thing in question: 'Is it so, that we have not power . . .?' The plur. seems to apply to Paul alone: for though Barnabas is introduced momentarily in ver. 6, there can be no ref. to him in ver. 11. It may perhaps be used as pointing out a matter of right, which any would have had on the same conditions (see ver. 11), and as thus not belonging personally to Paul, as do the things predicated in vv. 1, 2. 15. This however will not apply to ver. 12, where the emphatic ἡμεῖς is personal. φαγεῖν κ. πιεῖν] 'To eat and to drink,' sc. at the cost of the churches: not with any ref. to the eating of things offered to idols (as Schrader, iv. 132), nor to Jewish distinctions of clean and unclean (as Billroth and Olshausen);—see below, vv. 6, 7.

5.] 'Have we not the power to bring about with us (also to be maintained at the cost of the churches, for this, and not the power to marry, is here the matter in question) as a wife, a (believing) sister (or, 'to bring with us a believing wife:' these are the only renderings of which the words are legitimately capable. Augustine, De Opere Monachorum, § 5, explains it thus: "Ostendit sibi licere quod ceteris Apostolis, id est ut non operetur manibus suis, sed ex Evangelio vivat: . . . ad hoc enim et fideles mulieres habentes terrenam substantiam ibant cum eis, et ministrabant eis de substantia sua," &c., and similarly Jerome adv. Jovin. i. p. 26 d. So likewise Tertull., Theodoret, Oecum., Isid. Pelus, Theophylact, Ambros., and Sedul. So too Corn. a Lap. and Estius. See Estius, and Suicer, γυνή, II. And from this misunderstanding of the passage grew up a great abuse, and such women are mentioned with reprobation by Epiphanius. Hæer. 78, under the name of ἀγαπηταί. They were also called ἀδελφαί: and

ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου
καὶ Κηφᾶς; ⁶ ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν
¹ ἱξουσίαν τοῦ μὴ ¹ ἐργάζεσθαι; ⁷ Τίς ^m στρατεύεται ἰδίῳις
ⁿ ὀφωνίοις ^o ποτέ; τίς ^p φυτεύει ἀμπελῶνα, καὶ τὸν καρπὸν
αὐτοῦ οὐκ ἐσθίει; τίς ^q ποιμαίνει ^r ποίμνην, καὶ ἐκ τοῦ
^s γάλακτος τῆς ποίμνης οὐκ ἐσθίει; ⁸ μὴ ^t κατὰ ἄνθρωπον
ταῦτα λαλῶ, ^u ἡ καὶ ὁ νόμος ταῦτα οὐ λέγει; ⁹ ἐν
γὰρ τῇ Μωυσέως νόμῳ γέγραπται Οὐ ^v φιμώσεις βοῶν

1st ed., Rom.
17. 4. Acts
xviii 3 al.
2 Thess. iii. 8.
m Luke iii. 14.
2 Cor. x. 3.
1 Tim. i. 18.
2 Tim. ii. 4.
James iv. 1.
1 Pet. ii. 11
only.
n Luke iii. 14.
Rom. vi. 23.
2 Cor. xi. 8
only.
1 Mac. xiv.
32. dat. ch.
xi. 5. 2 Cor. i.
15 al. Winer.
1 Kings xxv. 16.
t Rom. iii. 5
only.
u Luke xi. 11, 12. xviii. 11. Rom. ii. 15. ch. xvi. 6. 2 Cor. i. 13. Interrog., Luke
v Deut. xxv. 4. 1 Tim. v. 18. Matt. xxii. 12 reff.

parties in the controversy on celibacy.—οι (2nd) om K al.—6. του om (to conform to
vv 4 and 5) ABD¹(E?)FG 17. 46 Isid: txt D²(E?)JK mss (nrly) Chr Thdrt Dam Thl
Oec: μη om Chr-ed (ins syr*): hoc operandi v lat-fl.—7. τοις ιδ. οψ. lect 56.—rec εκ
του καρπου (corrū to conform to the follg εκ του γαλ.), with (C³?)D³E &c vss Chr
Thdrt al: εκ των καρπων (C³?) Dam: txt ABC¹D¹FG 17. 46. 137 g tol harl flor (mss
al, but de fructum d am¹) sah Bed.—εσθ. και πινει DEFG it.—rec η τις ποιμ. (corrū
for connexion), with AC JK &c Syr Dam Oec: txt BC²(app)DEFG 31. 73. 119 it v
sah syr arm goth al Chr Thdrt Thl Aug Ambrst al.—for της ποιμν., αυτης D¹FG 3. 35.
vss Chr Thl Aug Hil Ambrst (αυτου lect 14: om lect 12 Dial).—8. λεγω DEFG 38. 48.
72. 122.—rec η ουχι και ο νομ. ταν. λ. (alteration from not understanding txt), with
JK &c sah al Chr Thdrt al: η ει (en Syr) και ο νομ. τ. λ. FG g Syr goth: txt ABCE
46 vss Orig Epiph Marcion (in Epiph, but reads ει for η, and adds μωσως και νομ.)
Ambrst (but reads [ταυτά] eadem) al.—9. for εν . γεγραπται, γεγραπται γαρ DEFG
it Orig₁ (elw εν τω ν. γεγρ.) Hil: txt ABCJK mss (nrly) vss Orig₁ gr-fl Aug (νομ. μω.
48. 72. 110-20 vss Nys Chr Thdrt₁: μω. om Ambrst).—for φιμώσεις, κημώσεις D¹FG

were forbidden under the name of συνιέ-
σκει by the 3rd Canon of the 1st Council
of Nicæa. See these words in Suicer), as
also the other Apostles (in the wider
sense, not only the twelve, for, ver. 6,
Barnabas is mentioned. It does not follow
hence that all the other App. were mar-
ried; but that all had the power, and
some had used it) and the brethren of
the Lord (mentioned not because distinct
from the ἀπόστολοι, though they were
absolutely distinct from the twelve, see
Acts i. 14,—but as a further specification of
the most renowned persons, who travelled
as missionaries, and took their wives with
them. On the ἀδ. τοῦ κυρ. see note,
Matt. xiii. 55. They were in all proba-
bility the actual brethren of our Lord by
the same mother, the sons of Joseph and
Mary. The most noted of these was
James, the Lord's brother [Gal. i. 19;
ii. 9. 12, comp. Acts xii. 17; xv. 13; xxi.
18], the resident bishop of the Church at
Jerusalem: the others known to us by
name were Josēs [or Joseph], Simon, and
Judas, see note on Matt. ib.), and Cephas
(Peter was married, see Matt. viii. 14. A
beautiful tradition exists of his encouraging
his wife who was led to death, by saying
μένυσσο, ὦ αὐτη, τοῦ κυρίου, Clem. Alex.
Strom. vii. § 63. Euseb. II. iii. 30. Clem.
Alex. Strom. iii. § 52, relates that he had

children)?—Clem. Alex. (ib. § 53) imagines
that he recognizes the wife of our Ap.,
ἣν οὐ περιεκόμειν διὰ τὸ τῆς ὑπηρεσίας
ἐίσταλός, in the σύζυγος whom he ad-
dresses, Phil. iv. 3. But this is evi-
dently a mistake: see note there.

6.] 'Or (implying what the consequence
would then be, see ch. vi. 2. 9: does not
introduce a new ἱξουσία, but a consequence
of the denial of the last two) have only I
and Barnabas (why Barnabas? Perhaps
on account of his former connexion with
Paul, Acts xi. 30; xii. 25; xiii. 1—15. 39;
but this seems hardly enough reason for his
being here introduced. It is not impro-
bable that having been at first associated
with Paul, who appears from the first to
have abstained from receiving sustenance
from those among whom he was preaching,
Barnabas, after his separation from our Ap.
may have retained the same self-denying
practice. "This is the only time when he
is mentioned in conjunction with St. Paul,
since the date of the quarrel, in Acts xv. 39."
Stanley) not power to abstain from work-
ing (i. e. power to look for our mainte-
nance from the churches, without manual
labour of our own. The Vulg. has 'hoc
operandi,' so also Tertull., Ambros., al.,
omitting μὴ, and against the usage of ἐργά-
ζεσθαι, see reff.)? 7—12.] Exam-
ples from common life, of the reasonable

w 1 Tim. v. 18 only. l. c. x constr., but ellipt., ch. vii 24. Xen. Cyr. iii. 1. 30. y Acts xviii. 21 reff. b Luke xvii. 7 only. z Acts ii. 26. Rom. iv. 18 al. Luke and Paul only. Ps. xv. 9. a ch. vii. 36 reff. ABCD EFG JK

Hes Thdrt₁ (but not appy citing the text).—περι των βοων DEFG 31-9. 46. 73. 178 lect 12 vss.—10. παντως om sah basm arm: παντας 32. 121.—και εγραφη lect 8.—rec επ ελπ. αρ. ο αροτρ. (arry a transposn connected with the next var read,—to throw the 1st επ ελπίδι more into emphasis at the beginning, as the 2nd is at the end of the sentence), with D³(ο αρ. ο φ. E)JK &c vss (but var transp Chr Thdrt Thl Oec: ο επ ελπ. αρ. ο φ. D¹: οφείλει ο εφ ελπ. αρ. οφείλει FG: txt ABC 17. 31-7. 46. 80. 93 lect 12 v Orig Dial Eus Cyr Dam Aug Pel Bed.—rec for επ ελπ. του μετ.,—της ελπίδος αυτού μετεχιν επ ελπίδι (Meyer's acct seems to be the right one, that, it being overlooked that αλοαν must be supplied aft αλοων, μετεχιν was supposed to be infin aft οφείλει, and so του allered to αυτον; then the sense bettered by insg της ελπίδος and transposg the origl επ ελπίδι to the end), with D¹EJK &c Chr Thdrt Dam Thl Oec: της ελπίδος αυτού μετεχιν D¹FG (επ ελπίδος 46): της ελπίδος αυτού επ ελπίδι μετεχιν 31: επ ελπίδι αυτού μετ. slav-ms: επ ελπ. της ελπίδος αυτ. μετ. slav-ed: txt ABC 10. 17. 71 (but του om 71) syrr (copt) sah basm arm al Orig Eus Cyr Aug, also in

ness of the workman being sustained by his work. 7.] from the analogies of human conduct. (1) The soldier.

ἰδίοις ὀφωνίοις] with pay furnished out of his own resources,—the instrumental dative, see Winer, § 31. 4. στρατεύομαι, of the soldier, who serves in the army: στρατεύω, of the general, or the nation,

that leads, or undertakes, the war. So Thucyd. iii. 101, of the states which joined the Peloponnesians, οὗτοι καὶ ξυνεστράτευον πάντες; but Xen. Cyr. viii. 4. 29, of the wife of Tigranes, ἀνδρείως ξυνεστράτευτο τῷ ἀνδρὶ. See Kühner, ii. 18 (§ 398). (2) The husbandman. τὸν καρπ. αὐτ. οὐκ ἐσθ.] τὸν καρπὸν, as Meyer observes, is simply objective: he does eat the fruit, though it may be only part of it. (3) The shepherd.—Here it is ἐκ τοῦ γάλ., perhaps on account of the inappropriateness of τὸ γάλα . . . ἐσθίει, and also of τὸ γάλα πίνει, milk being for the most part made into other articles of food, which sustain the shepherd partly directly, partly by their sale.

8.] 'Am I speaking these things merely according to human judgment of what is right? Or (see note, ver. 6) does the law too not say these things?' 9.] (It does say them): 'for in the law of Moses it is written, Thou shalt not (on the fut. with an imperative meaning, 'Thou shalt not,' i.e. 'This I expect of thee, that thou wilt not,' common to all civilized languages, see Winer, § 44. 3. Kühner, § 446. 2) muzzle an ox while treading out the corn' (in the sense = 'the ox that treadeth out; but strictly, that would require τὸν β. τὸν ἀλοῶντα).—

"ἀλοῶν dicuntur boves, quum grana ex aristis extertunt pedibus, qui mos Orientis, sed et Græciæ, ut ex Theophrasto et aliis discimus. Ille tritrandi mos in Asia ho-

dieque retinetur. Solent enim illarum regionum incolæ, postquam demessæ fruges sunt, non domum eas ex agris, more nostro, granis nondum excussis, in horrea convellere: sed in aream quandam sub dio comportare: deinde, sparsis in aream manipulis frugum, boves et bubalos immittunt, qui vel pedibus calcantes (see Micah iv. 13), vel currum quoddam genus trahentes super frumenta, ex aristis eliciunt grana." Rosenmüller.—Is it for OXEN (generic) that God is taking care?—We must not, as ordinarily, supply μόνον, only for oxen, and thus rationalize the sentence: the question imports, 'In giving this command, are the oxen, or those for whom the law was given, its objects?' And to such a question there can be but one answer. Every duty of humanity has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare in that system of which MAN is the head: and therefore, man's welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes. So Philo (de Victimis offerentibus, § 1) rightly explains the spirit of the law: οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος, ἀλλ' ὑπὲρ τῶν νοῦν κ. λόγον ἐχόντων ὥστε οὐ τῶν θυομένων φροντίς ἐστίν, ἵνα μηδεμίαν ἔχοι λῶβην, ἀλλὰ τῶν θυόντων, ἵνα περὶ μηδὲν πάθος κηραίνωσι.

10.] 'Or (the other alternative being rejected) on our account (δὲ ἡμᾶς, emphatic—not on account of men generally, but as Estius, "propter nos evangelii ministros:" cf. the ἡμεῖς of vv. 11, 12, with which this ἡμᾶς is inseparably allied) altogether (τὸ πάντως προσθεῖς, . . . ἵνα μὴ συγχωρήσῃ μηδ' ὁτιοῦν ἀντειπεῖν τῷ ἀκροατῇ, Chrys.) does it (ὁ νόμος: or perhaps ὁ θεός, but better the former, as above,

^c τοῦ ^d μετέχουν. ¹¹ εἰ ἡμεῖς ὑμῖν τὰ ^e πνευματικὰ ^f ἐσπί- ^c ραμεν, ^g μέγα εἰ ἡμεῖς ὑμῶν τὰ ^e σαρκικὰ ^h θερίσωμεν; ^d Acts xiv. 9
¹² εἰ ἄλλοι τῆς ὑμῶν ⁱ ἐξουσίας ^d μετέχουσιν, οὐ μᾶλλον ^e ἡμεῖς; ἄλλ' οὐκ ^k ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ ^f πάντα ^l στέγομεν, ἵνα μή τινα ^m ἐγκοπῇν ⁿ δώμεν τῷ ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa</}

ο here only. So ἑργασία, 1 Chron. vi. 49. ix. 13. xxviii. 13. p adj., 2 Tim. iii. 15 only. q Rom. xi. 3 al. r here only. Prov. i. 21. See ch. vii. 35. s here only f. t constr. dat., Matt. xi. 1. Acts xxiii. 31. inf., Luke viii. 55 al. dat. and inf., here only. Dan. i. 5. u = Acts iv. 2. xxi. 5 al. fr. uu = Matt. iv. 4. || L. only. v ch. vii. 21 reff. vv Matt. xvii. 12. Luke xxii. 37. xxiii. 31. John xiv. 30. w Mark ix. 42. καλ. = ch. vii. 1, 8, 26. x Rom. iv. 2 al⁸. Paul. Heb. iii. 6. (arrang. of words, 2 Cor. ii. 4.) y Rom. iv. 14 reff. z absol., Rom. xv. 20 reff. a Acts xxvii. 20 reff. κρατερή δ' ἐπικείσεται ἀνάγκη, Hom. II. ζ. 458. b Paul, here only. epp., Jude 11 only. gospp. and Rev. passim. constr., Hos. ix. 12.

sah basm arm Clem Orig.—13. τα εκ του D¹FG 46 vss lat.-ff.—rec προεδρεύοντες (see ch vii. 35), with JK & Chr Thdrt Thl Oec: txt ABCDEFG 17. 46 Eus Procop, Dam.—14. επεταξε 178.—15. rec ουδενι εχρησαμην (corr'n for simplification), with K & Chr Thdrt Thl Oec: txt AB¹CD¹EFG 17. 37. 46-9. 57. 71-3. 177-9 Dam, also ουδενι κεχρημαι D³J: ουκ εχρησαμην ουδενι 23: ουδενι ου κεχρημαι 80.—μαλλον om 17. 108: αποθ. μαλλ. 106.—for ινα τις κεν., ουδεις κεν. BD¹(E?) 17 sah basm Tert Ambrst (ed): ουθεις μη κ. Α: τις κ. FG 26 (prob corr'ns to simplify the constr, and the more so as an ind. fut follows: see below. *They thinks the true ready to be η το κ. μου ουδεις κενωσει, and supposes an aposiopesis at μου, followed by the exclamation, ουδεις κενωσει. But qu?*): ινα τις ου μη κεν. 109: txt CD³E (appy) JK mss nrly (appy) v vss Chr Thdrt Dam Thl Oec Jer Aug all.—rec κενωση (gramml corr'n), with K & Chr Thdrt al: txt ABCD¹D³EFGJ &c.—16. for ευαγγελιζωμαι (1st), -σωμαι DEFG: -ζωμαι J al Dam.—for καυχημα, χαρις DEFG it Ambrst (ms).—for αναγκη . . . επικ., αληθειαν γαρ ερω 17: for επικ., εστι sah.—rec ουαι δε (clumsy alteration, not seeing that γαρ explains αναγκη), with JK & c syr al Chr (h l) Thdrt al: txt ABCDEFG all vss Orig Ath Cyr Chr, Orig-int Jer Ambrst all.—for εστιν, εσται (alteration, to apply it better to the last day) FG g (est aut erit) Ambrst Symm: om 119 copt Syr al.—rec ευαγγελιζωμαι (appy corr'n in ignorance, to suit -ζωμαι above), with K & Orig Ath al: -ζωμαι J al: txt ABCDEFG 48

... τειχος, . . . αλλά υπέκειν ήναγκάζετο. So also Aesch. Sept. c. Theb. 216, πύργον στέγειν εὐχέσθε πολέμιων ὄδον. These last usages are very near akin to this of our text, —'We endure all things:' viz. labour, privations, hardships. The ἐγκοπαί (hindrances—so Diod. Sic. i. 32, speaks of the Nile as being πολλαίς διὰ τὰς ἐγκοπάς ἀνακλῶμενος) would arise from his being charged with covetousness and self-seeking, which his independence of them would entirely prevent.

13, 14.] *Analogy of the maintenance of the Jewish priesthood from the sacred offerings, with this right of the Christian teacher, as ordained by Christ.*—Meyer rightly remarks, that οἱ τὰ ἱερὰ ἐργαζόμενοι can only mean the priests, not including the Levites: and therefore that both clauses apply to the same persons.

ἐργάζεσθαι, ἔρδειν, ῥέζειν, are technical words for the offering of sacrifice. See reff. to LXX.

ἱεροῦ here, as θυσιαστηρίου is parallel with it below, is probably not 'the sacrifice,' 'the holy thing,' but 'the temple'—'the

holy building.' Similarly Jos. B. J. v. 13. 6, makes the Zealots say, εἰ . . . τοὺς τῷ ναφ στρατενομένους ἐκ τοῦ ναοῦ τρέφεσθαι.

παρεδρ.] So Jos. contr. Apion. i. 7, speaks of the priests as τῇ θεραπείᾳ τοῦ θεοῦ προεδρεύοντας.—On the practice referred to, see Num. xviii. 8 ff. Deut. xviii. 1 ff.—No other priesthood but the Jewish can have been in the mind of the Apostle. The Jew knew of no θυσιαστήριον but one: and he certainly would not have proposed heathen sacrificial customs, even in connexion with those appointed by God, as a precedent for Christian usage: besides that the idea is inconsistent with οὕτως καί: see below.

14.] 'So also (i. e. in analogy with that IIs other command) did the Lord (Christ; the Author by IIs Spirit of the O. T. as well as the New) command (viz. Matt. x. 10. Luke x. 8) to those who are preaching the gospel, to live of (be maintained by) Themistius [Kypke] has ζῆν ἐξ ἐργασίας the gospel.' Observe, that here the Ap. is establishing an analogy between the

17 εἰ γὰρ ἑκὼν τοῦτο πράσσω, ^dμισθὸν ἔχω· εἰ δὲ ^cἄκων, ^fοἰκονομίαν ^gπεπίστευμαι. 18 τίς οὖν μοῦ ἐστιν ^eμισθός, ἵνα ^hεὐαγγελιζόμενος ⁱἀδάπανον ^jἥθσω τὸ ^kεὐαγγέλιον, εἰς τὸ μὴ ^lκαταχρησασθαι τῇ ἐξουσίᾳ μου

i. 25. 1 Tim. i. 4 only. L. P. Isa. xxii. 19.
 i = Acts xxvii. 12. Gen. xxiii. 12. Wisd. x. 21.
 g = Rom. iii. 2 reff.
 k ch. vii. 31 only. 3 Macc. v. 22.

(al?) Chrī, al.—17. for εχω, ουκ εχω 13. 37.—18. τι 109.—rec μοι εστ. (appy corn, not observing the constr, to give the sense 'What reward then have I?' [τις ουν εστιν μοι μισθος], instd of 'What then is my reward?'—see further in note), with B(e sil)DEFGJ (but εστ. μοι DEFG) & c syr al Chr Thdr̄t al Aug: txt ACK 17. 39. 46. 57. 117 lect 14 v copt sah syr aeth al Cyr Jer Ambrst Pel Bed.—for εστιν, εσται (as above) D¹FG it Aug Ambrst.—o om 73 Oec-text.—θω 238.—rec aft το ευαγγ. ins του χριστου (addn to particularize, or perhaps to accord with ver 12), with D³EFVGJK & c g syrr al Thdr̄t al Jer: om ABCD¹ 3. 17. 23. 46. 57. 74 d e v copt sah arm Cyr Chr (comm.) Ambrst Aug

rights of the *sacrificing priests* of the law, and of the *preachers of the gospel*. *Had those preachers been likewise sacrificing priests*, is it possible that all allusion to them in such a character should have been here omitted? But as all such allusion is omitted, we may fairly infer that no such character of the Christian minister was then known. As Bengel remarks on ver. 13: 'Si missa esset sacrificium, plane Paulus ver seque apodosin huc accommodasset.'

15.] οὐδενὶ τούτων is best explained of the different forms of ἐξουσία, —not, with Chrys., al., τῶν πολλῶν παραδειγμάτων—πολλῶν γὰρ μοι παρεχόντων ἐξουσίαν, τοῦ στρατιώτου, τοῦ γεωργοῦ, τοῦ ποιμένος, τῶν ἀποστόλων, τοῦ νόμου, τῶν παρ' ἡμῶν εἰς ὑμᾶς γενομένων, τῶν παρ' ὑμῶν εἰς τοὺς ἄλλους, τῶν ἱερέων, τοῦ προετάγματος τοῦ χριστοῦ, οὐδενὶ τούτων ἐπισηην εἰς τὸ καταλῦσαι τὸν ἐναντιοῦ νόμον, καὶ λαβεῖν. True, that each of these examples pointed to a form of ἐξουσία, and none of these forms had he made use of. See ref. on ch. vii. 21.

ἐγράψα is the epistolary aorist—'I wrote (write) not these things however, that it may be thus (viz. after the examples which I have alleged) done to me (in my case, see ref.):—for it were good (reff.) for me rather to die (or, better for me to die, see ref. Mark) than that any one should make void (see var. readd.) my (matter of) boasting.' To understand ἀποθανεῖν as Chrys., Theophyl., Oec., Estius, Billroth, al., ἀποθ. λιμῶ, seems quite unnecessary. Further on, Chrys. himself expresses the true sense: οὕτω καὶ ζωῆς αὐτῷ γλυκύτερον ἦν τὸ γινόμενον:—and Calvin, "tantum Evangelii promovendi facultatem nimirum propriae vitae praeferbat."

16 ff.] The reason why he made so much of this *materies glorianti*: viz. that his *mission itself* gave him no advantage this way, being an office entrusted to him, and for which he was solemnly accountable: but in this thing

only had he an *advantage* so as to be able to boast of it, that he preached the gospel without charge. οὐαὶ γάρ—explains the ἀνάγκη. On οὐαὶ ἐστιν, see ref. Hos.

17.] 'For (illustration and confirmation of οὐαὶ γάρ, κ.τ.λ. above) if I am doing this (preaching) of mine own accord (as a voluntary undertaking, which in Paul's case was not so, as Chrys., τὸ ἐκὼν κ. ἄκων ἐπὶ τοῦ ἐγκεχειρισθαι καὶ μὴ ἐκ χειρισθαι λαμβάνων: not, as E. V., al., willingly, for this was so) I have a reward (i. e. if of mine own will I took up the ministry, it might be conceivable that a μισθός might be due to me. That this was not the case, and never could be, is evident, and the μισθός therefore only hypothetical): but if involuntarily (which was the case, see Acts ix. 15; xxii. 14; xxvi. 16) with a STEWARDSHIP (οἰκ. emphatic) have I been entrusted' (and therefore from the nature of things, in this respect I have no μισθός for merely doing what is my bounden duty, see Luke xvii. 7—10: but an οὐαὶ, if I fail in it. Chrys. observes well: οὐδὲ γὰρ εἶπεν, εἰ δὲ ἄκων, ουκ ἔχω μισθόν, ἀλλ' οἰκ. πεπίστ. δεικνὺς ὅτι καὶ οὕτως ἔχει μισθόν, ἀλλὰ τοιοῦτον, οἷον ὁ τὸ ἐπιταχθέν ἐξανύσας, οὐχ οἷον ἐκεῖνος ὁ ἐκ τῶν ἑαυτοῦ φιλοτιμησάμενος κ. ὑπερβάς τὸ ἐπίταγμα). — The above interpretation, which is in the main that of Chrys., Theophyl., Oecum. (altern.), al., Meyer, and De Wette, is the only one which seems to me to satisfy, easily and grammatically, all the requirements of the sentence, and at the same time to suit the logical structure of the context. The other Comm. go in *omnia alia*, and adopt various forced and arbitrary constructions of the verse.

18.] Ordinarily, and even by De Wette, thus arranged and rendered: 'What then is my reward? (It is), that in preaching I make the gospel to be without cost, that I use not my power in the gospel. But this, though perhaps philologically allowable (against Meyer,—see John xvii. 3,—αὐτή

1 w. ἐκ, here only. w. α. το. Rom. vii. 3. m Acts vii. 6. ref. n Luke vii. 43. Acts xix. 32. xxvii. 12. ch. x. 6. xv. 6 al. o Matt. xvi. 26 al. fr. f = Matt. xviii. 15. 1 Pet. iii. 1. ἐν τῷ εὐαγγελίῳ; ¹⁹ 1 ἐλεύθερος γὰρ ὢν ἐκ πάντων, ABCD EFG JK πᾶσιν ἑμαυτὸν ^m ἐδούλωσα, ἵνα ⁿ τοὺς ⁿ πλείονας ^o κερδήσω. ²⁰ καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους ^o κερδήσω τοῖς ^p ὑπὸ νόμον ὡς ^p ὑπὸ νόμον, μὴ ὢν αὐτὸς ^p ὑπὸ νόμον, ἵνα τοὺς ^p ὑπὸ νόμον ^o κερδήσω. ²¹ τοῖς ^q ἀνόμοις ὡς ^q ἄνομος, μὴ ὢν ^q ἄνομος θεοῦ p Rom. vi. 14, 15. Gal. iv. 4, 5, 21. q = Acts ii. 23. Wisd. xvii. 2.

Pel Bed.—καταχρασθαι A 17.—εν τω ευαγγ. om 109.—19. ελ. γαρ ων om 48: γαρ om 108¹-79.—πασιν om 4¹: τοις πασιν 120: εν πασιν D¹ d e.—for πλειονας, παντας 46. 109 syr (πλειονας marg) Clem Jer.—for κερδ., σωσω 3. 33-5. 120.—20. και om D¹E¹ 37 d e copt sah.—ως (1st) om G¹ 39. 67² g¹ Tert Sedul.—τους ιουδ. 71. 93 lect B.—οι υπο νομον arm.—rec om μη εν αυτος υπο νομον (i. e. *from nomon to nomon*, *by oversight of copyist*), with K (J omits from κερδησω to κερδησω) &c Syr copt al Orig Thdrt al: ins ABCDEFG all it v sah syr copt al Orig Thdrt al.—for ινα, αλλ ινα και arm.—for κερδ., εξαγορασω 72.—21. rec θεω and χριστω (*corr: not observy the constr: see*

ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι . . . also John xv. 8. 1 John iv. 17 [?]), is *not true*. His making the gospel to be without cost, *was not his misθός, but his καύχημα only*: and these two are *not identical*. The καύχημα *was present*: the μισθός, *future*.—Meyer's rendering is equally at fault. He would make τίς οὖν μοῦ ἐστιν ὁ μισθός; a question implying a *negative answer*—‘*What then is my reward? None: in order that I preach gratuitously,*’ &c. But thus he severs off (see below) the whole following context, vv. 19—23: and as it seems to me, stultifies the καύχημα, by robbing it altogether of the coming μισθός. I am persuaded that the following is the true rendering: ‘*What then is my reward (in prospect) that I (ἵνα, like ὅπως in classical Greek, with a fut. indic., points to the actual realization of the purpose, with more precision than when followed by the subjunctive. So Xen. Cyr. ii. 4. 31, Κύρος, ὦ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε, ὅπως ὡς τάχιστα ἔχων οἴσεις κατὰ δασμὸν καὶ τὸ σπράττειν*’, Kühner, Gramm. ii. 490, where see more examples) *while preaching, render the gospel without cost (i. e. what reward have I in prospect that induces me to preach gratuitously) in order not to use (as carrying out my design not to use, καταχρ. see ref. and note: not, to abuse, as E. V.) my power in the gospel (= τῇ ἐξουσίᾳ μου τῇ ἐν τῷ εὐαγγ., as often; cf. τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5; οἱ νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16, al. fr.)?*’

19 ff.] He now proceeds to answer the question, ‘*What prospect of reward could induce me to do this?*’—‘*For (q. d. the reward must have been great and glorious in prospect) being free from (the power of) all men, I enslaved myself (when I made this determination: and have continued to do so) to all, that I might*

gain (not τοὺς πάντας, which he could not exactly say, but) **the largest number**’ (of any: that hereafter Paul’s converts might be found to be οἱ πλείονες: see below on ver. 24).—Bengel has remarked on κερδήσω, ‘*congruit hoc verbum cum consideratione mercedis:*’ but ‘*congruit*’ is not enough: it is *actually* THE ANSWER to the question τίς μοῦ ἐστιν ὁ μισθός; This ‘*lucrificesse*’ the greater number is distinctly referred to by him elsewhere, as his reward in the day of the Lord: τίς γὰρ ἡμῶν ἔλπις ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ἡμεῖς ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ἡμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. 1 Thess. ii. 19, 20. And it is for this reason that ἵνα . . . κερδήσω is *three times repeated*: and, as we shall presently see, that the similitude at the end of the chapter is chosen.

20—22.] *Specializes the foregoing assertion πᾶσιν ἐμ. ἐδούλωσα, by enumerating various parties to whose weaknesses he had conformed himself, in order to gain them.* 20. τοῖς Ἰουδ. ὡς Ἰουδ.] See examples, Acts xvi. 3; xxi. 26. οὐκ εἶπεν, Ἰουδαῖος, ἀλλ’ ὡς Ἰουδαῖος, ἵνα δείξῃ ὅτι οἰκονομία τὸ πρᾶγμα ἦν, Thdrt. aft. Chrys. The Jews here are not Jewish converts, who would be already won in the sense of this passage.

τοῖς ὑπὸ νόμον . . .] These again are not Jewish converts (see above); nor proselytes, who would not be thus distinguished from other Jews, but are much the same as Ἰουδαῖοι, only to the number of these the Ap. did not belong, not being himself (αὐτός contrasts with ὡς above) under the law, whereas he was *nationally a Jew*.

21. τοῖς ἀνόμοις ὡς ἄν.] The ἄνομοι are the Heathen: hardly, with Chrys., such as Cornelius, fearing God but not under the law. Paul became as a Heathen to the Heathen, e. g., when he

ἀλλ' ὁ ἔννομος χριστοῦ, ἵνα ὁ κερδάνω τοὺς ἁνόμους. ^{r = here only.}
 22 ἐγενόμην τοῖς ἄσθενέσιν ἄσθενής, ἵνα τοὺς ἄσθενεῖς
 ὁ κερδήσω. ^{(Acts xix. 39. on y/f. s = Rom. v. 6. t Rom. xi. 32. Eph. iv. 13. refl. P. u Acts xviii. 21. refl. v Rom. xi. 17. Phil. i. 7. Rev. i. 9. only t. w ch. vi. 2 al. x = here only. (Luke xxiv. 13 al.) Polyb. z = Rom. ix. 16.}
 τινὰς σώσω. ²³ πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα
 συγκοινωνὸς αὐτοῦ γένωμαι. ²⁴ οὐκ οἶδατε ὅτι οἱ
 ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ
 λαμβάνει τὸ βραβεῖον; οὕτως ^z τρέχετε, ἵνα ^a καταλά-

xviii. 29, 4 al.

a = Rom. ix. 30. Phil. iii. 12. Exod. xv. 9.

y Phil. iii. 14 only t.

z = Rom. ix. 16.

note), with D³JK &c (θεῖω sah syr al) Thdrt Oec (text): txt ABCD¹E (but E² θεῖω) FG 7. 17. 26. 31-7. 42-6. 67². 73 it v copt arm syr Orig Did Cyr Chr Isid Dam Oec (comm) Thl Ps-Ath lat-fl.—rec κερδήσω (*corrū to suit ver 20*), with DE (aft *ανομ.* DE al vss) JK &c Orig Did Chr Thdrt al: txt ABCFG 17. 37. 46. 109 (Clem).—rec bef *ανομ.* om τοὺς (*prob to suit wūd. above*), with FGJK &c Chr Thdrt al: ins ABCDE 17-37. 71-3. 109 al Orig Did—22. *εγενομ.* (om 17) δε και FG g.—ασθενουσιν DEFG.—rec aft *ασθ.* ins ως (*to tally with the 3 former*), with CDEFGJK &c vss Chr Thdrt al: om AB d e v Orig (retaining the 3 former) Cypr Aug Amb Ambrst Bed.—τους om 80.—εγενομην FG Clem.—rec ins τα bef *παντα* (*prob to suit τοις πασιν: but often when πάντα occurs, τα is insd bef it in some mss*), with D³EJK &c Orig₁ Mac Chr₁ Thdrt al: txt ABCD¹FG 46 Clem Orig₁ Naz Cyr Chr₁—for παντως τινας, παντας (*conformation to the foregoing clauses*) DEFG vss (not copt sah syr goth al) lat-fl: also, prefg τους 17 Clem Orig (elsw *παντα*): παντως τινα 115 lectt 5. 17. 18.—for σωσω, κερδήσω aeth ar-erp Clem Orig₂ Mac Naz₁ Thl (marg) Tert Jer Aug.—23. rec *τουτο δε ποι.* (*prob corrū to specify more particularly the foregoing*), with JK &c syrr al Thdrt Dam Thl Oec: txt ABCDEFG 17. 37. 46. 67². 73. 80 it v copt aeth Naz Chr Schol-on-7 Ambrst Pelag Sedul Bed: ταυτα δε παντα sah arm.—24. bef ουτως, ins εγω δε λεγω υμιν FG g.—rec ουτω

discoursed at Athens (Acts xvii.) in their own manner, and with arguments drawn from their own poets.

μη ὦν, κ.τ.λ.] ‘not being (being conscious of not being, remembering well in the midst of my ἀνομία that I was not. This is implied by μη, which is subjective, giving the *conviction of the subject*, not merely the *objective fact* (as οὐκ ὦν would do) an outlaw from God (θεοῦ and χριστοῦ are genitives of dependence, as after κατήκοος, ἐνοχος, &c.) but a subject-of-the-law of Christ (the words seem inserted rather to put before the reader the true position of a Christian with regard to God’s law revealed by Christ, than merely with an apologetic view to keep his own character from suffering by the imputation of ἀνομία), that I might gain those who had no law.’—κερδανῶ and κερδήσω are both found in the classics: see Matthiæ, § 239, and Lobeck on Phrynichus, p. 740.—The ἄσθενεῖς here can hardly be the *weak Christians* of ch. viii. and Rom. xiv., who were already won, but as in refl., those who had not strength to believe and receive the Gospel. This sentence does not then bring out a new form of condescension, but recapitulates the preceding two classes, τοῖς ὑπὸ νόμον . . . τοῖς ἀνόμοις. 22. τοῖς πᾶσιν . . .]

This sums up the above, and others not enumerated, in one general rule,—and the various occasions of his practising the con-

descension (aorists) in one general result (perfect).—To all men I am become all things (i. e. to each according to his situation and prejudices) that by all means (‘omnino?’ or perhaps as Meyer, *in all ways*: but I prefer the other) I might save some (τινάς is emphatic:—*some*, out of each class in the πάντες:—It is said, as is the following ver., in extreme humility, and distrust of even an Apostle’s confidence, to shew them the immense importance of the μισθός for which he thus denied and submitted himself).

23.] But (q. d. ‘not only this of which I have spoken, but all’) all things I do on account of the gospel, that I may be a fellow partaker (with others) of it’ (of the blessings promised in the gospel to be brought by the Lord at His coming).

24 ff.] ‘This is my aim in all I do: but inasmuch as many run in a race, many reach the goal, but one only receives the prize,—I as an Apostle run *my course*, and *you* must so run *yours*, as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize. This, as compared with the former context, seems to be the sense and connexion of the passage. He was anxious, as an Apostle, to labour more abundantly, more effectually than they all: and hence his condescension (συγκατάβασις) to all men, and self-denial: accompanied with which was a humble self-dis-

b John xviii.
31 reff.
c constr., ch.
xi. 2.
d ch. vii. 9
only †.
e ch. vi. 4 reff.
f Rom. i. 23
reff.
g Luke xx. 25.
h Heb. xiii. 13.
i 2 Macc. vii. 34.
m Matt. xxi. 35 al.

βητε. ²⁵ πᾶς δὲ ὁ ^b ἀγωνιζόμενος ^c πάντα ^d ἐγκρατεύεται·
ἐκείνοι ^e μὲν οὖν ἵνα ^f φθορὸν στέφανον λάβωσιν, ἡμεῖς
δὲ ^f ἀφθορτον. ²⁶ ἐγὼ ^g τοῖνυν ^h οὕτως τρέχω ^h ὥς οὐκ
ἀδύλως, ^h οὕτως ^k πυκτεύω ^h ὥς οὐκ ^l ἀέρα ^m δέρων·

ABCD
EFG
JK

h ch. iii. 15 reff. i here only †.
2 Macc. vii. 34. See 1 Tim. vi. 17. k here only †. Xen. Rep. Lac. iv. 6. l Acts xxi. 23 al.

(and in ver 26): txt ACG &c.—25. *μεν ουν* om arm: *ουν* om K 6. 117-19 sah goth Clem Iren (syr*).—26. for *τοιν., δε* sah: *δε τοινυν* 80.—*δαιρων* 72. 113² (al?).—

trust as to the great matter itself of his personal salvation, and an eager anxiety to secure it. These he proposes for their example likewise.

24.] The allusion is primarily no doubt to the Isthmian games; but this must not be pressed too closely: the foot-race was far too common an element in athletic contests, for any accurate knowledge of its predominance in some and its insignificance in others of the Grecian games to be here supposed. Still less must it be imagined that those games were to be celebrated in the year of the Epistle being written. The most that can with certainty be said, is that he alludes to a contest which from the neighbourhood of the Isthmian games was well known to his readers. [See Stanley's note: who, in following out illustrations of this kind, writes with a vivid graphic power peculiarly his own.]

βραβεῖον] Wetst. quotes from the Schol. on Pindar, Olymp. i. λέγεται δὲ τὸ διδόμενον γέρας τῇ νικῆσαντι ἀθλητῇ ἀπὸ μὲν τῶν διδόντων αὐτὸ βραβευτῶν βραβεῖον, ἀπὸ δὲ τῶν ἀθλούντων ἄλλον, and from the Etymol. βραβεῖον λέγεται ὁ παρὰ τῶν βραβευτῶν διδόμενος στέφανος τῷ νικῶντι. οὕτως τρ.] 'Thus (after this manner—viz. as they who run all, each endeavouring to be the one who shall receive the prize:—not, as the one who receives it (Meyer, De Wette),—for the others strive as earnestly as he: still less must we take ἵνα καταλάβετε for ὥς καταλαβεῖν, which is barely allowable, and here would not suit the sense; the οὕτως being particularized presently by one point of the athletes' preparation being specially alleged for their imitation) run (not καὶ ἡμεῖς τρέχετε, because the evident analogy between the race and the Christian conflict is taken for granted. If, as Dr. Peile imagines, a contrast had been intended, between the stadium where one only can receive the prize, and the Christian race where all may, it must have stood οὕτως δὲ ἡμεῖς τρέχετε, ὥς καὶ (πάντας) καταλαβεῖν. But such contrast would destroy the sense), in order that ye may fully obtain' (the prize of your calling, see Phil. iii. 14. On λαμβάνω and καταλαμβάνω see note, ch. vii. 31). 25.]

The point in the οὕτως, the conduct of the athletes in regard of temperance, which he wishes to bring into especial prominence for their imitation:—as concerning the matter in hand,—his own abstinence from receiving this world's pelf, in order to save himself and them that heard him.—The δὲ specifies, referring back to οὕτως. The emphasis is on πᾶς, thus shewing οὕτως to refer to the πάντες who τρέχουσιν.

ἀγωνιζόμενος is more general than τρέχων,—q. d. 'Every one who engages, not only in the race, but in any athletic contest,' and thus strengthening the inference. The art. (ὁ ἀγωνι.) brings out the man as an enlisted and professed ἀγωνιζόμενος, and regards him in that capacity. Had it been πᾶς δὲ ἀγωνιζ., the sense would have been, 'Now every one, while contending,' &c., making the discipline to be merely accidental to his contending—which would not suit the spiritual antitype, where we are enlisted for life.—Examples of the practice of abstinence in athletes may be seen in Wetst. in l. I will give but two: (1) Hor. de Art. Poet. 412: 'Qui studet optatam cursu contingere metam, Multa tulit fecitque puer, sudavit et alsit: Abstinuit venere et vino.' (2) Epict. c. 35: θέλεις ὀλύμπια νικῆσαι; κἀγὼ νῆ τοὺς θεοὺς, κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει καὶ τὰ καθηγούμενα καὶ τὰ ἀκόλουθα, καὶ οὕτως ἅπτου τῶν ἔργων. δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην ἐν ὥρᾳ τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον· ὥς ἐτυχεῖν ἀπλῶς, ὡς ἱατρὸς παραδεδωκέναι σαυτὸν τῇ ἐπιστάτῃ, εἴτα εἰς τὸν ἀγῶνα παρέρχεσθαι. ἐκείνοι]

scil. ἐγκρατεῖν. μὲν οὖν, 'inimmo vero' (reff.).—The Schol. on Pind. Isthm. ὑπόθεσις, cited by Meyer, says: στέφος δὲ ἐστὶ τοῦ ἀγῶνος πῖνυς, τὸ δὲ ἀνέκαθεν σέλινα καὶ αὐτοῦ ἦν ὁ στέφανος. ἡμεῖς δὲ, scil. ἐγκρατεύομεθα ἵνα λάβωμεν στέφανον. He takes for granted the Christian's temperance in all things, as his normal state.

26.] 'I then (ἐγὼ emphatic—recalls the attention from the incidental exhortation, and reminiscence of the Christian state, to the main subject, his

27 ἄλλ' ἢ ὑπωπιάζω μου τὸ σῶμα καὶ ὁ δουλαγωγῶ, ᾧ μίπως ἄλλοις κηρύξας αὐτοὺς ἠ ἀδόκιμος γένομαι.

p Rom. xi. 21 al⁹. Paul only, exc. Acts xxvii. 29 (var. read.).

n Luke xviii. 5
only t.
o here only t.
Gen. xliii. 18
Symm.
q Rom. i. 28 reff.

27. ἀλλα B.—υποπιαζω FGJK 73. 89¹ all lectt 6. 8. 13 al Eus Serap Eph Naz, Chr (Matth's ms₁) Dam: υποπιεζω D³(υπωπ-)E 46. 113-marg al Clem Naz, Chr (Matth's ms₂) Thdr₁; castigo v ff; al ff sub¹icio, macero, affligo; lividum facio d e Iren Paulin: txt ABCD¹ and D¹ Orig Chr (ed Montfauc, also Matth's ms₃) Thdr₂ Thl Occ.—αλλους 80.

own abstinence from receiving, and its grounds. τοῖνυν, as distinguished from other particles which imply restriction of what has been generally said to some particular object, indicates the *dropping of minute or collateral points, and returning to the great necessary features of the subject*,—and this, as introducing some short and pithy determination or conclusion: see Hartung, Partikellehre, ii. 348. E. g.,—Xen. Cyr. vi. 3. 17, τοῦτων μὲν τοῖνυν ἄλκις εἶη, ἃ δὲ καιρὸς ἡμῖν εἶδέναι, ταῦτα, εἶφη, διηγῶν) so run as (οὕτως—ὥς, see reff.) not uncertainly (reff.: cf. also Polyb. iii. 54. 5, τῆς χιόνος ἀδελον ποιούσης ἐκάστοις τὴν ἐπιβασιν:—‘*uncertainly*,’ i. e. without any sure grounds of contending or any fixed object for which to contend: both these are included. Chrysostom rightly brings it into subordination to idolaters:—τί ἐστίν, οὐκ ἀδήλως; πρὸς σκοπὸν τινα βλέπων, φησὶν, οὐκ εἰκὴ καὶ μότῃ, καθάπερ ὑμεῖς, τί γὰρ ὑμῖν γίνεται πλέον ἀπὸ τοῦ εἰς εἰδωλεία εἰσέναι, καὶ τὴν τελειότητα δῆθεν ἐκείνην ἐπιδεικνύσθαι; οὐδέν. ἀλλ’ οὐκ ἐγὼ τοιοῦτος, ἀλλὰ πάντα ἄπερ πᾶν, ὑπὲρ τῆς τῶν πλησίον σωτηρίας ποιῶ. κὰν τελειότητα ἐπιδείξωμαι, δι’ αὐτοὺς κὰν συγκατάβασιν, δι’ αὐτοὺς κὰν ὑπερβῶ Πέτρον ἐν τῇ μὴ λαμβάνειν, ἵνα μὴ σκανδαλισθῶσι κὰν καταβῶ πλέον πάντων, περιτεμνόμενος. καὶ ξυρώμενος, ἵνα μὴ ὑποσκελισθῶσι. Hom. xxiii. p. 201 c); so fight I, as not striking the air’ (and not my adversary). The allusion is not to a σκιμαχία or rehearsal of a fight with an *imaginary* adversary, as Chrys. (ἔχω γὰρ ὄν πληξῶ) Theophyl. al. m., but of a fight with a *real* adversary (viz. here, the body) in which the boxer vainly hits into the air, instead of striking his antagonist. So Entellus in the pugilistic combat, Æn. v. 446, ‘vires in ventum effudit,’ when Dares ‘ictum venientem a vertice velox Prævidit, celerique clapsus corpore cessit.’ See exx. both of what is really meant, and of the σκιμαχία, in Wetst.—Obs., in both places οὐκ is used and not μὴ, as importing the matter of fact, and joined closely with the adverb in one case and the verb in the other.

27.] ‘But I bruise my body (ὑπωπιάζω, lit. to strike heavily in the

face so as to render black and blue,—‘ὑπωπια, —τὰ ὑπὸ τοῦς ὤπας τῶν πληγῶν ἔχνη, ut ait Pollux: sed latius dici sic cœpere ἀρ’ οἰαςδηποτοῦν πληγῆς τραύματα, ut ait Scholiastes ad Aristoph. Acharn., Cicero Tusc. 2, ‘Pugiles cæstibus contusi,’ i. e. ὑπωπιαζόμενοι.’ Grot. The body is the adversary, considered as the seat of the temptations of Satan, and especially of that self-indulgence which led the Corr. to forget their Christian combat, and sit at meat in the idol’s temple. The abuse of this expression to favour the absurd practice of the Flagellants, or to support ascetic views at all, need hardly be pointed out to the rational, much less to the Christian student. It is not even of fasting or prayer that he is here speaking, but as the context, vv. 19—23, shews, of breaking down the pride and obstinacy and self-seeking of the natural man by laying himself entirely out for his great work—the salvation of the greatest number: and that, denying himself “solatium” from without: “My hands have been worn away [cf. χεῖρες αὐται, Acts xx. 34] with the black tent-cloths, my frame has been bowed down with this servile labour [cf. ἐλεύθερος . . . ἐδούλωσα, ch. ix. 19].” Stanley) and enslave it (‘etiam δουλαγωγεῖν a pycis desumptum est: nam qui vicerat, victum [vinctum?] trahebat adversarium quasi servum.’ Grot. But this seems to want confirmation. I can find no account of such a practice in any of the ordinary sources of information. Certainly Dares is not made the slave of Entellus in Æn. v.: and Virgil is generally accurate in such matters. I had rather give a more general meaning: that viz. of the necessary subjection, for the time, of the worsted to the prevailing combatant), lest perchance having proclaimed (κηρ. absolute: as in Æsch. Eum. 566, κήρυσσε, κήρυξ, καὶ στρατὸν κατεργάθου [Peile]). The subject of the proclamation might be the laws of the combat, or the names of the victors (Æn. v. 245), each by one in the capacity of herald: probably here the former only, as answering to the preaching of the Apostles. The nature of the case shews, that the Christian herald differs from the agonistic herald, in being himself a combatant as well, which the other was not: and that this is so, is no

r Rom. i. 13.

si. 25.

i Thess. iv.

13.

s Acts iii. 25.

vii. 12 al.

t John i. 49.

u Acts iv. 12.

v Rom. vi. 13.

reff.

w Rom. xiv. 15.

reff.

w Rom. i. 11. ch. ii. 13. xii. 1. xiv. 1 al.

ABCD

EFG

JK

X. ¹ Οὐ θέλω γὰρ ὑμᾶς ἄγνοεῖν, ἀδελφοί, ὅτι οἱ^s πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν καὶ πάντεςδιὰ τῆς θαλάσσης διήλθον, ² καὶ πάντες ^u εἰς τὸνΜωυσῆν ^u ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ,3 καὶ πάντες τὸ αὐτὸ ^v βρώμα ^w πνευματικὸν ἔφαγον,

CHAP. X. 1. rec θελω δε (corn, the connexion not being perceived), with JK &c syrr

al Chr Thdrt al: txt ABCDEFG 6. 17. 39. 46. 73-4. 178 it v copt Clem Orig gr-lat-ff.—ad. μου Syr sah.—υμων 49. 73.—παντες om lect 8.—και παντες τοι και παντες om lect 17 Iren Hilz Vig.—for θαλ., νεφελης 17.—2. βαπτισθησαν ACDEFG 17. 39. 46. 73. 80. 93. 109-79 al lect 19 Dial Bas Cyr Did Chr (somet) Thdrt (somet) Thl al: ζοντο Thl-ms (notwithstanding the strong MS evidence, the pass appears to have been a corn to the more usual exprn in the case of Christian baptism): txt B(e si)JK most mss Orig₂ Chr₂ (h l) Thdrt (h l) Dam Oec.—3. om 109-78 al.—αυτο om ACⁱ (appy) 46 reth al.—πνευμ. βρ. εφγ. BC² 93: πνευ. εφ. βρ. A 137 Marcion in Epiph: txt (C ?)DEFGJK mss (nrly) vss (nrly) Orig Dial Chr Thdrt Thl al Iren (or others cited by

objection to thus understanding κηρύξας. "This introduces indeed a new complication into the metaphor: but it is rendered less violent by the fact, that . . . sometimes the victor in the games was also selected as the herald to announce his success. So it was a few years after the date of this Epistle, in the case of Nero. Suet. Nero, c. 24." Stanley) to others, I myself may prove rejected' (from the prize: not, as some Comm., from the contest altogether, for he was already in it). An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the prize and driven with disgrace from the games. Such a person was called ἐκκεκριμένος, and ἀποδοκιμασμένος, see Philo de Cherub. p. 120, § 22. So the Ap. if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as ἀδόκιμος in the great day. And this he says with a view to shew them the necessity of more self-denial, and less going to the extreme limit of their Christian liberty: as Chrys. εἰ γὰρ ἔμοι τὸ κηρύξαι, τὸ διδάξαι, τὸ μυρίους προσαγαγεῖν οὐκ ἀρκεῖ εἰς σωτηρίαν, εἰ μὴ καὶ τὰ κατ' ἑμαυτὸν παρασχοίμην ἀληπτα, πολλὰ μᾶλλον ὑμῖν.

X. 1—22.] He proceeds, in close connexion with the warnings which have just preceded, to set before them the great danger of commerce with idolatry, and enforces this by the example of the rebellions and rejections of God's ancient people, who were under a dispensation analogous to and typical of ours (1—11); and by the close resemblance of our sacrament of the Lord's Supper,—their eating of meats sacrificed,—and the same act among the heathen, in

regard of the UNION in each case of the partakers in one act of participation. So that THEY could NOT EAT THE IDOL'S FEAST WITHOUT PARTAKING OF IDOLATRY = VIRTUALLY ABJURING CHRIST (vv. 15—22).

1.] γάρ joins to the preceding. He had been inculcating the necessity of self-subduing (ch. x. 24—27), and now enforces it in the particular departments of abstaining from fornication, idolatry, &c., by the example of the Jews of old. οὐ θέλω . . . , see reff. οἱ

πατ. ἡμῶν] He uses this expression, not merely speaking for himself and his Jewish converts, but regarding the Christian church as a continuation of the Jewish, and the believer, as the true descendant of Abraham.

πάντες . . . πάντες . . . πάντες, each time with strong emphasis, as opposed to τοῖς πλείοσιν, ver. 5. ALL had these privileges, as all of you have their counterparts under the Gospel: but most of them failed from rebellion and unbelief.

ὑπὸ τὴν νεφ. ἦσαν] The pillar of cloud, the abode of the divine Presence, went before them, and was to them a defence: hence it is sometimes treated of as covering the camp, e. g. Ps. civ. 39, διεπέτασε νεφέλῃν εἰς σκίπην αὐτοῖς: and thus they would be under it. So also Wisd. x. 17; xix. 7,—ἡ τὴν παρεμβολὴν σκιάζουσα νεφέλη. See Exod. xiii. 21; xiv. 22.

2.] εἰς τ. Μωυσ. ἐβαπτ., 'received baptism to Moses,' entered by the act of such immersion into a solemn covenant with God, and became His church under the law as given by Moses, God's servant,—just as we Christians by our baptism are bound in a solemn covenant with God, and enter His church under the Gospel as brought in by Christ, God's eternal Son; see Heb. iii. 5, 6. Others (Syr., Beza) explain it 'per Mosen,' or (Calv., al.) 'auspiciis Mosis,' which εἰς will not bear,—not to mention

z Matt. iii. 17. ⁵ ἀλλ' οὐκ ^a ἐν ^a τοῖς πλείοσιν αὐτῶν ^z ἠνδό- ABCD
¹ M. L. κησεν ὁ θεός, ^b κατεστρώθησαν γὰρ ἐν τῇ ἐξήμῳ. EFG
² Cor. xii. 10. ⁶ ταῦτα δὲ ^c τύποι ἡμῶν ^{cc} ἐγενήθησαν, ^d εἰς τὸ μὴ εἶναι JK
² Thess. ii. 12. ἡμᾶς ^e ἐπιθυμητὰς κακῶν, καθὼς κακεῖνοι ἐπεθύμησαν.
a ch. ix. 19 ⁷ μηδὲ ^f εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν, ὥς περ
b here only. NUM. xi. 4. ref. c here only. NUM. xi. 34. f ch. v. 9 ref.
c = Rom. v. 14. d Acts iii. 19. vii. 19. Rom. i. 11, 20 al.
ce plur., ver. 11 ref.

om 119.—5. rec ενδοκ. with DEFGJK &c Thdrt Dam Oec Thl: txt ABC al Clem Chr. —o θεος om Clem Marcion (in Epiph) Iren.—6. τυπος 49 slav-ms: εις τυπον 46: in figuram nostri d e Iren-cit Bed: in figura nostri g v Vig Ambrst: figura nostra Tert Cyr Aug.—ἡμιν 39. 46 sah slav (appy): δι ημας arm.—εκεινοι sah.—7. μηδ ειδωλο- λατραις γινεσθαι FG 3. 116-22 g (effici aut efficiamini) arm.—καθως και D¹ al.—τινες

saw in the rock and what *we* see in it: they drank from it and knew not its dignity: *but* the rock was Christ.—In these words there appear to be *three allusions*: (1) *to the ideas of the Jews themselves*: so the Targum on Isa. xvi. 1: “Afferent dona Messiae Israelitarum, qui robustus erit, propterea quod in deserto fuit RUPES ECCLESIA ZIONIS:” so also in Wisd. x. 15 ff., the σοφία θεοῦ (see note on John i. 1) is said to have been present in Moses, to have led them through the wilderness, &c. That the MESSIAH, the ANGEL OF THE COVENANT, was present with the church of the Fathers, and that His upholding power was manifested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian. (2) *To the frequent use of this appellation, A ROCK, for the God of Israel*. See, *inter alia*, Deut. xxxii. 4. 15. 18. 30. 31. 37. 1 Sam. ii. 2. 2 Sam. xxii. 2, and passim; xxiii. 3, &c. Psalms passim, and especially lxxviii. 20, compared with ver. 35: see also Rom. ix. 33. 1 Pet. ii. 8. Hence it became more natural to apply the term *directly to Christ*, as the ever-present God of Israel. (3) *To the sacramental import of the water* which flowed from the rock, which is the point here immediately in the Ap.’s mind. As well in sacramental import as in upholding physical agency, *that rock was Christ*. The miraculous (spiritual) food was (sacramentally) the flesh of Christ: the miraculous (spiritual) drink was the blood of Christ: so that the Jews’ miraculous supplies of food and drink were *sacramentally significant of the Body and Blood of Christ*, in kind analogous to the two great parts of the Christian Supper of the Lord.—In the *contents* prefixed to the chapters in the E. V., we read as the import of these verses, “*The sacraments of the Jews are types of ours*,” which though perhaps correctly meant, is liable to be erroneously understood; inasmuch as no sacramental ordinance can be a *type of another*, but all alike, though in different degrees of approximation, and by different representations, *types of Him*,

who is the fountain of all grace. The difference between their case and ours, is *generally*, that they were unconscious of the sacramental import, whereas we are conscious of it: “they knew not that I healed them,” Hos. xi. 3: and *in this particular case*, that Christ has come to us “not by water only, but by water and blood,” 1 John v. 6: HIS DEATH having invested our sacramental ordinance with another and more deeply significant character. To enter more minutely into the import of the words, ‘*the rock was Christ*,’ would be waste of time and labour. The above reasons abundantly justify the assertion, without either pressing the verb ἦν beyond its ordinary acceptation, or presuming to fix on the Ap. a definiteness of meaning which his argument does not require. See in Meyer’s note an example of the proceeding which I blame.

5.] ‘But not with the greater part of them (in fact with Joshua and Caleb only) was God pleased.’ κατεστρ. γὰρ . . . The very words of the LXX, see ref.

6.] ‘Now (δὲ transitional; the contrast being, between the events themselves, and their application to us) these things happened as figures (not ‘types’ as we now use the word, meaning by type and antitype, the *material representation*, and the *ultimate spiritual reality*,—but figures, as one imperfect ceremonial polity may figure forth a higher spiritual polity, but still this latter may not itself be the ultimate antitype) of us (the spiritual Israel as distinguished from the literal),—in order that we might not be (God’s purpose in the τύποι: of course an *ulterior* purpose, for they had their *own immediate purpose* as regards the literal Israel) lusters after evil things (*generally*: no special reference yet to the Corinthian feasters, as Grot. supposes. So Theophyl. rightly: καθολικῶς περὶ πάσης κακίας λέγει, ἐπειδὴ καὶ πᾶσα κακία ἐξ ἐπιθυμίας. εἴτα καὶ κατ’ εἶδος τῶν κακίας. Simly Chrys.) as they also (καί, i. e. supposing us to be like them) lusted.’—The constr. (ταῦτα . . . ἐγενήθησαν) may be a verb substantive attracted into

γέγραπται ⁸ Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ^h ἀν- ^g ἑστησαν ⁱ παίζουσιν. ⁸ μὴδὲ ^k πορνεύωμεν, καθὼς τινες αὐ- ^g τῶν ^k ἐπόρνευσαν καὶ ἔπεσαν ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς ^h χιλιάδες. ⁹ μὴδὲ ^l ἐκπειράζωμεν τὸν κύριον, καθὼς τινες ^g ^{Exod. xxxii. 6. intrans., Matt. v. 1 al. tr. h Matt. ix. 9 al. tr. i here only. l.c. = Judg. xvi. 25. 2 Kings vi. 5. 1 Chron. Jer. xxxviii. 4. Hom. Od. viii. 251. 1 Matt. iv. 7. Luke iv. 12. x. 25 only. Ps. lxxviii. 18. k ch. vi. 18 reff. Num. xxv. 1—9.}

(aft τιν. ins εἰς Α vss) αὐτῶν, ως περ om FG g.—rec ως γεγρ. (corrⁿ to more usual), with CD¹K &c Oec: txt ABD¹(E?)J all Chr Thdrt Dam Thl: καθως ως 17: ως τε 91.—του φαγεῖν 48. 72.—πειν D¹FG.—ἀνέστη FG.—8. ἐκπορνεύωμεν D¹FG.—ἐξεπορνέυσαν D¹EFG 67¹ al Chr₁—rec πεισον (corrⁿ, as usual: Meyer supposes -σαν to have been occasioned by -εσαν preceding. This might have been so, had the present been the only case), with D³JK &c Chr Thl Oec: txt ABCD¹EFG 17. 26. 37. 71. 93. 116 Chr (Mtt's ms₁) Thdrt Dam.—εν om BD¹FG (it v al lat-fl): ετι 48.—εικοσι τεσσαρες 37. 73 tol (al-latt) syr (εικ. τρ. marg) arm: εικ. δυο aeth.—9. ἐκπειρασωμεν FG.—rec for κυριον, χριστον (see note), with DEFGJK most mss it v syrr copt (ed) sah al Thdrt Marcion (Epiph says: ὁ δὲ Μαρκίον ἀντι τοῦ κυρίου χριστὸν ἐποίησεν) Chr (h l) Oec Thl Iren (or Iren-cit) Aug Pel Amb Ambrst: θεον Α 2 al Bed: txt BC 17. 31. 46. 73. 80. 109 copt (ms) syr (marg) aeth arm (χ^ν marg) Epiph (see below) Chr₁ Thdrt Dam Sedul Cassiod.—rec aft καθως ins και (as more usual: και may have been omd to conform to ver 8: but MSS authority is very decisive), with D³EJK &c Syr Chr Thdrt al:

the plur. (or sing.) by the predicate,—one often found: so Herod. i. 93, ἡ μὲν περίοδος, . . . εἰσι στάδιοι ἑξ; and ii. 15, αἱ Θῆβαι Αἴγυπτος ἐκαλίετο: so in Latin, Ter. Andr. iii. 3. 23, 'Amantium irae amoris integratio est:' see many other exx. in Kühner, § 429: or, which is perhaps better, as in ver. 11, where see note.—The rendering, 'Now in these things they were figures of us' (I know not by whom suggested, but I find it in Dr. Peile's notes on the Epistles), is inconsistent both with the arrangement of the words,—in which ταῦτα has the primary emphasis,—and with ἐγενήθησαν, which should be ἦσαν. 7.] Now, the special instances of warning follow, coupled to the general by μὴδὲ in this negative sentence, as so often by καὶ in an affirmative one. Notice, that all four of these were brought about by the ἐπιθυμεῖν κακῶν, not distinct from it.—This instance is singularly appropriate. The Israelites are recorded to have sat down and eaten and drunken at the idol feast of the golden calf in Horeb: the very temptation to which the Corr. were too apt to yield. And as the Isrr. were actually idolaters, doing this as an act of worship to the image: so the Corr. were in danger of becoming such, and the Ap. therefore puts the case in the strongest way, 'neither be ye idolaters.' παίζειν, παῖς, 'choreas agere,' 'saltare accinentibustympanisvelcantoribus:' see reff., where the same word occurs in each place in the Heb. The dance was an accompaniment of the idol feast: see Hor. ii. 12. 19: 'Quam nec ferre pedem dedecuit choris . . . sacro Dianæ celebris die.' 8.] Another prominent point in the sins of the Cor. church. εἰκοσιτρεῖς χ.] The number was twenty-four thousand, Num. xxv. 9, and is

probably set down here from memory. The subtleties of commentators in order to escape the inference, are discreditable alike to themselves and the cause of sacred Truth. Of the principal ancient comm., Chrysostom and Theophyl. do not notice the discrepancy: Oecum. notices it, and says that some ancient copies read εἰκοσιτέσσαρας here, but passes it without comment.—Although the sin of Baal-peor was strictly speaking idolatry, yet the form which it exhibited was that of fornication, as incident to idolatrous feasting, see Numb. xxv. 1, 2. Thus it becomes even more directly applicable to the case of the Corr. 9.] ἐκπειρ.—'tempt beyond endurance,' 'tempt thoroughly.' Simly ἐξαρνέσθαι, 'to persist in denying,' al., as Suidas, ἡ γὰρ ἐξ πρόθεσις, ἐπίτασιν δηλοῖ. See Musgr. on Eurip. Iph. Taur. 249, and cf. ἐκ-πληρώω, Acts xiii. 32. So also in Latin, 'oro' and 'exoro,' &c. τὸν κύριον] There may be two views taken of the internal evidence concerning the reading here. On the one hand it may be said that χριστόν being the original reading, it was variously altered to κύριον or θεόν by those who found a difficulty in supposing that the Jews of old tempted Christ, or even by those who wished to obliterate this assertion of His præ-existence: and so De Wette, al. On the other it may be said, that κύριον being the original, it was variously explained in the margin χριστόν and θεόν, as is often the case: and so Meyer. On comparing these, it seems to me that the latter alternative is the more probable. The inference that τινες αὐτῶν ἐπίεραν requires τὸν χριστόν as an object, is not a necessary one, and hardly likely to have produced the alteration,

m Matt. iv. 3. αὐτῶν ^m ἐπείρασαν καὶ ὑπὸ τῶν ὄψεων ⁿ ἀπώλοντο. ABCD
 1 Thess. iii. 5 al. EXOD. 10 μὲδ' ^o γογγύζετε, καθὼς τινες αὐτῶν ^o ἐγόγγυσαν καὶ EFG
 xvii. 2, 7. NUM. xxi. 6. n γογγύζετε, καθὼς τινες αὐτῶν ^o ἐγόγγυσαν καὶ JK
 o Matt. xx. 11. ἀπώλοντο ὑπὸ τοῦ ^p ὀλοθρευτοῦ. ¹¹ ταῦτα δὲ πάντα
 Luke v. 30. John vi. 41. q τυπικῶς ^r συνέβαινον ἐκείνοις, ἐγράφη δὲ ^s πρὸς ^t νο-
 43. (11. vii. 32 only. Exod. xvi. 7 (4th x.). θεσίαν ἡμῶν, εἰς οὓς τὰ ^u τέλη τῶν ^v αἰώνων ^v κατήντηκεν.
 p here only + t. See Heb. xi. 12 ὡς τε ὁ ^w δοκῶν ^y ἐστάναι, ^x βλεπέτω μὴ ^y πέσῃ. ¹³ ^z πει-
 28 ref. NUM. xiv. 29. ρασμὸς ὑμᾶς οὐκ ^a εἰλήφεν εἰ μὴ ^b ἀνθρώπινος· ^c πιστὸς
 q here only. Luke xxiv. 11. John xix. 31. Rev. i. 19. s = ch. vii. 35. xii. 7 al. t Eph. vi. 4. Tit. iii. 10 only +.
 Luke xxiv. 11. John xix. 31. Rev. i. 19. u here only. See Matt. xiii. 39. Heb. ix. 26. v Acts xxvi. 7 ref. ch. xiv. 30.
 w ch. iii. 18 ref. xxi. 28 al. Deut. iv. 34. a = Luke v. 26. vii. 16. Exod. xvi. 15. z Acts xx. 19. Luke
 c = ch. i. 9 ref. b Acts xvii. 25 ref.

txt ABCD¹FG all vss Epiph al Ir all.—αυτων om 2. 122: αυτον 73 Chr (somet).—
 εξεπειρασαν CD¹EFG all.—απωλλυντο A (appy)B.—10. γογγυζωμεν DEFG 17 d e copt
 Chr₂ (not h l) Aug₁.—rec καθως και (see above), with JK &c: txt AB(καθαπερ
 B 93)CDEFG all vss Chr-mss gr-lat-ff.—εγογγυζον 238.—απωλλυντο A.—ολεθρευτου
 D¹: ολεθρου FG.—11. παντα om (to correspond with ver 6: παντ. δε ταυ. is no real
 variation, for we always find ταυτα παντα and παντα ταυτα interchanged in the MSS)
 AB 17 sah Marcion (in Epiph and Tert) Orig₁ Dial Hipp Cyr alex (oft) Cyr-jerus₂ Oros₁
 Pac: ins (παντ. δ. τ. DEFG 3. 46. 57. 70 g [æth] Orig₁ Chr Aug₁ Vig) CDEFGJK vss
 Thdrt Oec Thl Iren Jer al: παντα δε Iren₁ Hil.—rec τυποι (corrⁿ to correspond with
 ver 6), with DEFGJ most mss copt sah syr al (in exemplum nostrum Syr) Thdrt₃ (h l
 expressly: αντι του ως τυποι, and elsw expl ταυτα τυπικως εκεινοις συνεβη) Thl
 (h l) Oec Dial (τυπος): txt ABCK 10. 17. 23. 31. 46 7. 57. 71-3. 80. 115-17 syr (marg)
 al it v (in figura or simly) Iren (or Iren-cit) lat-ff Marcion (in Epiph) Orig₃ Hipp Mac
 Cyr alex (oft) Cyr jerus₂ Chr all.—συνεβαινεν (corrⁿ: see note) BCK al (the same
 which have τυπικως) Marcion (in Epiph) Orig₃ Dial₁ Hipp Cyr-jerus₂ Chr (Att's ms.):
 εγινετο Mac: εγενετο Cyr-jerus₁: εγενοντο sah: txt ADEFGJ most mss Dial₁ Chr
 Thdrt₃ all.—το τελος sah.—του αιωνος 74.—rec κατηντησεν (alterⁿ of the perf into
 the aor, so common with the copyists), with ACD³E²JK &c Orig₃ Chr Thdrt al: txt
 BD¹E¹FG 39. 46 Orig₂ Bas₂ Cyr₃.—12. ωστε αδελφοι 80.—13. for ουκ ειληφ., ου καταλαβη
 FG e g Orig-int lat-ff.—for πιστος, δυνατος 44. 108 slav (exc mod) Procop.—for ουκ

closely connected as τ. χρ. is with the verb in the first person. I have therefore with Meyer adopted the reading κύριον.—The tempting of the Lord was,—as on the other occasions alluded to Numb. xiv. 22, where it is said that they tempted God ten times,—the daring Him, in trying His patience by rebellious conduct and sin. Cf. the similar use of πειράζω Acts v. 9; xv. 10. And he warns the Corr., that they should not in like manner provoke God by their sins and their partaking with idols. Chrys., Theophyl., and Oec. understand the temptation of God to be the seeking for signs: Theodoret, to be in danger arising from those who spoke with different tongues. ἐπειράζον δὲ κ. οἱ ταῖς διαφόροις κεχηρμένοι γλώτταις, κατὰ φιλοτιμίαν μᾶλλον ἢ χρείαν ταύτας ἐπ' ἐκκλησίας προσφέροντες. ὑπὸ τῶν ὄψεων, 'by the (well known) serpents.' The art. is so often omitted after a preposition, that wherever it is expressed, we may be sure there was a reason for it. 10.] γογγύζετε has been by Estius, Grot., al., and De Wette, understood of murmuring against their teachers, as the Israelites against Moses and Aaron, Num. xiv. 2; xvi. 41. But

not to mention that this was in fact murmuring against God, such a reference would require something more specific than the mere word γογγύζετε. The warning is substantially the same as the last, but regards more the spirit, and its index the tongue. Theophyl.: αἰνίττεται δὲ αὐτοὺς καὶ διὰ τούτου, ὅτι ἐν ταῖς πειρασμοῖς οὐκ ἔφερον γενναίως, ἀλλ' ἐγόγγυζον λέγοντες, πότε ἤξει τὰ ἀγαθὰ, καὶ ἕως πότε αἱ κακώσεις; simly Chrys.—The destruction referred to must be that related Num. xvi. 41 ff. when the pestilence (which though it is not so specified there, was administered on another occasion by a destroying angel, 2 Sam. xxiv. 16, 17, see also Exod. xii. 23) took off 14,700 of the people. The punishment of the unbelieving congregation in Num. xiv., to which this is commonly referred, does not seem to answer to the expression ἀπώλοντο ὑπὸ τ. ὀλοθρευτοῦ, nor to the τινες, seeing that all except Joshua and Caleb were involved in it. 11.] τυπικῶς, see var. readd., 'by way of figure.' Meyer cites from the Rabbis, 'Quidquid evenit patribus, signum filiis.'—The plural συνέβαινον expresses the

δὲ ὁ θεός, ὃς οὐκ ἑάσει ὑμᾶς ^dπειρασθῆναι ^{dd}ὑπὲρ ὃ ^{d ver. 9.}
 δύνασθε, ἀλλὰ ποιήσει σὺν τῷ ^zπειρασμῷ καὶ τὴν ^eἐκ-
 βασιν ^fτοῦ δύνασθαι ^gὑπενεγκεῖν. ^{14 h}διόπερ, ⁱἀγαπητοί
 μου, ^kφεύγετε ἀπὸ τῆς ^lεἰδωλολατρίας. ^{15 m}ὥς ⁿφρονι-
 μοις λέγω· κρίνατε ὑμεῖς ὃ φημι. ^{16 o}τὸ ποτήριον τῆς
^pεὐλογίας ὃ ^qεὐλογοῦμεν, οὐχὶ ^rκοινωνία τοῦ αἵματος

Rom. xi. 8. Ps. cxlii. 7, 9.
 h ch. viii. 13 reff. i Acts xv. 25 reff.
 m = Acts xvii. 22. 2 Cor. vi. 13.
 p = Gal. iii. 14. James iii. 10. Rev. v. 12, 13. vii. 12.
 ix. 16. i ch. i. 9 reff.

g 2 Tim. iii. 11.
 k ch. vi. 18 reff.

l 1 Pet. ii. 19 only Job ii. 10. Prov. vi. 33.
 1 Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3 only t.
 o attr. Matt. xxi. 42 al.
 q Matt. xxvi. 26 reff. Mark x. 16. Luke

εαστε, ουκ αφησει DEFG.—πειρασθην. υμας B.—ον δυνασθε FG 123² d g.—εις το δυν.
 93.—rec bef υπενεγκ. ins υμας (supplementary addn), with D³(aft υπ.). K &c Thdr̄t.
 Dam Occ Thl (ed): txt ABCD¹EFGJ 17. 32. 46-7. 52. 67². 73. 80 it v sah syrr Mac₂
 Bas., Cyr (oft) Chr (comm and Matt's mss) Thdr̄t¹ Thl.—14. εἰο ἀεῖλοι μου ἀγαπητοί
 38. 48. 72 al: διοπερ ad. μου 119 with Chr Thl: εἰα τοῦτο οὖν sah.—εἰδωλολατρίας
 CD¹FG &c: txt AB²D³EJK &c.—15. φρονιμοις υμιν DE vss.—for κριν. υμ. ο φημι,
 κρινατε ουν, φημι D¹.—κρινετε F.—16. for εὐλ., ευχαριστίας FG 71. 80. 213.—ηυλο-

plurality of events separately happening: the singular ἐγράφη, their union in the common record of Scripture. Similarly 2 Pet. iii. 10, στοιχεῖα λυθῆσονται . . . τὰ ἐν αὐτῇ ἔργα κατακαίσεται. See Winer, § 47. 3. b.—δέ conveys a slight opposition to συνέβαινον ἐκείνοις. τὰ τέλη τ. αἰών.] = ἡ συντέλεια τοῦ αἰῶνος of Matt. xiii. 39: 'the ends of the ages' of this world's life time. So Chrys.: οὐκ ἔν ἄλλο λέγει ἢ ὅτι ἐφῆστηκε λοιπὸν τὸ δικαστήριον τὸ φοβερόν.—The form νουθεσία belongs to later Greek. The classical word is νουθέτησις or νουθετία: see Lobeck on Phrynicius, p. 512. κατήντ.] 'have reached.'

The ages are treated as occupying space, and their extent as just coincident with our own time. See a similar figure in the last of the reff. 12.] ἐστάναι, viz. in his place as a member of Christ's church, to be recognized by Him at His coming for one of His. To such an one the example of the Israelites is a warning to take heed that he fall not, as they did from their place in God's church. 13.] There are two ways of understanding the former part of this verse. Chrys., Theophyl., Grot., Est., Bengel, Olsh., De Wette, al., take it as a continuation, and urging of the warning of the ver. preceding, by the consideration that no temptation had yet befallen them but such as was ἀνθρώπινος, 'within the power of human endurance': but 'major tentatio imminet,' Beng.:—while Calvin, al., and Meyer regard it as a consolation, tending to shew them that βλέπω μὴ πέσῃ is within the limits of their power, seeing that their temptation to sin was nothing extraordinary or unheard of, but only 'according to man': and they might trust to God's loving care, that no temptation should ever befall them which should surpass their power to resist. This

latter seems to me beyond doubt the correct view. For (1) in the parallel which they bring for the former sense, Heb. xii. 4, οὐπω is distinctly expressed,—and would have been here also, had it been intended. Besides, in that case, οὐπω, as having the primary emphasis, would have been prefixed, as in Heb. xiii. 4: οὐπω πειρασμός ὑμᾶς εἰληφεν Then again (2) this restricts the sense of πειρασμός to persecution, which it here does not mean, but solicitation to sin, in accordance with the whole context.

εἰληφέν—'has taken you,' not ἔλαβεν, 'took you,' shews that the temptation was still soliciting them. ἀνθρώπινος] not, as Piscator, al., and Olsh., originating with man, as opposed to other temptations originating with the devil, or even with God's Providence: but, as Chrys.: ζύμμετος,—opposed to ὑπὲρ ὃ δύνασθε, 'adapted to man.'

πιστός] He has entered into a covenant with you by calling you: if He suffered temptation beyond your power to overcome you, He would be violating that covenant. Comp. 1 Thess. v. 24, πιστός ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

ὅς = ὅτι οὗτος. ποιήσει . . . καὶ τὴν ἔκβ.] Then God makes the temptation too: arranges it in His Providence, and in His mercy will ever set open a door for escape.

τὴν ἔκβ.] 'the escape,' i. e. which belongs to the particular temptation: τὴν ἀπαλλαγὴν τοῦ πειρασμοῦ, Theophyl. τοῦ δύν.] 'In order that you may be able to bear (it):' Obs., not, 'will remove the temptation:' but, 'will make an escape simultaneously with the temptation, to encourage you to bear up against it.'

14.] Conclusion from the above warning examples: IDOLATRY IS BY ALL MEANS TO BE SHUNNED; not tampered with, but fled from. φεύγετε ἀπὸ ('fugiendo discedite a,' Meyer) ex-

s Acts ii. 46
i.eff.

τοῦ χριστοῦ ἐστίν; ὁ τὸν ἄρτον ὃν ^s κλῶμεν, οὐχί ^r κοι-
νωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν; ¹⁷ ὅτι εἰς ἄρτος, ABCD
EFG
JK

γουμεν D¹.—ἐστίν aft κοινωνία (transposn to avoid the harshness of ἐστίν at the end)
AB copt syr Cyr₂ Aug Bed (sang. est Christi Iren): txt CDEFGJK &c.—τον αἰμ. om
213: below, του σωμα. om 123¹. 213: του αἰμ. 69.—ο ἄρτος Chr Thdrt.—ἐστίν (2nd) aft
κοινωνία A copt Syr Cyr Aug Bed (corrū: see above): txt B(e sil)CDEFGJK &c.—for
χριστον (2nd), κυριον D¹EFG 21 it v goth Dial? Thdrt Aug Ambrst Fulg? (goth Thdrt
Ambrst syr-marg κυριου before): αυτου 30.—17. for εἰς ἄρτος, sicut unus panis est,

pressing even more strongly than the accus. with φεύγω, the entire avoidance. This ver. of itself would by inference forbid the Corr. having any share in the idol feasts: but he proceeds to ground such prohibition on further special considerations.

15—22.] By the analogy of the *Christian participation in the Lord's Supper*, and the *Jewish participation in the feasts after sacrifices*, joined to the fact that the *heathens sacrifice to devils*, he shews that the partaker in the idol feast is a *PARTAKER WITH DEVILS*; which none can be, and yet be a Christian.

15.] An appeal to their own sense of what is congruous and possible,—as introducing what is to follow.

ὥς expresses an assumption on the Ap.'s part, that they are φρόνιμοι. De W. compares Plut. Alcib. i. 104, ὥς ἀκουσμένῳ λέγω.—λέγω and φημί both refer to what follows, vv. 16—21. ὑμεῖς is emphatic—‘*be ye the judges of what I am saying.*’

16.] The analogy of the *Lord's Supper*, which, in both its parts, is a *participation in Christ*. The stress throughout to ver. 20, is on κοινωνία, and κοινωνοί.

τὸ ποτήριον is the accus., by attr. corresponding to τὸν ἄρτον. τὸ π. τῆς εὐλ.] i. e. ὃ εὐλογοῦντες κατασκηνάζομεν (Oec.), as explained immediately by ὃ εὐλογοῦμεν,—‘*over which we speak a blessing,*’ the Christian form of the Jewish בָּרַכְתִּים, the cup in the Passover over which thanks were offered after the feast,—*in blessing of which cup*, our Lord instituted this part of the ordinance: see Lightfoot in l., and note on the history in Matt. xxvi. The rendering of Olsh., al., the *cup which brings a blessing*, is wrong, as being against this analogy.

ὃ εὐλογοῦμεν] ‘*which we bless,*’ i. e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, ‘*quod cum gratiarum actione sumimus*’ (περὶ οὗ εὐχαριστοῦμεν). Observe, the first person plural is the *same throughout*: the blessing of the cup, and the breaking of the bread, the acts of consecration, were *not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the οἱ πάντες, the whole Christian congregation* (and so even Estius, but evading the legitimate inference.)

The figment of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel.

κοινωνία] ‘*the participation* (i. e. that whereby the act of participation takes place) *of the blood of Christ?*—The strong literal sense must here be held fast, as constituting the very kernel of the Ap.’s argument. The wine is the *Blood*, the bread is the *Body*, of Christ. (In *what sense* the Blood and the Body, does not belong to the present argument.) We receive into us, make by assimilation parts of ourselves, that wine, that bread: we *become* therefore, by participation of that Bread, *one Bread*, i. e. *ONE BODY*: hence the close and literal participation in and with Christ. If we are to render this ἐστίν, *represents or symbolizes*, the argument is made void. On the other hand it is painful to allude to, though necessary to reprobate, the caricature of this real union with Christ which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27.

ὃν κλῶμεν] probably already the *breaking of the bread* in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24. Acts ii. 42; xx. 7, 11. For the rest, see above.

17.] ‘*For we, the (assembled) many, are one bread* (by the assimilation of that one bread partaken: not ‘*one loaf*’), *one Body* (by the κοινωνία of the Body of Christ, of which that bread is the vehicle): *for the whole of us partake of that one bread.*’ Meyer and De Wette and many other Comm. take εἰς ἄρτος alone, ‘*there is one bread;*’ and impugn the interp. given above by saying that it is evidently not so, because the following clause uses ἄρτος in its literal sense. But it is for *that very reason*, that I adhere to the interp. given. By partaking of that bread, we become, not figuratively but literally, *one bread*: it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which is *that bread*. The bread which was *before*, is *now ἡμεῖς*. But that loaf, broken and blessed, is the medium of κοινωνία of the Body of Christ; we then, being that one bread, are *one Body*; for

ἐν σῶμα ὅι πολλοί ἐσμεν· ὅι γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. ¹⁸ βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ ὅι ἐσθίουντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσιν; ¹⁹ τί οὖν φημι; ὅτι εἰδωλόθυτον τί ἐστίν, ἢ ὅτι

y Matt. xxiii. 30 al. Isa. i. 23.

b = Acts v. 36. ch. iii. 7.

Gal. ii. 6. vi. 3, 15.

z ch. ix. 13. Rom. xi. 3 al.

Demosth. 582. 27.

a ch. viii. 1.

ila Syr arr aeth.—for πολλοί, πάντες v sah aeth.—aft αρου, ins και του ενος (om ενος DE) ποτηριον DEFG it v-sixt dem harl tol (not am) Ambrst Pel Bed.—18. rec ουχι (corr), with B(e sil)D³EJK &c Thdr al: txt ACD¹FG al Chr.—εσθοντες D.—for θυσιαστ., μυστηριον 238.—19. aft φημι, ins μη λεγω (Scholz: ουκ ειπων, Grsb) sah: ουχ Chr.ms.—rec ειδωλον bef ειδωλοθυτον (adopted as the most natural order, on the re-insertion of the omitted clause: see below), with JK &c syrr goth al Chr Thdr al: ιδωλοθυτον twice FG g: from τι εστιν to τι εστιν om AC¹ Epiph: txt BC²DE 31-7. 46. 73. 137 v d e (g) copt sah aeth Aug Ambrst Pel Bed: om οτι ειδωλοθ. τι εσ. η 17. 71 (Tert) Aug-cit: for τι εστιν (2ce), εστιν τι D¹EFG it v.—for η οτι, ουχ οτι DEFG it (Tert) Aug₁ (mss) Ambst (so also for the 1st οτι, ουχ οτι) Chr (Mtt's and Montfaucou's

we all partake of that one bread. So that there is no logical inversion, and no arguing (Meyer) from the *effect* to the *cause*. The argument is a very simple and direct one;—the bread is the Body of Christ;—we partake of the bread: therefore we partake of the Body of Christ. Of these propp., the conclusion is implied in the form of a question in ver. 16: the minor stated in the latter clause of ver. 17; its connexion with the major producing the conclusion given in the former clause ὅτι . . . ἐσμεν. The major itself, τοῦτό ἐστιν τὸ σῶμά μου, is suppressed, as axiomatic. The above remarks shew also the untenableness of the rendering of Calv., Bez., Bengel, al.,—“because there is one bread (antecedent), we being many are one body” (consequent): for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which as occurring here, would be rapid—“obiter hoc dicit, ut intelligant Corinthii, externa quoque professione colendam esse illam unitatem quae nobis est cum Christo,” Calv.—Meyer objects to rendering ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν, we partake of that one bread: saying rightly that μετέχω is always found with a gen. or an acc., never with ἐκ. He would render, for we all, by means of that one bread, partake (viz. in the one Body: so μετέχ. is absol., ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Ap., leaving the most important words to be supplied from the context,—but would have been ὅι γὰρ πάντες ἐν τῷ ἐνὶ ἄρτῳ τοῦ ἐνὸς σώματος μετέχομεν. The usage of ἐκ, too, would, though perhaps barely allowable, be very harsh, especially when it is remembered that the ἄρτος is not (by the hyp.) the ultimate, but only the mediate object of participation. None of the examples given

in Bernhardt, Syntax, p. 230, which Mey. quotes for his sense of ἐκ, seem to justify it. They apply mostly to the subjective source, ἐκ προνοίας, or the circumstances originating, ὥς ἐκ τούτων,—not to the medial instrument, which it appears to me would require διὰ. 18.] Another example of κοινωνία, from the Jewish feasts after sacrifice.

τ. Ἰσρ. κατὰ σάρκα (= τ. Ἰσρ. τὸν κατὰ σάρκα: so we have τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5), ‘the actual material Israel,’ as distinguished from ὁ Ἰσρ. κατὰ πνεῦμα, see Rom. ii. 29. Gal. iv. 9, and ὁ Ἰσρ. τοῦ θεοῦ, Gal. vi. 16.

οἱ ἐσθ. τ. θυσ.] viz. those parts of the sacrifices which were not offered; see on ch. viii. 1.—The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18.

κοινωνοὶ τοῦ θυσ.] ‘partakers with the altar’ (in a strict and peculiar sense,—the altar having part of the animal, the partaker another part; and by the fact of the religious consecration of the offered part, this connexion becomes a religious connexion. The question has been raised, and with reason, why the Ap. did not say κοινωνοὶ τοῦ θεοῦ? Meyer answers,—because the Jew was already in covenant with God, and the Ap. wished to express a closer connexion, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, θεοῦ would have suited the analogy better than θυσιαστηριον, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rückert that he would not concede to the Ἰσρ. κατὰ σάρκα any κοινωνία θεοῦ, is (Meyer) contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour’s saying points,

c ch. viii. 4 al.
d absol., Acts
xiv. 13.
(Exod. xxiii.
18 vat.)
e Deut. xxxii.
17. Paul, here
iv. 1 only.
gosp. pas-
sim. Acts
xxvii. 18.
James ii. 19.
Rev. ix. 20
only.
f = Rom. xi. 9.
g Hsa. lxxv. 11.
ff = ch. xi. 22.

^c εἰδωλόν ^b τί ἐστίν; ²⁰ ἀλλ' ὅτι ^a ^d θύουσιν ^e δαιμονίοις
θύουσιν καὶ οὐ θεῶν, οὐ θέλω δὲ ὑμᾶς ^γ κοινωνοὺς τῶν
^e δαιμονίων γίνεσθαι. ²¹ οὐ δύνασθε ποτήριον κυρίου
πίνειν καὶ ποτήριον ^f δαιμονίων, οὐ δύνασθε ^f τραπέζης
κυρίου ^γ μετέχειν καὶ ^f τραπέζης ^e δαιμονίων. ²² ἢ ^g παρα-
ζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;
²³ Πάντα ^h ἐξέστιν, ἀλλ' οὐ πάντα ^h συμφέρι' πάντα

ABCD
EFG
JK

H εσ-
μεν...
ABCD
EFGH
JK

g Rom. x. 19. xi. 11, 14 only. Deut. xxxii. 21.

h ch. vi. 12.

mss).—20. for ἀλλ' ὅτι a, a δε DE, ἀλλὰ a FG it v lat. ff.—rec (twice) θυει (*grammli* *corr'n*: see below), with JK & Chr Thdrt al: txt ABCDEFG 17. 31-7. 46. 71-3. 109 Marcion (in Epiph) Epiph Eus.—rec bef δαιμ. ins τα εθνῶν (*supplementary: occasioning afterwards the alt of θυουσιν into θυει*), with ACJ(alt ὅτι)K & vss Chr Thdrt al Orig-int: om BDEFG d e Marcion (in Epiph) Epiph Eus Tert Aug₃ (once expressly) Aug-cit (*qui sacrificant*) Ambrst: δαιμοσι 63: εἰδωλοῖς copt.—δαιμ. κ. οὐ θεῶν θυουσιν (*corr'n to avoid the close recurr of θυουσιν*) ABC 37. 46. 137 ar-pol Eus Orig-int Aug.—δαιμονίων κοινωνοὺς (omg τῶν) D¹D³EFG: δαιμονων 108¹: γένεσθαι B: εἶναι FG syrr copt al.—21. ποτήριον δαιμονίων (sic) C.—23. πάντα to πάντα om 17. 119 al.—

Matt. xxiii. 20, 21. The altar is God's altar.

19, 20.] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as being in reality what the heathen supposed them to be—and the eater of meats offered to them, as partaking with the idol. This objection he meets,—but with the introduction of a new fact to their consideration—that the things which the heathen sacrifice, they sacrifice really to devils.

19.] τί οὖν φημι; 'what am I then assuming?' so Xen. Anab. i. 4. 14, τί οὖν κελεύω ποιῆσαι; ὅτι εἰδωλόθ. τί ἐστίν] 'that a thing sacrificed to an idol is any real thing (so sacrificed)?' (i.e. has any real existence as a thing sacrificed? The accentuation τι ἐστίν; would come nearer to the sense of ch. viii. 4, ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ,—'that there is any (such thing as an) offering to an idol?' and in a matter so ambiguous it is impossible to decide between the two) 'or that an idol is any thing' (real? e.g. that Jupiter is Jupiter in the sense of a living power?)—(Not so:—this ellipsis of the negative, taken up by ἀλλά, is found in classical Greek: e.g. Xen. Mem. i. 2. 2, πῶς οὖν αὐτὸς ὢν τοιοῦτος ἄλλους ἂν ἀσεβεῖς . . . ἐποίησεν; ἀλλ' ἔπαυσε μὲν τούτων πολλοὺς, ἀρετῆς ποιήσας ἐπιθυμῶν, &c. See Hartung, Partikellehre, ii. 37). 'But (I say) that the things which they (i.e. the Gentiles) sacrifice, they sacrifice to devils, and not to God (δαιμ., not 'false-gods,' nor in the sense in which it is used in the mouth of idolaters themselves, Acts xvii. 18, and Xen. Mem. i. 1. 1, deities [see Stanley's note, in which this idea is ingeniously combined with the Christian sense given below],—but, as always in LXX and N. T. when used by worshippers of the

true God, 'DEVILS,' 'evil spirits.' The words are from Deut. (ref.), see also Ps. xciv. 5 (Baruch iv. 7, θύσαντες δαιμονίοις κ. οὐ θεῶν). Heathendom being under the dominion of Satan (ὁ ἄρχων τοῦ κόσμου τούτου), he and his angels are in fact the powers honoured and worshipped by the heathen, however little they may be aware of it: but (the inference being suppressed 'and ye therefore by partaking in their sacrifices would be partakers with devils: but') I would not have you become partakers with devils' (τῶν generic).

21.] Reason of the οὐ θέλω,—sententiously expressed without γάρ.—οὐ δύνασθε applies of course to the real spiritual participation of the table of the Lord so as to profit by it: to moral possibility. The ποτήριον δαιμονίων is said as corresponding to the cup of which mention has been already made, not as Grot., al., and De Wette fancy, referring to the libation at an idol feast.—τράπεζα is said by Pollux vi. 12 (Suicer) to be used in the sense of τὰ σιτία τὰ ἐπ' αὐτῶν τῶν τραπέζων τιθέμενα. Compare the description in Herod. iii. 18, of the Ἱλλιον τράπεζα,—Polyb. iv. 35. 4, ὥστε περὶ τὸν βωμὸν κ. τὴν τράπεζαν τῆς θεοῦ κατασπαγγῆναι τοὺς ἑφόρους ἄπαντας,—and ref. Isa.—From this passage probably, the τράπεζα κυρίου became an expression current in all ages of the Christian Church: see Suicer in voc.

22.] 'Or are we provoking (is it our wish to provoke, that He may assert His power) the Lord (Christ) to jealousy (by dividing our participation between Him and devils)?'—see Deut. xxxii. 21, which evidently is before the Ap.'s mind:—'are we stronger than He (are we then such, that we can afford to defy His power to punish)?'

23—XI. 1.] Now that he has fully

^h ἔξεστιν, ἀλλ' οὐ πάντα ⁱ οἰκοδομεῖ. ²⁴ μὴδεῖς ^k τὸ ἑαυτοῦ ⁱ Acts ix. 31
ⁱ ζητεῖτω, ἀλλὰ ^k τὸ ^m τοῦ ἑτέρου. ²⁵ πᾶν τὸ ἐν ⁿ μακείλ- ^k See Matt. xvi.
 λῶ πωλούμενον ἐσθίετε μὴδὲν ^o ἀνακρίνοντες διὰ τὴν ^l ch. xiii. 5.
^p συνειδήσιν. ²⁶ ^q Τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ ^r πλήρωμα ^m Phil. ii. 21.
 αὐτῆς. ²⁷ εἴ τις ^s καλεῖ ὑμᾶς τῶν ^t ἀπίστων καὶ θέλετε ⁿ Rom. ii. 1.
 πορεύεσθαι, πᾶν τὸ ^u παρατιθέμενον ὑμῖν ἐσθίετε μὴδὲν ^{ref.}
^o ἀνακρίνοντες διὰ τὴν ^p συνειδήσιν. ²⁸ ἐὰν δέ τις ὑμῖν ^o = Acts xvii.
 εἴπῃ Τοῦτο ^v ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκείνον τὸν ^{11.} 1 Kings
³ al. Esth. v. 12. ^t = ch. vi. 6 ref. ^u = Mark vi. 41 al. Gen. xliii. 31, 32. ^s = Matt. xxiii.
^v here only †.

rec (twice) μοι ἐξεστ. (from ch vi. 12), with (C³ 1st time) HJK &c v (ed) harl² syrr al
 Orig Chr Thdrt al Aug; al: txt ABCDEFG (FG om παν. ἐξ. ἀλλ ου π. οἰκοδ.) 17. 46¹.
 67². 118-79 vss Clem Ath Dam Iren Tert all.—24. for το (2ce), τα A 47 Antioch (Tert):
 (1st) το συμφέρον sah: 2nd om 46¹. 67².—ἀλλα και 61-7. 120 al Syr al Clem.—(rec aft
 ετερ. ins εκαστος (supplementary: perhaps, as Mey, a reminiscence of Phil ii. 4), with
 D³EJK &c syrr al Chr Thdrt al: om ABCD¹FGH 17 (appy) 67². 71-3. 80 it v copt sah arm
 Clem lat.-ff.—25. om 178.—δια τ. συνειδ. om æth Novatian.—26. rec γαρ κυρ. (transposn
 to more usual order, not observing the emphasis), with AHJK &c Chr Thdrt al: txt
 BCDEFG 93 (al?).—27. rec aft ει ins δε (for connexion; but thus perplexing the
 sense), with CD³EHJK most mss sah (Syr) syr goth al Thdrt, Dam Thl Oec: om ABD¹FG
 46. 67². 109 it v copt Antioch Chr Thdrt (εαν τις 178 Chr Thdr: καλῶ Chr) Jacob-
 nisib Aug Ambrst.—aft απιστων, ins εις δειπνον DEFG vss lat.-ff (not Aug).—παντα
 τα παρατιθεμενα A copt sah al.—αυτον ανακριν. sah.—28. υμιν om FG it v goth Tert
 Aug, al.—rec ιδωλυθuton (see notes), with CDEFGJK &c Chr Thdrt al: txt ABH sah
 Eus (Clem alludg appy): immolaticium d e al-latt.—εκεινον τον μηνυσαντα και om

handled the whole question of partaking in idol feasts, and prepared the way for specific directions as about a matter no longer to be supposed indifferent, *he proceeds to give those directions*, accompanying them with their reasons, as regards mutual offence or edification. 23.]

He recurs to the plea of ch. vi. 12:—re-asserts his modification of it, with a view, after what has passed since, to shew its reasonableness, and to introduce the following directions. οἰκοδομεῖ] viz. the Christian body: tend to build up the whole, or the individual parts, of that spiritual temple, God's οἰκοδομή.

24.] Further following out of οἰκοδομεῖ. This ought to be our object: the bringing on one another to perfection, not the pleasing ourselves, see Rom. xv. 2, 3. In the second clause, ἕκαστος must be supplied from μὴδεῖς (hence it has found its way into the rec.): so Plat. Rep. ii. p. 366 D, οὐδεὶς ἐκὼν δίκαιος ἀλλ' . . . ψέγει τὸ ἄδικον,—i. e. ἕκαστος ψέγει. See Bernhardy, Syntax, p. 458. 25.] The key to understanding this and the following ver. is, to remember that συνειδήσις is used in each case of the conscience of the person spoken of, i. e. in the two first cases, that of the reader,—in the third, as explained by the Ap., that of the weak brother: see there.—'Every thing which is being sold (offered for sale) in the flesh-market (μάκελλον is adopted from

the Latin. It was also used by the Rabbis, in the form יָבֵן. See Stanley, and exx. in Wetst.), eat making no enquiry (whether it is meat offered to idols or not), on account of your conscience' (to be joined with ἐσθίετε μὴδ. ἀνακ., not with ἀνακρίνοντες only,—as is shewn by the parallel below, ver. 28,—where the reason given is joined to ἐσθίετε).—The meaning being,—'eat without enquiry, that your conscience may not be offended.' If you made enquiry, and heard in reply, that the meat had been offered to idols, your conscience would be offended, and you would eat διὰ προγ-κόμματος to yourselves. De Wette, al., understand τὴν συν., all through, of the conscience of another, and apply to all the expl. of ver. 29. But as Meyer well observes, no reader could possibly refer τὴν συνειδ. to any one but himself, no other person having been mentioned, until ver. 28, where ἐκείνον τὸν μηνύσαντα is introduced, and τὴν συνειδήσιν is to be referred (but even then not without special explanation given) to the new subject. 26.] The principle on which such an eating ought to rest: that all is God's, and for our use; and where no subjective scruple is cast in, all to be freely partaken of; see 1 Tim. iv. 4. 27.] The same maxim applied to their conduct at a banquet given by a heathen. A miscellaneous banquet, and not a sacrificial feast, is meant. At such, there might be

^u Luke xx. 37. ^w ^μηνύσαντα καὶ τὴν ^p συνείδησιν. ²⁹ συνείδησιν δὲ ^x λέγω ABCD
^{John xi. 57.} οὐχὶ τὴν ^y ἑαυτοῦ, ἀλλὰ τὴν ^m τοῦ ἑτέρου. ^z ἵνα τί γάρ EFGH
^{Acts xxiii.} ἡ ^a ἐλευθερία μου κρίνεται ὑπὸ ἄλλης ^p συνειδήσεως; JK
^{30 only t.} ² Macc. i. 12. ³⁰ εἰ ἐγὼ ^b χάριτι ^c μετέχω, τί ^d βλασφημοῦμαι ^e ὑπὲρ οὗ ελευθε-
ρια H.
^{x - ch i. 12} ³¹ εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τί ABCD
^{refl.} ³² ἀπρόσκοποι EFG
^{y = John xviii.} ³⁰ ποιεῖτε, πάντα ^h εἰς δόξαν θεοῦ ποιεῖτε. ³² ἰ ⁱ ἀπρόσκοποι JK
^{only.} ³¹ καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ
^{ix. 4. xxvii.} καὶ ⁱ ³² ABCD
^{4th. Luke} EFG
^{xiii. 7. Acts} JK
^{iv. 25. vii. 20}
^{only. Gen.}
^{iv. 6.}
^{a = Gal. ii. 4. v. 1, 13 al.} ^{b = Rom. vi. 17. ch. xv. 57 al. dat., Rom. iv. 19. See note.} ^{c ch. ix.}
^{10 refl.} ^{d = Rom. iii. 8. Tit. iii. 2. James ii. 7.} ^{e ellips., Heb. v. 8 al.}
^{f = Rom. xiv. 6. i. 8 al.} ^{g So ch. iii. 22 refl.} ^{h Rom. iii. 7. ch. ii. 7. Eph. i. 6 al.}
^{i Acts xxiv. 16. Phil. i. 10 only t. P. Sir. xxxv. (xxxii.) 21.}

FG g Ambrst (ἐκείνον om Chr-comm^{ss}).—rec at end, ins *του γαρ κυριου η γη και το
 πληρωμα αυτης* (*repetition from ver 26*), with H²JK &c syr goth al Chr Thdrt Phot (in
 Oec) Oec Thl (all these expl it in their comm): but om ABCDEFGH¹ 10. 17. 28. 46.
 71-3. 80. 93. 109-77 to 9 it v copt sah Syr arm al Dam Aug Ambrst Pel Bed (see on ver
 31).—29. for ουχι, ου D¹.—for εαυτου, μαντου H 3: σεαυτου D¹, tuam it v &c.—for
 αλλης, απιστου FG it Ambr Jer Sedul Primas (txt Aug Ambrst Pelag Bed): αλλου 52.
 —30. rec aft ε ins δε (*supplementary, but disturbing the sense*), with a few mss Thdrt
 (text) Oec: om ABCDEFGJK most mss vss Clem Cyr Thdrt (in Oec) all gr-and-lat.—
 εγω om 178.—31. ποιετε τι DEFG.—παντα om 45-6¹ Orig¹.—ποιετε (2nd) om FG g
 Ambrst (Gaud).—at end, add *του γαρ κυριου η γη &c* (as in ver 28) C³.—32. rec γινεσθ.
 και ιουδ. (*transposn for simplification*), with DEJK &c: γιν. ιουδ. τε FG: txt ABC 17

meat which had been offered to idols.
 Grot. says well on θέλτε πορεύεσθαι,
 “Admonet tacite, melius forte facturos, si
 non eant: ire tamen non prohibet: supra,
 v. 9.”—On διὰ τ. συνείδ., see above, ver.
 25. 28.] *Who* is the person sup-
 posed to say this? not, as Grot., al., think,
 the *host*, of whom τις could hardly be said,
 but it would stand ἐὰν δὲ ὑμῖν εἴπῃ: nor,
 as Chrys., Theophyl., al., and De Wette,
 —some *heathen guest*, by whom De W.
 imagines it said maliciously, or to put the
 Christian to the proof,—for his συνείδησις
 would hardly be so much taken into ac-
 count in the matter; but, as Neander, Phil.
 u. Leit. p. 399, and Meyer,—some *weak
 Christian*, wishing to warn his brother.—
 ἱερόθυτον is apparently placed advisedly,
 to represent what would be said at a *heathen's*
 table. De W. supposes it on this very
 account to be a correction: but surely this
 is giving a corrector credit for more fine-
 ness of discrimination than they ordinarily
 shew. Much more probable is it, that the
 unusual and apparently incorrect ἱερόθυτον
 should give place to the ordinary and more
 exact term.

δι' ἐκ. τ. μν. . . .] ‘On
 account of the man who informed you,
 and (καὶ specifying the particular point or
 points to which the more general preceding
 clause applies: as, τῶνδε ἑνὲκα, καὶ γῆς
 ἱμῶν . . . καὶ μάλιστα τῷ χρηστηρίῳ πί-
 στυος ἰῶν, καὶ τίσασθαι θίλων . . . ,
 Herod. i. 73. See Hartung, Partikellehre,
 i. 145) conscience:’ i. e. to spare the in-
 former *being wounded in his conscience*.

29.] Expl. of the last διὰ τὴν
 συνείδησιν, as meaning *not your own*, but

that of the informer. True to his interp.
 (see above), De W. supposes τοῦ ἑτέρου
 not to refer to τὸν μνηύσαντα but to
 ‘your weak Christian brother;’ but then
 how very harsh and clumsy are the various
 references to understood persons;—and
 how simple, on the other interp., is the
 reference in each case of τὴν συν. to the
 subject of the clause. ἵνα τί γάρ]
 ‘For why is my freedom judged by a
 conscience not mine own?’—i. e. ‘Why
 should I be so treated (hazard by my
 actions such treatment) that the exercise of
 my Christian freedom, eating as I do and
 giving thanks, should become matter of
 condemnation to another, who consci-
 entiously disapproves of it?’—If (no copula),
 I partake thankfully (dat. of the manner,
 cf. Soph. Antig. 616, σοφία γὰρ ἐκ τοῦ
 κλεινὸν ἔπος πέφανται,—and Bernhardy,
 Syntax, p. 101), why am I to be spoken
 ill of for that for which I give thanks?’
 These words have been misunderstood. It
 has been generally supposed that the Ap.
 is *impressing a duty*, not to give occasion
 for the condemnation of their liberty by
 another’s conscience. But the ground on
 which he is *here* arguing, is the unfitness,
 absurdity, *injustice to oneself* and the cause
 of God, ver. 31, of so *acting as to be con-
 demned* for that in which a man not only
 allows himself, but for which he *gives
 thanks to God*. The sentiment is the same
 as in Rom. xiv. 16, μὴ βλασφημίσθω
 ὑμῶν τὸ ἀγαθόν.—The emphasis is each
 time on ἐγώ. 31—XI. 1.] GENERAL

CONCLUSION OF THIS PART OF THE
 EPISTLE,—enforced by the example of

θεοῦ. ³³ καθὼς κἀγὼ ^k πάντα πᾶσιν ¹ ἄρῃσκω, μὴ ⁱⁿ ζητῶν ^{k Acts xx. 35}
τὸ ἔμαντοῦ ⁿ σύμφορον, ἀλλὰ τὸ ^o τῶν πολλῶν, ἵνα σω- ^{1 Rom. xv. 1}
θῶσιν. XI. ^{1 p} μιμηταί μου γίνεσθε, καθὼς κἀγὼ χριστοῦ. ^{1 ver. 24.}
^{2 q} Ἐπαινω δὲ ὑμᾶς ὅτι ^k πάντα μου ^r μνησθε, καὶ ^{o Rom. v. 15}
καθὼς ^s παρέδωκα ὑμῖν τὰς ^t παραδόσεις ^{tt} κατέχετε. ^{p ch. iv. 16 reff.}
^{3 u} θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ ^{q Luke xvi. 8.}
χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ ^{Rom. xv. 11.}
^{i. 4. Heb. xiii. 2.} ^{s = Acts xvi. 4.} ^{2 Pct. ii. 21.} ^{Jude 3.} ^{t = Gal. i. 14.} ^{2 Thess.}
^{ii. 15. iii. 6.} ^{See Matt. xv. 2 al.} ^{Jer. xxxi. 4.} ^{tt = Luke viii. 15. ch. xv. 2.} ^{1 Thess. v. 21.}
^{Heb. iii. 6, 14. x. 23.} ^{u Col. ii. 1.}

37. 73 Orig Cyr Did: καὶ bef ιωδ. om v al Aug al.—33. for παντ. πασ., πασιν κατα παντα FG: πανταπασιν Thdrt (ms, also a ms of the N. T. referred to by edr of Thdrt). —for ἐμ., εαυτου 93.—rec συμφερον (corrū as more usual), with DEFGJK &c: txt ABC.—το (2nd) om FG.

CHAP. XI. 2. rec aft υμας ins αδελφοι (addn at beginning of a new section), with DEFGJK &c vss (add μου Syr al) Thdrt al: txt ABC 46. 71-3-4 copt sah æth arm Ath Cyr-jerus Bas Chr Thl (comm) Oros.—μου μνησθε παντες Thdrt.—και om A¹ 57 al. —πανταχου παρεδωκα FG (παρὰδ. G) d g Ambst.—παραδοσεις μου D¹ FG it v ar-pol lat-fl.—ουτως κατεχετε C æth Ath₂ Chr.—3. δε (1st) om FG al syr Ambrst.—η om 17. —ο ανηρ αυτης sah æth.—κεφαλη (2nd) to κεφαλη (3rd) om 89¹.—ο bef χριστ. om

himself. 31.] This εἶτε οὖν . . . , passing from the special to the general, is not without reference to the last ver., in which the hyp. is, that the *Christian and thankful act* of the believer is *marred* by the condemnatory judgment of his weak brother. All such hindrances to God's glory they are to avoid; and in all things, *eating or drinking*, or any other particular of conduct (τι, 'any thing,' the stress being on ποιεῖτε,—'whether ye are eating or drinking, or doing any thing;' not as E. V. *whatever ye do*,—δτιοῦν), *the glory of God is to be the aim*, self-regard being set aside: and so,— 32.] *all offence is to be avoided* (it being understood that this refers to ἀδιάφορα, for in other things, both Jews and Greeks must be offended, see ch. i. 23), *whether to Jews or Heathens* (both these out of the Church), *or to the Church of God* (their own brethren).

33.] *His own course of conduct*:—**As I in all things** (accus. of that on which the subject acts, or over which the quality predicated extends, as in ἀλγὼ τὴν κεφαλὴν;—so τοῦ πάντ' εὐδαιμονος ὄλβου, Soph. Œd. Tyr. 1197. See Kühner, ii. 222. 4) *please* ('am pleasing:' as Meyer well remarks, not the *result*, but the *practice on Paul's part*; for πάντιν ἀρέσκειν τὸν συμβουλευόντα κ. τὰ κοινὰ πράττοντα ἀδύνατον, Demosth. 1481. 4. ἔμαντοῦ and τῶν πολλῶν are opposed: see ver. 24. ἵνα σωθ., his great aim and end;—so ch. ix. 22.

XI. 1.] κἀγὼ, scil. μιμητῆς γέγονα. Compare on the sense, Phil. ii. 4, 5.

XI. 2—34.] REPROOFS AND DIRECTIONS REGARDING CERTAIN DISORDERS

WHICH HAD ARISEN IN THEIR ASSEMBLIES: viz. (1) THE NOT VEILING OF THEIR WOMEN IN PUBLIC PRAYER (vv. 2—16): (2) THE ABUSE OF THE ἀγαπαὶ (17—34).

2—16.] *The law of subjection of the woman to the man* (2—12), and *natural decency itself* (12—16), *teach that women should be veiled in public religious assemblies.*

2.] δέ, implying a distinction from the spirit of the last passage, which was one of *blame*, and exhortation to imitate him. He praises them for the degree in which they did this already, and expresses it by the slighter word μνησθε.

πάντα, see above, on ch. x. 32.—**And ye keep** (continue to believe and practise) *the traditions* (apostolic maxims of faith and practice, delivered either orally or in writing, 2 Thess. ii. 15), as (according to the words in which) **I delivered (them) to you.** This was their *general practice*: *the exceptions* to it, or departures at all events from the *spirit* of those παραδόσεις, *now follow.*

3.] "It appears, that the Christian women at Cor. claimed for their sex an equality with the other, taking occasion by the doctrine of Christian freedom and abolition of sexual distinctions in Christ (Gal. iii. 28). The gospel unquestionably did much for the emancipation of women, who in the East and among the Ionian Greeks (not among the Dorians and the Romans) were kept in unworthy dependence. Still this was effected in a quiet and gradual manner; whereas in Corinth they seem to have taken up the cause of female independence somewhat too eagerly. The women overstepped the bounds of their

v = (Acts xix. 6?) ch. xiii. 9. xiv. 1 &c.
 w Mark xiv. 3. (and ellips.).
 x = ch. i. 12. Esth. vi. 12.
 ver. 22.

τοῦ χριστοῦ ὁ θεός. ⁴ πᾶς ἀνὴρ προσευχόμενος ἢ ^v προ-
 φητεύων ^w κατὰ κεφαλῆς ἔχων ^x καταισχύνει τὴν κεφαλὴν
 αὐτοῦ. ⁵ πᾶσα δὲ γυνὴ προσευχομένη ἢ ^v προφητεύουσα

ABCD
 EFG
 JK

D¹FG al.—rec om του bef χριστον, with CFGJK &c Chr₂ Thdrt Dam Th₂ Oec₂: ins
 ABDE 37. 46 &c Clem Chr₁ Th₁ Oec₁.—4. bef κατ. κεφ., ins καλυμμα 4. 61. 67¹. 213
 copt sah.—επι της κεφαλης 4.—κεφ. αὐτοῦ 109: εαυτου κεφ. 48. 72.—5. τη om DFG.

sex, in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the Ap. disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil: here however he blames the latter practice only, and reserves the former till ch. xiv. 34. In order to confine the women to their true limits, he reminds them of their subjection to the *man*, to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself." De Wette.

παντὸς ἀνδρός] 'of every *Christian* man' (as Chrys., al., Meyer, De W.), certainly,—and for such the Ap. was writing: but not *only* of every Christian man: the Headship of Christ is *over all things* to His Church, Eph. i. 22, and thus He is Head of 'every man.'—The word *κεφαλὴ* in each case means the head *next above*. This must be borne in mind, for Christ is THE HEAD of the Christian *woman*, as well as of the Christian *man*.—God is the Head of Christ, not *only* according to His human Nature: the Son is, in his *Sonship*, necessarily *subordinate to the Father*: see ch. iii. 23, note, and ch. xv. 28. — From χριστός, the order *descends* first: then, in order to complete the whole, *ascends* up to God.—Obs. that though (Gal. iii. 28) the distinction of the sexes is *abolished* in Christ, as *far as the offer of and standing in grace* is concerned, yet for *practical purposes*, and for *order and seemliness*, it *subsists and must be observed*. 4.]

The case of the *man* here treated, was regarded by the ancient Comm., Chrys., Theodoret, Theophyl., Oec., and Grot., Mosh., al., as an *actually occurring* one among the Corr.:—but by recent ones, since Storr and Bengel, as *hypothetically put*, to *bring out* that other abuse which really *had occurred*. Had it been real, more would have been said on it below: but from ver. 5 onwards, attention is confined to the *woman*.

προσευχ. 'praying in public:' προφ. 'discoursing in the Spirit;' see on ch. xii. 10.

κατὰ κεφ. ἔχων] scil. τ₁. The Jews when praying in public put over their heads a veil, called the Tallith, to shew their reverence before God and their unworthiness to look on Him: Light., Hor. in loc. Grotius's note on the Greek and Roman customs is

important:—"Apud Græcos mos fuit sacra facere capite aperto. Legendum enim apud Macrobi. i. Saturn. 8. *Illic Græco ritu capite aperto res divina fit*, apparet ex loco ejusdem libri c. 10 ubi itidem de Saturno agitur, et *sacrum ei fieri dicitur aperto capite ritu peregrino*; et ex loco iii. 6, ubi Varronem ait dicere, Græci hoc esse moris, aperto capite sacrificare. ἀπαρακάλυπτον κεφαλῇ ait de ejusdem Saturni sacris agens Plutarchus in Romanis questionibus. *Luceam facere* id dici solitum Festus testatur. Eodem modo, id est aperto capite, etiam Herculi in ara maxima sacrum fieri solere testatur, præter Macrobius dicto libro iii. 6, Dion. Hal. lib. i., nimirum quia id sacrum institutum erat ab Evandro homine Græco. Sed Æneas (?) contrarium morem in Italiam intulit sacra faciendo velato capite, ne quod malum omen oculis aut auribus obviret: ut Virg. nos docet Æn. iii. et ad eum Servius, et in Breviario Aurelius Victor: sed et Plutarchus in Romanis questionibus. Et ejus moris etiam Plautus meminit in comædiis quibusdam: ut solet admiscere Romana Græcis. Paulus Græcis Corinthiis scribens, Græcum præfert morem, et causas adfert quales ferebat negotii natura. Ex Pauli præscripto perpetuo hunc morem tenere Christiani veteres. Tertul. Apologetico: 'Illuc suspicientes Christiani manibus expansis, quia innocui: capite nudo, quia non erubescimus: denique sine monitore, quia de pectore oramus,' &c. Nihil huc pertinet mos Septentrionis in reverentiæ signum caput velandi, qui quanquam per Germanicas nationes late manavit, et Judæis tamen et Græcis, et veteri Italiæ fuit incognitus."

καταισχ. τ. κεφ. αὐτοῦ] 'dishonours his Head,' i. e. *Christ*: not, his *own head*, literally [except in so far as the literal and metaphorical senses are both included,—the (literal) head of the man being regarded as the representative of his spiritual Head. See this brought out in Stanley's note]: for the head of the man, in *this respect of honouring or dishonouring*, has been, ver. 3, explained to be *CHRIST*. Him he dishonours, by appearing veiled before men, thus recognizing subjection to *them* in an assembly which ought to be conformed to *Christian order*.

5.] The case of the woman is just the converse. She, if she *uncovers* herself (on the manner of cover-

^γ ἀκατακαλύπτῃ τῇ κεφαλῇ ^κ καταισχύνει τὴν κεφαλὴν ^γ αὐτῆς· ^z ἐν γὰρ ἐστὶν ^z καὶ τὸ αὐτὸ τῇ ^a ἐξυρμένῃ. ^δ εἰ γὰρ οὐ ^b κατακαλύπτεται γυνὴ, καὶ ^c κειράσθω· εἰ δὲ ^z αἰσχρὸν γυναικὶ ^d τὸ ^c κείρασθαι ἢ ^a ξυρᾶσθαι, ^b κατακαλύπτέσθω. ⁷ ἀνὴρ μὲν γὰρ οὐκ ^e ὀφείλει ^b κατακαλύπτεσθαι τὴν κεφαλὴν, ^f εἰκὼν καὶ ^g δόξα θεοῦ ^h ὑπάρχων· ἡ γυνὴ δὲ ^g δόξα ἀνδρός ἐστὶν. ⁸ οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· ⁹ καὶ γὰρ οὐκ ⁱ ἐκτίσθη

d constr., Phil. i. 21. e = Acts xvii. 29. f Rom. viii. 29 reff. g = Ps. xviii. 1. h Acts viii. 16 reff. i Mark xiii. 19. Rom. i. 25 reff.

—rec for αὐτης, εαυτης (see note and cf var readd, vn 8, 9), with B(e sil)D³EK most mss Orig: txt ACDFGJ 17. 73-4. 80. 93. 238 Chr Thdrt al.—6. η γυνη B (Birch: but see next ver).—καὶ om 9 v-ed ath arm Ambrst.—κειρασθω η ξυρασθω B: κηρασθω 179: κειρεσθαι 44: κειρεσθω 80: add την τριχα αυτης arm.—κειρεσθαι (2nd) 80,—and καὶ κατακαλ.—7. μιν om sah.—την κεφαλην om Chr Thdrt (somet) Thl-ms Sedul.—rec bef γυνη om η (for conformity with the precedy and follg), with CD²(E)JK &c

ing, see below ver. 15, note) in such an assembly, dishonours her head (*the man*; not, as Meyer and many others, literally, her own head [but see above]: of *this kind of dishonour* there is no mention at all in our passage, and ver. 3 has expressly guarded us against making the mistake) by apparently casting off his headship: and if this is to be so, the Ap. proceeds, why not go further and cut off her hair, which of itself is a token of this subjection? But if this be acknowledged to be shameful (it was a punishment of adulteresses, see Wets. in loc. and Tacit. Germ. 19), let the further decency of the additional covering be conceded likewise.—The readings αὐτοῦ and εαυτης have arisen from fancying that his and her own head are meant.

ἐν . . . ἐστὶν κ. τὸ αὐτό] *she*; not *it*, τὸ ἀκατακάλυπτον εἶναι. The neut. is used because the identity is generic, not individual: cf. Eur. Med. 928,—γυνὴ δὲ θῆλυ καὶ πὶ δακρύοις ἔφυ, and other exx. in Kühner, ii. 45 (§ 421).

6.] the argum. see above. οὐ κατ.—‘is to be unveiled,’ the pres. indicating the normal habit. καὶ κειρ.—‘let her ALSO,’ besides being unveiled, &c. κείρ. ἢ ξυρ.] ‘plus est radi quam tonderi,’ Grot.

7—9.] A second reason for the same,—from the dependence of the man on God only, but of the woman on the man.

7.] γὰρ refers back to and gives a reason for κατακαλύπτέσθω, the difference between the sexes being assumed,—that one should be and the other should not be veiled. The emphasis is accordingly on ἀνὴρ. οὐκ ὀφείλει, ‘should not,’ ‘ought not:’ see reff. εἰκὼν θεοῦ, Gen. i. 26. This the man is, having been created first,—directly, and in a special manner: the woman indirectly, only through the man.

κ. δόξα θ.] ‘And the (representative of the) glory of God:’ on account of his superiority and godlike attributes among other created beings. This is obviously the point here brought out, as in Ps. viii. 6; not, that he is set to shew forth God’s glory (εἰς γὰρ δόξαν θεοῦ ὀφείλει ὁ ἀνὴρ ὑποτελεῖσθαι τῷ θεῷ, Phot. in Oecum.), however true that may be: nor, as Estius, from Augustin, ‘quia in illo Deus gloriatur:’ nor is δόξα the representative of the Heb. תְּהִלָּה, Gen. i. 26 (ὁμοίωσις), as Rückert, al., suppose, because the LXX have rendered תְּהִלָּה, Num. xii. 8. Ps. xvii. 15, by δόξα: for, as Meyer observes, in so well-known a passage as Gen. i. 26, the Ap. could hardly fail to have used the LXX word ὁμοίωσις.—Man is God’s glory: He has put in Him His Majesty, and he represents God on earth: woman is man’s glory: taken (ver. 8) from the man, shining (to follow out Grotius’s similitude, “minus aliquid viro, ut luna lumen minus sole”) not with light direct from God, but with light derived from man, “τὸ θῆλυ, ἄρρεν ἀτελές, philosophis. Imperat materfamilias suæ familiæ, sed viri nomine.” Grot. This of course is true only as regards her place in creation, and her providential subordination, not in respect of the dependence of every woman’s individual soul directly on God, not on man, for supplies of grace and preparations for glory. The Ap. omits εἰκὼν, because anthropologically the woman is not the image of the man, on account of the difference of the sexes: and also perhaps because thus he would seem to deny to the woman the being created in the divine image, which she is as well as the man, Gen. i. 26, 27. The former reason appears the more probable: and so De W. and Meyer. “It may be observed that, whereas in Genesis the gene-

k = as ordinarily; e. g.
Ma t. x. 1
al. fr.
1 So Diod. Sic.
i. 47, ἔχουσιν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς.

ἄνθρωπος διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. ¹⁰ διὰ τούτο ὁφείλει ἡ γυνὴ ἔξουσιν ἔχειν ἐπὶ τῆς κεφαλῆς

Chr Dam al: ins ABD'FG 73. 118 Dial Isid Thdrt.—του ἀνδρος FG.—at end, ins εαυτης copt sah æth.—10. η γυνη οφειλει H 37.—ουκ οφ. η γυν. 33-5.—επι της κεφ.

ral character of man under the Hebrew name answering to ἄνθρωπος is the only one brought forward, here it is merged in the word ἄνθρωπος, which only expresses his relation to the woman." Stanley. 8.]

γάρ gives the reason of the former assertion γυνὴ δόξα ἀνδρός,—viz. that 'the man is not (emphasis on ἵστιν, which prevents the ἕκ having a figurative sense, of dependence:—'takes not his being,' in the fact of his original creation. The propagation of the species is not here in view) out of the woman, but the woman out of the man' (comp. Gen. ii. 23, κληθήσεται γυνή, ὅτι ἕκ τοῦ ἀνδρός αὐτῆς ἐλήφθη).

9.] 'For also (parallel with ver. 8—another reason: not subordinate to it, as Meyer, who renders ἕκ in ver. 8, 'dependent on,' and regards this ver. as giving the reason) the man was not made (emphasis on ἐκτίσθη, as before on ἵστιν) on account of the woman, &c.'—In this ver., besides the manner of creation, ἕκ τοῦ ἀνδρός, the occasion of creation, διὰ τὸν ἄνδρα, is insisted on; see Gen. ii. 18 ff. 10.]

διὰ τούτο, on account of what has just been said, by which the subordination of the woman has been proved:—refers to vv. 7—9, not as Meyer, to v. 9 only: for vv. 8, 9, give two parallel reasons for γυνὴ δόξα ἀνδρός, the inference from which proposition has not yet been given, but now follows, with ὁφείλει answering to οὐκ ὁφείλει above. ὁφ. ἡ γ. ἔξουσιν ἔχειν ἐπὶ τῆς κεφ.] 'The woman ought to have power' (the sign of power or subjection: shewn by the context to mean a veil). So Diodor. Sic. i. 47: εἰκόνα . . . εἰκοσι πηχῶν, μονόλιθον, ἔχουσιν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς, ἃς διασημαίνειν ὅτι καὶ θυγάτηρ καὶ γυνὴ καὶ μήτηρ βασιλέως ὤνῃ, where βασιλῆαι evidently are crowns, the tokens of kingdom. And as there from the context it is plain that they indicated participation in the glory of the kingdoms, so here it is as evident from the context that the token of ἔξουσία indicates being under power: and such token is the covering. So Chrys. (τὸ καλύπτεισθαι, ὑποταγῆς κ. ἔξουσίας), Theodoret, Theophyl. (τὸ τοῦ ἔξουσιάζεσθαι σύμβολον), Oecum., Beza, Grot., Est., Bengel, Wolf., al., Billroth, Rückert, Olsh., Meyer, De Wette.—To enumerate the various renderings would be impossible. Some of the principal are, (1) a sign of power to pray

and prophecy in public, bestowed on her by her husband. So Schrader, iv. 158: but this would be quite irrelevant to the context. (2) Some suppose ἔξουσιν actually to mean a veil, because the Heb. נִיבֵר, 'a veil,' comes from the root נִבַּר, 'subject.' So Hammond, Le Clerc, al. But (see Lexx.) 'subject' is not the primary, only a tropical meaning; the primary meaning, 'extendit, diduxit,' is much more likely to have given rise to the substantive. It is certainly a curious coincidence that the Heb. terms should be thus allied,—and that alliance may have been present to the Ap.'s thoughts: but this does not shew that he used ἔξουσία for a veil. (3) Kypke would put a comma after ἔξουσιν, and render 'propterea mulier potestati obnoxia est, ita ut velamen (see ver. 4) in capite habeat.' But the sense of ὁφείλειν τι would require (see Lexx.) ὑπακοήν, not ἔξουσιν. (4) Pott renders, 'mulierem oportet servare jus (sive potestatem) in caput suum, sc. eo, quod illud velo obtegat.' But this, though philologically allowable (see Rev. xi. 6; xx. 6; xiv. 18; and with ἐπάνω, Luke xix. 17), is entirely against the context, in which the woman has no power over her own head, and on that very account is to be covered. (4) Hagenbach (in the Stud. und Krit. 1828, p. 401) supposes ἔξουσία here to mean her origin, ἔξ-ουσία from ἔξ-εἰμι, as παρ-ουσία from παρ-εἰμι:—to shew that she (ver. 8) ἵστιν ἑαυτῇ. But apart from other objections to this, it must thus be, τὴν ἑξ. or τὴν ἑξ. αὐτῆς. Other renderings and conjectures may be seen in Meyer's note, from which the above is mainly taken: and in Stanley's. διὰ τοὺς ἀγγέλους] 'On account of the angels:' i. e. because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God's servants,—and by a violation of that order we should be giving offence to them. See ref. So Chrys. (οὐκ οἶδας ὅτι μετ' ἀγγέλων ἔστηκας; μετ' ἐκείνων ἄδεις, μετ' ἐκείνων ὑμνῶς, καὶ ἔστηκας γελῶν; cited by Hammond, but from what work of Chrys. I have not been able to find. In his comm. on this passage he is not clear, but seems to take this view,—εἰ γὰρ τοῦ ἀνδρός καταφρονεῖς, φησί, τοὺς ἀγγέλους αἰδέσθητι. In the Hom. on the Ascension, p. 448 c, he says, εἰ βούλει ἰδεῖν κ. μάρτυρας κ. ἀγγέλους, ἀνοιξον τῆς πίστεως

διὰ τοὺς ^m ἀγγέλους. ^{11 n} πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς ^{m = as ordi-}
 οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ. ¹² ὥςπερ γὰρ ἡ γυνὴ ^{n = Ps.}
 ἐκ τοῦ ἀνδρὸς, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ ^{cxxxxvii. 1.}
 πάντα ἐκ τοῦ θεοῦ. ¹³ ἐν ὑμῖν αὐτοῖς ^o κρίνατε· ^p πρέπον ^{n = Matt.}
 ἐστὶν γυναῖκα ^q ἀκατακάλυπτον τῷ θεῷ ^o προσεύχεσθαι· ^{Luke passim}
¹⁴ οὐδὲ ἡ ^r φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν ^{(not Mark,}
^{John not}
^{Luke in Acts).}
^{Paul, Eph.}
^{v. 33. Phil.}
^{i. 18. iii. 16.}
^{iv. 14 (uses it}
^{in no other}
^{sense). Rev.}
^{ii. 25.}

o = Luke vii. 43. Acts iv. 19. Ps. lvii. 1.
 q ver. 5. r = Rom. i. 26. ii. 27. xi. 21, 24.

p Matt. iii. 15. Heb. ii. 10. vii. 26 al.
 See James iii. 7.

om 238: δια τ. κ. sah: add εαυτης Syr sah.—11. rec ανηρ χωρ. γυν. ουτ. γυν. χ. ανδ.
 (corrta to appy more natural order), with D²JK &c syrr v al Chr Thdrt al Pel al: txt
 ABCD¹D³EFHG 31-7-9. 46. 57. 68. 73. 177 to 9 it copt sah æth arm slav-ms Clem
 Bas-sel Dam Ambrst Sing-cler Aug: for the whole, 91 has γυνη χωρις ανδρος (curious
 instance of ascetical corrtn).—for εν κυρ., εν κοσμω Thdrt.—13. μιεις αυτοι κρ. DE d ev
 (not tol) lat.-ff.—for ακατακαλυπτον, ακαταληπτως 231: ουκ ακαλυπτον 73.—for ωειω,
 κυριω 44.—14. rec ins η bef ουδε (addn to mark the interrogation), with D¹EJK &c syr
 (marg) al Chr Thdrt Dam al (in their text): om ABCD FGH 46. 73. 137 it v all Dam,
 lat.-ff.—rec ανηρ η φυσ., with D²JK &c vss Chr Thdrt al lat.-ff: ανηρ om FG arm
 Tert: txt ABCD¹D³EH 37. 46. 73-4 (appy) 120-78 æth al Dam: ο ανηρ 93, omg μεν.

τοὺς ὀφθαλμοὺς, κ. ὅψει τὸ θέατρον ἐκείνο·
 εἰ γὰρ πῶς ὁ ἀνὴρ ἀγγέλων ἐμπέπλησται,
 πολλὰ μᾶλλον ἢ ἐκκλησία . . . ὅτι γὰρ
 ὁ ἀνὴρ ἀγγέλων ἐμπέπλησται, ἀκου-
 σον τί φησιν ὁ ἀπόστολος, ἐντρέπων τὰς
 γυναῖκας ὥστε ἔχειν κάλυμμα ἐπὶ τῆς
 κεφαλῆς· “ὀφείλουσιν κτλ.”), Grot. (whose
 note see in Pool), Estius, Wolf, Rückert,
 Meyer, De Wette. (1) Others, with a
 modification of this rendering, take τοὺς
 ἀγγέλους as the *guardian angels*, ap-
 pointed, one to take charge of each Chris-
 tian. So Theophyl. (τὸ ἀνακεκαλύφθαι
 ἀνασχυντίαν ἐμφάνει· ἡν καὶ οἱ τοῖς πισ-
 τοῖς παρεπόμενοι ἀγγελοι βδελύσσονται),
 Jerome (not Aug. de Trin. xii. 7, as Meyer,
 see below), Theodoret. But, though such
 angels *certainly do minister* to the heirs of
 salvation,—see Matt. xviii. 10, and note,—
 there does not appear to be any immediate
 allusion to them *here*. (2) Others again un-
 derstand ‘*bad angels*,’ whom *might themselves*
 be lustfully excited; so Tertull. de Virg.
 Vel. 7, “propter angelos: scilicet quos le-
 gimus a Deo et cœlo excidisse ob concu-
 piscentiam feminarum.” See also cont.
 Marcion. v. 8,—or might *tempt men so to*
be,—Schöttgen, Mosh., al.,—or might *in-*
jure the unveiled themselves; so, after Rab-
 binical notions, Wetst. But οἱ ἀγγελοι, *ab-*
sol., never means any thing in the N. T. ex-
 cept the *holy angels of God*. [See, in
 Stanley’s note, a modification of this view,
 which is consistent with that meaning.]
 (3) Clem. Alex. ὑποτυπ. fragm. lib. iii.
 (p. 1014 Pott.) says, ἀγγέλους φησὶ τοὺς
 δίκαιους κ. ἐναρέτους. (4) Beza, the
 Christian *prophets*, “in cœtu loquentes
 ut Dei nuncios et legatos.” (5) Ambrose,
 the *presidents of the assemblies*. (6)
 Lightf., the *angeli* or *nuntii desponsatio-*
num, persons deputed to bring about be-

trothals. (7) Rosenm., Schrader, and many
 others, — *exploratores vel speculatores* :
 “Poterat nempe novæ consuetudinis notitia
 per ἀπίστους speculatores in publicum emanare,
 christianasque uxores tum Judæis, de
 isto mulierum habitu pessime existimanti-
 bus, tum Græcis quoque in suspicionem rei
 christianæ probrosissimam adducere.” Ro-
 senm.—Against all these ingenious interpp.
 is the plain sense of οἱ ἀγγελοι (Matt. xiii.
 49. Mark i. 13. Luke xvi. 22. chap. xiii.
 1. Col. ii. 18. Heb. i. 4, 5, 7. 13, al.),
 which appears to me irrefragable.—But
 still a question remains, *Why should the*
Ap. have here named the angels, and ad-
duced them as furnishing a reason for
women being veiled in the Christian assem-
blies? Bengel has given an acute, but
 not I believe the correct answer: “mulier
 se tegat propter angelos, i. e. quia etiam
 angeli teguntur. Sicut ad Deum se habent
 angeli: sic ad virum se habet mulier. Dei
 facies patet: velantur angeli: Esa. vi. 2.
 Viri facies patet: velatur mulier.” Surely
 this lies *too far off* for any reader to supply
 without further specification. Aug. de Trin.
 xii. 7, gives an ingenious reason: “Grata
 est enim sanctis angelis sacrata et pia sig-
 nificatio. Nam Deus non ad tempus videt,
 nec aliquid novi fit in Ejus visione atque
 scientia, cum aliquid temporaliter aut transi-
 torie geritur, sicut inde afficiuntur sensus
 vel carnales animalium et hominum, vel
 etiam cœlestes angelorum.” (He makes no
 mention,—see above,—of *guardian* angels.)
 I believe the account given above to be
 the true one, and the *reason* of adducing it
 to be, that the Ap. *has before his mind*
the order of the universal church, and
 prefers when speaking of the assemblies of
 Christians, to adduce those beings who, as
 not entering into the gradation which he has

s here only †. t Rom. i. 26. 2 Cor. xi. 21. u here only. Num. vi. 5. v = Luke xi. 11. w Heb. i. 12 only, and l. c. Exod. xxii. 27. Job xxvi. 6. Ps. ciii. 6. x = Luke xxii. 24. Gal. ii. 6. Acts xv. 5 reff. y here only †. c Rom. viii. 23. xiii. 4 reff. z John xviii. 39 only †. (ch. viii. 7 var. read.)

^s κομᾶ, ^t ἀτιμία αὐτῶ ἔστιν, ¹⁵ γυνὴ δὲ ἐὰν ^a κομᾶ, δόξα ^{ABCD EFGH JK} αὐτῇ ἔστιν; ὅτι ἡ ^u κόμη ^v ἀντὶ ^w περιβολαίου δέδοται αὐτῇ. ¹⁶ εἰ δέ τις ^x δοκεῖ ^y φιλόνηςικος εἶναι, ἡμεῖς τοιαύτην ^z συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ. ^{..θεου H ABCD EFG JK} 17 Τοῦτο δὲ ^a παραγγέλλω οὐκ ^b ἐπαίνων, ὅτι οὐκ ^c εἰς

—15. αὐτῇ om 44. 138: αὐτῆς 7. 110-11-23 sah syr-marg.—aft δέδοται ins αὐτῇ (supplementary addn, as the variations shew) ABCH &c vss Chr and Thl (text) Ambrst al (αὐτῇ δεδοται CH 37. 46. 68. 73-4. 80. 109 v syr Dam Amb al): om DEFGJK all (abt 40) d e Chr₂ Thdrt Oec Tert₂.—16. φιλον. ἐστι sah.—ecclesia v-edd Syr ar-erp æth Tert Cyr Ambrst Pacian lat-ff.—17. rec παραγγέλλων οὐκ ἐπαίνω (prob corr to σου ἐπαίνω, vv 2 and 22), with C³(app) D³EJK &c d copt al Chr Thdrt al: -λλω ουκ -νω

here described, are conceived as *spectators* of the whole, delighted with the decency and order of the servants of God. [Stanley thinks the most natural explanation of the reference to be, that the Ap. was led to it by a train of association familiar to his readers, but lost to us: and compares the intimations of a similar familiarity on their part with the subjects of which he was treating in 2 Thess. ii. 5—7.]

11.] *Yet is neither sex insulated and independent of the other in the Christian life.* ἐν κυρίῳ is not the predicate (as Grot., &c.), —‘neque viri exclusis mulieribus . . . participes sunt beneficiorum per Christum paritorum:’ nor does it mean *according to the ordinance of God*, as Chrys., Beza, Olsh.,—for the phrase ἐν κυρίῳ is well known as applying to the *Christian state*, ‘in Christ.’ See e. g. Rom. xvi. 2. 8. 11, 12, bis, &c.

12.] *And in this, the Christian life accords with the original ordinance of God.* ‘For (proof of ver. 11) as the woman is (was taken, Gen. ii. 21 f.) out of the man, so the man is (is born, in the propagation of the human race) by means of the woman; but all things (both man and woman and all things else: a general maxim, see 2 Cor. v. 18) are of (as their source,—thus uniting in one great head both sexes and all creation) God.’—They are dependent on one another, but both on Him: the Christian life therefore, which unites them in Christ, is agreeable to God’s ordinance. 13.] *Appeal to their own sense of propriety:* cf. ch. x. 15.

ἐν ἑαυτῷ αὐτῷ.] Each man within himself, in his own judgment. 14.] ἡ φύσις αὐτῇ, ‘nature herself:’ i. e. the mere fact of one sex being by nature unveiled, i. e. having short hair,—the other, veiled, i. e. having long hair. This plainly declares that man was intended to be *uncovered*,—woman, *covered*. When therefore we deal with the proprieties of the artificial state, of *clothing the body*, we must be regulated by *nature’s suggestion*: that which she has indicated to be left uncovered, we

must so leave: that which she has covered, when we clothe the body, we must cover likewise. This is the argument. φύσις is not *sense of natural propriety*, but *NATURE*,—the law of creation. κομᾶ] So Eustathius, Il. γ. p. 288, in Weist., κόμην δὲ ἔχειν, καὶ ἔκδομον εἶναι, γυναικώτερόν ἐστιν. διὸ καὶ ὁ Πάρις ὀνειδίζεται ὡς κόμην ἔχων. On φύσις and κομᾶ Pool observes, ‘locus est vexatissimus doctorum sententiis:’ and gives a note of four folio columns; and Bengel has a long discussion on the lawfulness of wigs.—The Ap. (see above) makes no allusion to the *customs of nations* in the matter, nor is even the mention of them relevant.

15.] See on ver. 14: comp. Milton, Par. Lost, iv. 304 ff. περιβολαίον, properly a *wrapper*, or enveloping garment: see reff., and Eurip. Herc. fur. 549, and in a met. sense, 1269. “In this passage,” says Stanley, “the Ap. would refer to the ‘peplum,’ which the Grecian women used ordinarily as a shawl, but on public occasions as a hood also, especially at funerals and marriages.” See a wood-cut in Smith’s Dict. of Ant. art. ‘peplum.’ 16.] Cuts off the subject, already abundantly decided, with a settlement of any possible difference, by appeal to universal apostolic and ecclesiastic custom. ‘But if any man seems to be contentious’ (i. e. ‘if any arises who appears to dispute the matter, who seems not satisfied with the reasons I have given, but is still disputatious;’—this is the only admissible sense of δοκεῖ in this constr.: see reff.:—for the meaning, ‘if it pleases any one,’ &c. would require τιμὴ δοκεῖ: and ‘if any one thinks that he may,’ &c. would not agree with φιλονεκεῖν, which is in itself wrong.

ἡμεῖς] declarative: ‘let him know that’ . . .; so, εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάσεις, ἀλλ’ ἡ ῥίζα σέ, Rom. xi. 18. ‘We,’—the App. and their immediate company,—including the women who assembled in prayer and supplication with them at their various stations, see Acts xvi. 13. τοιαύτην συνήθειαν] The

τὸ κρεῖσσον ἀλλ' ^c εἰς τὸ ἥσσον ^d συνέρχεσθε. ¹⁸ ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ 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m Acts i. 15.
ii. 1 al. ch.
vii. 5. Pe.
xxvii. 38.
n Rev. i. 10
only †.
o Mark xiv. 8.
Gal. vi. 1 only †.

φανεροὶ γένωνται ἐν ὑμῖν. ²⁰ d συνερχομένων οὖν ὑμῶν
ἐπὶ τὸ αὐτὸ οὐκ ἔστιν ⁿ κυριακὸν δεῖπνον φαγεῖν.
²¹ ἕκαστος γὰρ τὸ ἴδιον δεῖπνον ^o προλαμβάνει ^p ἐν τῷ

ABCD
EFG
JK

ACD³EFGJK miss (urly) g syrr copt æth al Chr Thdrt Dam lat.-ff.—εν υμιν (2nd) om C Orig (edd) Chr Dam (comm) Jer al.—²⁰. ουν om D¹E¹FG it Clem Chr: δε 17.—for εστιν, επι D¹FG (om d e) g (jam non est v lat.-ff): ουκ εστιν οικος κυριου υμιν τοπος αργον φαγειν arm: ουχ ως εν τη κυριακη δει φαγετε κ. πινετε Syr ar-erp.—²¹. προσ- λαμβ. A (not C) 46. 106-8-22² all Zonar.—for εν τω, επι τω DEFG (ad v: in mandu-

more on ver. 21.—But the question still remains, where is the *second* point, answering to this *πρῶτον*? Again with Meyer (and Macknight) I answer,—at ch. xii. 1. The ABUSE OF SPIRITUAL GIFTS, which also created disorder in their assemblies, ch. xiv. 23 al., and concerning which he concludes, xiv. 39, πάντα εὐσημόνως κ. κατὰ τάξιν γινέσθω,—was the *other* point before his mind, when he wrote this *πρῶτον*. That he takes no notice in ch. xii. 1, by any *ἔπειτα* δέ or the like, of what has gone before, will be no objection to the above view to any one but the merest tiro in our Ap.'s style.—There is a trajection of the *ἀκοῦω*, which in the sense, precedes *συνερχ.*, &c.

ἐν ἐκκλ.] 'in assembly;' not *local*, as E. V., 'in the church,' but = ἐπὶ τὸ αὐτό, ver. 20. *σχίσματα*] of *what sort*, is specified below; viz. that he does not here refer to the party dissensions of ch. i. 10, nor could he say of them μέρος τι πιστεύω, but strictly to *σχίσματα* which took place at *their meetings together*, viz. that each takes before other his own supper, &c. So Chrys.: οὐ λέγει, ἀκούω γὰρ μὴ κοινῇ ὑμᾶς συνδαιπνεῖν ἀκούω κατ' ἴδιαν ὑμᾶς ἐστιᾶσθαι, καὶ μὴ μετὰ τῶν πενήτων· ἀλλ' ὁ μάλιστα ἱκανὸν ἦν αὐτῶν διασεῖσαι τὴν διάνοιαν, τοῦτο τίθεικε, τὸ τοῦ σχίσματος ὄνομα, ὃ καὶ τούτου ἦν αἰτίον· and Theophyl., Oec., Est., Pisc., Grot., which last remarks, 'Accidebat jam illis temporibus, quod nostris multo magis evenit, ut res instituta ad incorporandos fideles in vexillum schismatis vertetur.'

κ. μέρος τι πιστ.] Said in gentleness: q. d. "I am unwilling to believe *all* I hear concerning the point, but *some* (hardly '*much*,' 'in great part,' as Stanley: nor do his testimonies from Thucyd. i. 23; vii. 30, bear out this meaning. It might, of course, lie beneath the surface, but is not given by μέρος τι) I cannot help believing."

19.] δέ, in the divine appointment, the *ἵνα* which follows expressing *God's purpose* thereby. Our Lord had said ἀνάγκη ἐθεῖν τὰ σκάνδαλα, Matt. xviii. 7:—and Justin Martyr, Tryph. p. 235, b, quotes among His sayings prophetic of division in the church, *ἔσονται*

σχίσματα κ. αἰρέσεις. From the pointed manner in which δεῖ γὰρ καὶ αἰρέσεις . . . is said, I should be inclined to think that the Ap. *tacitly referred to the same saying of our Lord*: 'for there must be (not only dissensions, but) even heresies (not in the ecclesiastical or doctrinal sense,—as Pelag., Est., Calv., Beza,—see reff., but indicating a further and more matured separation, where not only is there present dissension as in the Agapæ, but a deliberate choice and maintenance of party distinction. It does not appear, in spite of all that has been written in Germany on the supposed parties of ch. i. 10, that such separations had yet taken place among the Corr. Nor even in Clement's Ep., forty years after this, do we find any allusion to such, but only, as here, to a general spirit of dissension and variance,—see chaps. iii. and xiv. Chrys. would refer *αἰρ.* only to the Agapæ: οὐ ταύτας λέγει τὰς τῶν δογμάτων, ἀλλὰ τὰς τῶν σχισμάτων τούτων,—and so Theophyl., Oec. But this hardly justifies the climax, δεῖ γὰρ καὶ αἰρ.) among you, that the approved may be made manifest among you;' viz. through a better and nobler spirit being shewn by them, than by the contentious and separatists.

20.] The same subject—resumed from the *συνερχ.* of ver. 18: see notes on *πρῶτον*.—'When then ye come together (are assembling, pres. and perhaps here where he deals with particulars, to be pressed,—as their *intention* in thus assembling is blamed) to one place (reff. and note) it is not to eat (with any *idea of eating*. But Meyer, Bengel, and many others, render *οὐκ ἔστιν* here, '*non licet*,' as in *οὐκ ἔστιν εἰπεῖν* and the like: De Wette, after Estius, al., as E. V., '*this is not*,' 'cannot be called,'—*id quod agitis, non est*.' But the greediness which is blamed, seems to refer *οὐκ ἔστιν* to the *συνερχεσθαι*, and φαγεῖν to the motive = ἵνα φάγητε the Supper of the Lord' (emphasis on *κυριακόν*, as opposed to *ἴδιον* below). κυρ. δεῖπν.] 'the Supper instituted by the Lord.' This was an inseparable adjunct, in the apostolic times, to their agapæ or feasts of love. Chrys. on ver. 17, and Tertull. Apol. § 39, give an

φαγεῖν, καὶ ὁς μὲν ¹ πεινᾷ, ὁς δὲ ² μεθύει. ²² μὴ γὰρ οἰκίας οὐκ ἔχετε ³ εἰς τὸ ἐσθίειν καὶ πίνειν; ⁴ ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ κατασχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαίνεσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαίνω. ²³ ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου ὁ καὶ ⁵ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ ⁶ παρεδίδετο ἔλαβεν ἄρτον, ²⁴ καὶ ⁷ εὐχαριστήσας ⁸ ἔκλασεν καὶ εἶπεν Τοῦτό μου ⁹ ἐστὶν τὸ σῶμα τὸ ¹⁰ ὑπὲρ

z = ch. xv. 1, 3. Gal. i. 9, 12 al.

refl. Gosp. passim.

a = Luke i. 2.

Acts xvi. 4.

2 Pet. ii. 21.

b = Rom. iv. 25

c Luke xxii. 19.

d = M. L. refl.

e ellips., here only?

candum g).—εἰς τὸ 3. 17: αὐτῶ 122.—22. for εἰς τὸ εσθ. κ. πιν., φαγεῖν καὶ πίνειν FG g.—rec ὑμῖν εἰπων, with JK &c syr al Thdrt al (τι εἶπ. νμ. om aeth Chr): txt ABCDEFG al it v Syr copt sah goth al Dam lat-fl.—επαίνω (*conformation to the pres. follg*) BFG it v lat-fl: txt ACDEJK mss (appy) vss Chr Thdrt Dam al.—ἐπι τούτῳ 46 (ἐν τούτῳ, for κυρίου, θεοῦ FG g.—o om 17. 110 lect 8.—ἡσους om B 44: add χριστ. 292. 238 aeth Cyr Bed.—ἐν ἡ νυκτὶ παρεδ. (*in qua nocte it v al lat-fl*) D¹FG.—rec παρεδίδετο, with J &c Chr Thdrt al: txt A(B?)CDEFGK 46 Dam.—τον ἄρτον DFG.—24. rec aft εἶπεν, add λαβετε φαγετε (*interpoln from Matt xxvi. 26*), with C³JK &c syrr al (v arm slav Ambst λ. και φ.: omg φαγ. aeth Sedul) Cyr-jerus (εκλασεν κ. εδωκεν τοις ιαυτου μαθηταις λεγων λαβ. φαγ.) Chr (h l text and comm) Thrt Dam Oec Thl Ambst: but om ABCDEFG 3. 17. 23¹. 31. 46¹. 57. 67². 70 to 3. 178 (al?) am (al) copt sah arm-venet Bas Cyr (Ath) (Cyr and Dam, but not h l) Euthal? Cypr Bed.—rec aft ὑπερ νμ.

ample description of these feasts, which were of the nature of *ἐβαντοι*, or mutual contributions, where each who was able brought his own portion,—and the rich, additional portions for the poor. See Xen. Mem. iii. 14, in which the circumstances bear a remarkable similarity to those in the Cor. church.—Not *before* this feast, as Chrys. (μετὰ τὴν τῶν μυστηρίων κοινωνίαν ἐπὶ κοινήν πάντες ἥσαν εὐωχίαν), al.,—but *during* and *after* it, as shewn by the institution, by the custom at the Passover, by the context here, and by the remnants of the ancient custom and its abuse until forbidden by the council of Carthage,—the ancient Christians partook of the Supper of the Lord. The best account of this matter is to be found in the note in Pool's Synopsis on Matt. xxvi. 26.—It was necessary for the celebration of the Lord's Supper that all should eat of the same bread and drink of the same cup; and in all probability, that a prayer should be offered, and words of consecration said, by the appointed ministers. Hence cessation of the feast itself, and solemn order and silence, would be necessitated even by the outward requirements of the ordinance. These could not be obtained, where each man was greedily devouring that which he had brought with him: where the extremes were seen, of one craving, and another being drunken. This being their practice, there could be *no intention* of celebrating the Lord's Supper,—no discernment of the solemnity of it. On the whole subject, see

Stanley's note.

21.] **προλ.**, as in E. V., 'takes before another,' viz. during the feast (ἐν τῷ φ.), not, at home, before coming. Obviously the *ἐκαστος* must be limited to the *rich*: the poor had no *ἴδιον δεῖπνον* to take, and were the losers by the selfishness of the rich. **πεινᾷ**] 'one is craving (the poor), another is drunken' (the rich). There is no need to soften the meaning of *μεθύει*: as Meyer says, "Paul draws the picture in strong colours, and who can say that the reality was less strong?"

22.] 'For (a reason for the blame in the foregoing: this should not be: for) have you no houses, to eat, &c.: meaning, 'at home is the place to satiate the appetite, not the assembly of the brethren.'—'Or do ye shew your contempt for (pres.) the congregation of God (θεοῦ to express, as Bengel, 'dignitatem ecclesiae.' This contempt was expressed by their *not sharing* with the congregation the portion which they brought,—and put to shame those who have not (houses to eat and to drink in, and therefore come to the daily ἀγάπαι to be fed. There is no reason for rendering with the majority of Comm. τοὺς μὴ ἔχοντας, 'the poor;' the μὴ ἔχοντες has a distinct reference to the ἔχετε before. Meyer refers in support of the meaning, 'the poor,' to Wetst. on 2 Cor. viii. 13, where nothing on the subject is found: De Wette, to Luke iii. 11, where the case is as here, the preceding ἔχων being referred to. The meaning is allowable, e.g. πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει, Soph. Aj. 157:

f || L. refl. ²⁵ ὡς- ABCD
EFG
JK
 g Rev. xi. 6
 only †. Xen.
 Mem. iii. 4.
 3.
 h = Acts iv. 2.
 xiii. 6 al †
 i constr., Rom.
 xi. 25. Gal.
 iii. 19 al.
 k here only †.
 l = and constr.
 Matt. x xvi.
 66. Mark
 iii. 29. xiv.
 64. Heb.
 ii. 15. James
 ii. 10.

ὁμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. αὐτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον ἡ καὶ νὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι τοῦτο ποιεῖτε, ὅσακις ἐὰν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν. ὅσακις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνετε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρισ οὐ ἔλθῃ. ὥστε ὅς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἐνοχος ἔσται

ins κλωμενον, with C³D³EFGJK it syrr goth al Thdrt (h l; elsw₂ διδομενον η κλωμενον κατα τον αποστ.) Dam Oec Thl: θρυπτομενον D¹: διδομενον copt sah arm: quod pro vobis tradetur v Cyr Ambrst (ed): txt ABC¹ 17. 67² Cyr (Cyr-jerus om also το υπ. υμ.)—Ath Fulg al. (It is evident from the variations that all are supplementary glosses.)—τῇ om FG.—25. om (i. e. from ἀναμνησιν to ἀναμνησιν) 178.—ελαβε λεγων arm Cyr.—αιμ. μου AC 17. 23¹. 37. 46. 57. 73. 109: αιμ. τω εμω Cyr: αιματι (omg εμω) 70: εμω ονοματι 43: ονοματι μου 23².—from οσακις to οσακις om A: οσακις αν πιν. om 37. 43-6. 57. 70-3-4. 109 aeth.—rec av, with DEFGJK & Chr al: txt BC & Thdrt.—26. γαρ om A 238 aeth goth.—rec av: txt ABC &c.—εσθιετε lect 1.—και om lect 1.—rec aft ποτηρ. ins τουτο (for uniformity), with D³EJK & tol syrr copt al Chr Thdrt Dam al Cyr₁: om ABCD¹FG 17. 46. 80. 109 it v sah arm Cyr Cyp₁ Ambrst Pel Bed.—rec aft αχρ. ου, ins av (to fill up the constr), with D³EJK & Thdrt al: txt ABCD¹FG 17. 31. 178 Ath Bas Nest Cyr Chr (Mtt's ms₁) Dam: ου om Chr (comm) Thl.—αυτος ελθῃ arm.—27. αισθηται and πινεται FG.—rec αρτον τουτον (supplementary, or as above), with JK & v (ed) copt al: txt ABCDEFG 17. 46. 61. 73. 109-77-to-9 it al am deniid harl tol al sah syr arm Clem Bas Ps-Ath Thdrt Dam Cyr Orig-int al.—for η, και A 39. 46. 109 lect 1 v (ms) all Clem Ps-Ath Orig-int (Jer) Pel Cassiod al: txt BCDEFGJK & cit v syr (marg) al Chr Thdrt Dam al Cyr all.—του κυρ. om 108 Bas-ms Chr (somet): τουτο 2. 115 aeth: του om 44.—aft αναξίως, add του κυριου D³J

πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, Eurip. Alc. 57: πότε μὲν ἐπ' ἡμᾶρ εἶχον, εἰτ' οὐκ εἶχον ἄν, where however it is qualified by ἐπ' ἡμᾶρ)? 'What must I say to you? Shall I praise you in this matter? I praise you not.' (See ver. 17.) 23—25.] To show them the solemnity of the ordinance which they thus set at nought, he reminds them of the account which he had before given them, of its INSTITUTION BY THE LORD.

23.] 'FOR I (no emphasis on ἐγώ, as Meyer, al.: see ch. vii. 28), compared with 32; Gal. vi. 17; Phil. iv. 11) received from the Lord (by special revelation, see Gal. i. 12. Meyer attempts to deny that this revelation was made to Paul himself, on the strength of ἀπό meaning 'indirect,' παρά 'direct' reception from any one: but this distinction is fallacious: e. g. 1 John i. 5, αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ. He supposes that it was made to Ananias or some other, and communicated to Paul. But the sole reason for this somewhat clumsy hypothesis is the supposed force of the preposition, which has no existence. If the Ap. had referred only to the Evangelic tradition or writings(?) he would not have used the first person singular, but παρέλαβον. I may remark, that the similarity between this account of the Institution and that in Luke's Gospel,

is only what might be expected on the supposition of a special revelation made to Paul, of which that Evangelist, being Paul's companion, in certain parts of his history availed himself) that which I also delivered (in my apostolic testimony) to you, (viz.) that the Lord Jesus, &c.' παρέδιδετο] the imperf.: 'He was being betrayed.' "There is an appearance of fixed order, especially in these opening words, which indicates that this had already become a familiar formula." Stanley.

ἄρτον] not, as Meyer, 'a loaf,' but 'bread;' cf. the common expression, φαγεῖν ἄρτον.

24.] Οὐ εὐχ. ἐκλασεν, see note, Matt. xxvi. 26.—Meyer well remarks, that "the filling up of τὸ ὑπὲρ ὑμῶν is to be sought in the foregoing ἐκλασεν." Hence the insertion of κλωμενον.

τοῦτο ποι. . .] See note on Matt. ut supra. 25.] See Luke xxiii. 20.

ὡσαύτ. καὶ τ. π.] "viz. ἔλαβεν καὶ εὐχ. ἔδωκεν αὐτοῖς. These last words are implied in ἐκλασεν above." Meyer.

ἡ καὶ ν. δ. ἐστὶν ἐν τῷ ἐμῷ αἵμ.] 'is the new covenant in (ratified by the shedding of, and therefore standing in, as its conditioning element) my blood:' = ἐστὶν ἡ καὶ ν. δ. ἡ ἐν τῷ ἐμῷ αἵμ. The position of ἐστιν is no objection to this, nor the omission of the art. Meyer would render it, 'is the N. C. by means of my

τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. ²⁸ δοκιμα- ^{m = Luke xiv. 19 reff.}
 ζίτω δὲ ^{n = ch. iv. 1.} ἄνθρωπος ἑαυτὸν, καὶ ^{o = Acts xvii. 33 reff.} οὕτως ἐκ τοῦ ἄρτου
 ἐσθίτω καὶ ἐκ τοῦ ποτηρίου πινέτω. ^{p = Rom. ii. 2, 3 al.} ^{q Acts xv. 9. James ii. 4.} ²⁹ ὁ γὰρ ἐσθίων καὶ
 πίνων ^r κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ ^q διακρίνων τὸ

all (about 20) syr goth ff.—rec bef αἰμ. om του (as unnecessary?) with mss Thl: ins ABCDEFGJK &c ff.—for κυριου, χριστου A 17 æth Jer.—28. εαυτ. ανθρ. CDEFG 46 &c it v goth: txt AB(e sil)JK &c vss Clem Orig all: pref πρωτον 2 Epiph: for ανθρ., εκαστος 4. 17 Orig.—εκ om 238.—29. rec aft πινων ins αναξίως (gloss from ver 27), with C³DEFGJK &c vss gr-lat-ff: αναξ. του κυριου Chr: αναξ. εσθ. Orig Ath Cæs Hil: om ABC¹ 17 sah æth.—εις κριμα copt Orig Cæs.—rec aft το σωμα, ins του κυριου (gloss from ver 27), with C³DEFGJK &c vss Chr Thdrt al: Ambrst al: om ABC¹ 17. 67² am¹ harl¹ sah (si non sit pura anima ejus, for μη διακρ. το σωμ., æth: μη

blood: i. e. by virtue of its contents, which are my blood: and this solely on account of the position of ἐστιν. But the meaning is as harsh, as the rendering is unrequired.

δόσις ἐὰν πίν.] Not a general rule for all common meals of Christians; but a precept that as often as *that cup* is drunk, it should be *in remembrance of Him*: on these last words is the emphasis: see below.

26.] γάρ gives an explanatory reason for εἰς τ. ἐμὴν ἀνάμν., viz. that the act of eating and drinking is a *proclamation of the death of the Lord till His coming*. The rendering of καταγγίλλετε imperative, as Theophyl.², Luth., Grot., Rückert, is evidently wrong: he is substantiating the application of the Lord's words by the acknowledged nature of the rite. It is a *proclamation of His death*: and thus is a *remembrance of Him*. It is so, by our making mention of in it, and seeing visibly before us and partaking of, *His body broken, and His blood shed*.

ἄχρις οὗ ἔλθῃ.] The καταγγ. is addressed directly to the *Corr.*, not to *them and all succeeding Christians*; the Ap. regarding the coming of the Lord as near at hand, in *his own* time, see notes on 2 Cor. v. Thdrt remarks, μετὰ γὰρ τὴν αὐτοῦ παρουσίαν, οὐκέτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος· διὰ τοῦτο εἶπεν, ἄχρις οὗ [ἂν] ἔλθῃ.—The ἂν has been inserted from not being aware that its absence implies the *certainty* of the event. See exx. in Lobeck on Phrynichus, pp. 15, 16, note.

27.] A consequence, from the nature of the ordinance being, to *proclaim the death of the Lord: the guilt of the unworthy participation of either of the elements*. The death of the Lord was brought about by the breaking of His body and shedding His blood: this Death we proclaim in the ordinance by the bread broken—the wine poured out, of which we partake: whoever therefore shall *either* eat the bread or drink the cup of the Lord unworthily (see below ver. 29) shall be guilty of the body and blood of

the Lord: i. e. "*crimini et pænæ corporis et sanguinis Christi violati obnoxius erit*:" Meyer. Such an one proclaims the death of Christ, and yet in an *unworthy spirit*—with no regard to that Death as *his atonement*, or a proof of Christ's love: he proclaims that Death as an *indifferent person*: he therefore *partakes of the guilt of it*. Chrysostom strikingly says, σφαγὴν τὸ πρᾶγμα ἀπέφηνεν, οὐκέτι θυσίαν. But the idea ὡς καὶ αὐτὸς ἐκχέας τὸ αἷμα, Theophyl. (and Chrys., τί δὴποτε; ὅτι ἐξέχεεν αὐτὸ, καὶ σφαγ., &c., as above), is irrelevant here, see ver. 29. The Romanists absurdly enough defend by this ἡ (the meaning of which is not to be changed to καί, as is most unfairly done in our E. V., and the completeness of the argument thereby destroyed) their practice of *communicating only in one kind*. Translated into *common language*, and applied to the ordinary sustenance of the body, their reasoning stands thus: 'Whoever eats to excess, or drinks to excess, is guilty of sin: therefore eating, without drinking, will sustain life.'

28.] The δέ implies an opposition to, and wish to escape from, the ἔνοχος ἔσται.

δοκιμ. ἑαυτ.] 'prove himself'—examine τὴν διάνοιαν ἑαυτοῦ, as Theodor. mops., cited by Meyer: ascertain by sufficient tests, what his state of feeling is with regard to the death of Christ, and how far this feeling is evinced in his daily life—which are the best guarantees for a worthy participation.

καὶ οὕτως] i. e. '*after examination of himself*.' The case in which the self-examination ends in an unfavourable verdict, does not come under consideration, because it is assumed that such a verdict will lead to repentance and amendment.

29.] 'For he who eats and drinks (scil. of the bread and of the cup: certainly not, as Meyer, 'the mere eater and drinker, he who partakes as a mere act of eating and drinking,' which is harsh to the last degree, and refuted by the parallel, ver. 27. ἀναξίως is spurious, see

^r Matt. xiv. 14 al. Mal. i. 8. 1 Kings xiv. 1, 5 alex. s = ch. vii. 39 reff. t = Acts xii. 12 v = Acts xiii. 27. 1 Pet. iv. 67 v Luke xxiii. 16. Heb. xii. 7, 10. 2 Chron. x. 11. Prov. xix. 18. w Matt. xxvii. 3. John viii. 10. Rom. ii. 1. Esth. ii. 1. z John v. 3. Acts xvii. 16 al. t d ver. 29. e Rom. xv. 24. w w = Phil. ii. 12 reff. a ver. 21. b anarth., Mark ii. 1. ch. xiv. 35. f = ch. vii. 17 reff. x ver. 17. y ver. 22 reff. c ver. 17 reff.

δ. τ. σ. om Orig Ath Hil al).—30. δια τουτ. γαρ sah.—πολ. εν υμ. lect 1.—ικανοι επι αυτου εισι οι και κοιμωντες εισι arm.—31. rec ει γαρ (corrη as more suitable), with CJK &c copt sah syrr al Chr Thdrt al Aug₂: txt ABDEFG 17. 46. 109 g (quodsi d e v Orig-int Pel Ambrst) goth Clem Aug₁—εκρινομεν 46-7. 93. 108¹-9-20 lectt 8. 17 Chr Thdrt all: εκρινωμεθα lect 1: εκρινωμεν 73. 92.—εκρινωμεθα 92.—32. απο τ. κυρ. FG.—bef κυρ., ins του BC 37. 72. 80. 178 Clem Dam (text): om ADEFGJK &c Cæs Chr Thdrt Dam₁ Oec Thl.—κοστω τουτω FG v lat-ff.—33. μου om 67² d syr* arm Ambrst Aug.—34. rec aft ει ins δε (for connexion), with D³EJK &c demid syrr al Clem Chr Thdrt Dam al Bed: om ABCD¹FG 17. 23. 46. 57. 177 to 9 it v copt sah al Chr (comm) Cyp Ambrst Pel.—εν οικ. εαυτου arm.—εις κρισιν K.—συνερχεσθε F al.—τα δε . . . διαταξ. om 80.—διελθω 63.—διαταξωμαι AD(E²)FG 44: τοτε διαταξομαι arm: δ. υμιν 23² tol sah al-latt.

var. readd.) eats and drinks judgment to himself (i. e. brings on himself judgment by eating and drinking. κῆμα, as is evident by vv. 30—32, is not 'damnation' [κατάκριμα], as rendered in our E. V., a mis-translation, which has done infinite mischief), not appreciating (dijudicans, Vulg. μη ξεπαζων, μη εννοων ως χρη, τὸ μέγεθος τῶν προκειμένων, μη λογιζόμενος τὸν ὄγκον τῆς δωρεᾶς. Chrys.) the body (scil. of the Lord: here standing for the whole of that which is symbolized by the Bread and the Cup, the Body and Blood. The mystery of these, spiritually present in the elements, he, not being spiritual, does not appreciate: and therefore, as in ver. 27, falls under the divine judgment, as trifling with the death of Christ. The interpretation of Stanley, "not discerning that the body of the Lord is in himself and in the Christian society, and that it is as the body of the Lord, or as a member of that body, that he partakes of the bread," is surely somewhat far-fetched, after τοῦτό μου ἐστὶν τὸ σῶμα, ver. 24).

30.] Experimental proof of the κῆμα ἐαυτοῦ, from the present sicknesses and frequent deaths among the Cor. believers.—Meyer distinguishes ἀσθενεῖς, weaklings, persons whose powers have failed spontaneously, from ἀρρώστοι, invalids, persons whose powers are enfeebled by sickness; and cites Tittmann, Synon. p. 76.—ἀσθ. and ἀρρ. refer to physical, not (as Olsh., altern.) moral weaknesses.

31.] δέ contrasts with this state of sicknesses and deaths: it

might be otherwise. This διεκρινόμεθα (parallel with δοκιμαζέτω before) should be rendered by the same word as διακρίνων before, the idea being the same. 'Appreciate,' if etymologically understood, is the nearest to the meaning: in Latin *dijudico*, which the Vulg. has, is an excellent rendering,—preserving also the 'judico,' so essential to the following clause. In the E. V. 'If we would judge ourselves, we should not be judged,' the tenses are wrong: it should be, 'If we had judged ourselves, we should not have been judged:' 'no such punishments would have befallen us.' [Thus I wrote in my two former editions: and so also Stanley. But this collocation of the (imperfect) tenses may be rendered either way. Donaldson, Gr. Gr., p. 204, renders εἴ τι εἶχεν, εἰδίδου ἄν, 'si quid haberet, daret:'] and so we have it in Æschyl. Suppl. 244, καὶ τὰλλα πόλλ' ἐπεικασάι δίκαιον ἦν, εἰ μὴ παρόντι φθόγγος ἦν ὁ σημαίνων: Æschin. Ctes. p. 86, εἰ δ' ἦν ἀναγκαῖον ῥηθῆναι, οὐ Δημοσθένους ἦν ὁ λόγος: and other places (Bernhardy, p. 376). But as certainly, we find the other sense: e. g. Herod. iii. 25, of Cambyzes, εἰ . . . ἀπήγε ὀπίσω τὸν στρατὸν . . . ἦν ἄν σόφος ἀνὴρ. So that the E. V. may here be kept, if thought desirable. In John v. 46, our translators have adopted the other rendering: 'If ye had believed Moses, ye would have believed me:' but in viii. 39. 42, have rendered as here.—Nov. 1856.]

32.] 'But now that we are judged, it is by the Lord (emph.) that we are

XII. ¹ Περὶ δὲ τῶν ² πνευματικῶν, ἀδελφοί, ^h οὐ θέλω ^g ὑμᾶς ^h ἀγνοεῖν. ² οἴδατε ὅτι ὅτε ἔθνη ἦτε, πρὸς τὰ

^g = Rom. i. 11.
ch. xiv. 1.
^h Rom. i. 13.
xi 23. ch. x.
1. 1 Thess.
iv. 13.

CHAP. XII. 1. αγν. ἀδελφ. D¹EFG al it v æth lat.-ff.—2. οἴδατε om Syr ar-erp: add δε sah.—rec om οτι (either a mistake, or a corr to help the constr: the same of the omn of οτι), with B(e sil)FG &c d e Syr copt al Oec (text) Ambrst: om οτι K al Thdrt (ms₁ οτι οτι) Dam Oec (comm) Aug₂: txt ACDEJ all (abt 50) g v syr (sah)

being chastised (to bring us to repentance), that we may not be (eternally) condemned with the (unbelieving) world.' 33.]

General conclusion respecting this disorder. 'So then ('quæ cum ita sint'), my brethren (milder persuasive: as has been the assumption of the first person, vv. 31, 32) when ye are coming together to eat, wait for one another (contrast to ἕκαστος . . . προλαμβάνει, ver. 21: as Theophyl.: οὐκ εἶπεν, ἀλλήλοις μετάδοτε, ἀλλ', ἐκδέχεσθε! δεικνύων ὅτι κοινὰ εἰσι τὰ ἐκείσε εἰσφερόμενα, καὶ δεῖ ἀναμένειν τὴν κοινὴν συνέλευσιν). 34.] The ἀγάπαι were not meals to satiate the bodily appetites, but for a higher and holier purpose: let the hungry take off the edge of his hunger at home: see ver. 22.

τὰ δὲ λοιπὰ] viz. things omitted (probably matters of detail) in the above directions. Perhaps they had asked him questions respecting the most convenient time or manner of celebration of the Lord's supper: points on which primitive practice widely differed. ὡς ἂν ἔλθω, see reff., 'whenever I shall have come.' ὡς ἂν, as ὅτ' ἂν, implies uncertainty as to the event anticipated: see Kühner, vol. ii. p. 535, § 807. CHAPP. XII.—XIV.] ON THE

ABUSE OF SPIRITUAL GIFTS: especially PROPHESYING, and SPEAKING WITH TONGUES. The second particular requiring correction in their assemblies, see ch. xi. 18, note. Chrys. well says: τοῦτο ἅπαν τὸ χωρίον σφόδρα ἐστὶν ἀσαφές: τὴν δὲ ἀσάφειαν ἢ τῶν πραγμάτων ἀγνοία τε καὶ ἑλλειψις ποιεῖ τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινομένων. Hom. xxix. init.

XII.] ON THE NATURE, INTENT, AND WORTH OF SPIRITUAL GIFTS IN GENERAL. 1—3.] The foundation of all spiritual utterance is the confession of Jesus as the Lord: and without the Spirit, no such confession can be made. 1.]

δέ transitional. Some have thought that the Corr. had referred this question to the Ap.'s decision: but from the οὐ θέλω ὑμ. ἀγνοεῖν, it rather looks as if, like the last, it had been an abuse which he had heard of, and of his own instance corrects.

τ. πνευματικῶν] Most likely neuter, as ch. xiv. 1, spiritual gifts: so Chrys., Theophyl., Oec., Beza, Calov., Est., al., De

Wette, and Meyer:—not masc., as ch. xiv. 37: so Grot., Hammond, al., and Locke, who maintains that the subject of this section is not the things, but the persons, quoting ch. xiv. 5. But surely the things are the main subject, enounced here, vv. 4—11, and treated of through the rest of the chap.; the inspired persons being mentioned only incidentally to them. Others, as Storr, Billroth, Wieseler cited by Meyer, and De W., limit τὰ πν. to the speaking with tongues, which indeed is mainly treated of in the latter part of the section (see ch. xiv. 1): but here the gifts of the spirit generally are the subject.

οὐ θέλ. ὑμ. ἀγν.] Theodor. Mops. cited by Meyer; θέλω ὑμᾶς καὶ τῶν πνευματικῶν χαρισμάτων εἶδέναι τὴν τάξιν, ὥστε βούλομαι τι καὶ περὶ τούτων εἰπεῖν. See reff.

2.] Reason why they wanted instruction concerning spiritual gifts—because they once were heathen, and could not therefore have any experience in spiritual things. Thus Meyer, and so far rightly: but the stress of this reason lies in the words ἀφῶνα and ὡς ἂν ἡγεσθε, which he has not sufficiently noticed:—'Ye know, (that) when ye were Gentiles (the constr. is an anacoluthon, beginning with οἴδατε ὅτι, and then as if οἴδατε ὅτι had been merely a formula for 'ye know,' passing into the construction so common, that of placing ὅτε after such verbs as μέμνημαι, οἶδα, ἀκούω, and the like, an ellipsis taking place of τοῦ χρόνου, as Lysias actually fills it up in one place, ἐκείνου τοῦ χρόνου μνησθέντας, ὅτε . . . in Polich. (περὶ δημεύσεως, κ.τ.λ.), p. 151, 34. Thus Il. ξ. 71, ᾗδεα μὲν γὰρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν: Plato, Menon. p. 79, μέμνησαι ὅτ' ἐγὼ σοι ἄρτι ἀπεκρινάμην. See more exx. in Kühner's Gr. Gramm. ii. 480) led about (ἀπαγ. not necessarily, 'led wrong;,' and the context seems rather to favour the idea of being 'led at will,' blindly transported hither and thither;—and so De W., and Estius, "qualitercunque, temere, pro nutu ducentium, et huc illuc illos circumagentium, abductos fuisse") to idols which were without utterance ('the God in whom you now believe is a living and speaking God—speaking by his Spirit in every believer: how should you know any thing of such spiritual

i ch. x. 19 al. ⁱ εἰδῶλα τὰ ^k ἄφωνα ὡς ^l ἂν ἤγεσθε ^m ἀπαγόμενοι. ³ διὸ ^{ABCDEFJK}
 k Acts viii. 32 ^{refl.}
 1 — Mark vi. 56.
 Acts ii. 45.
 ii. 35. Gen.
 ii. 19.
 m Matt. xxvii. 57 al. Deut. xxviii. 37. Epp., here only.
 n Luke ii. 15. John xv. 15. Acts
 ii. 28 al. Ezek. xlv. 23. o Matt. xxii. 43. Luke ii. 27. iv. 1. Rev. i. 10 al. (Ezek. xxxvii. 9)
 p Rom. ix. 3 refl.

aeth al very-m-f fr gr and lat.—τα om 91.—for ἀφωνα, ἀμορφα FG: om 119.—ἀνηγεσθε B²G al: *ascendebatis* Aug: ως απηγ. 30: πως απηγ. 38.—ἀναγομενοι 39. 46.—3. εν om Chr Did Thl.—λαλων om DEFG it lat-f (not Aug al).—rec ιησουν (*corr*n to bring it into government by λεγει, whereas it is an oratio directa), with DEFGJK &c it sah Orig₁ Chr Thdrt Dam al Novat Hil (ed): ιησου F v Cyr₃ lat-f: txt ABC 6. 17. 46. 109 copt syrr aeth al Orig₁ Cyr₃—rec κυριον ιησουν (*see above*), with DEFGJK &c it syr Ath Mac Chr Thdrt al Did (lat) Ruf al: txt ABC 6. 17. 31. 46. 67². 73. 109 v Syr copt

speech or gifts at all, who have been accustomed to *dumb idols?*), just as ye happened to be led' (scil., on each occasion: the force of ἂν being to indicate the indefiniteness, i. e. in this case, the repetition of the act: so Xen. Anab. i. 5. 2: οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι [whenever any followed them] προδραμόντες ἂν εἰσῆλθαι, and Eurip. Phoen. 401: ποτὲ μὲν ἐς ἡμᾶρ εἶχον, εἰρ' οὐκ εἶχον ἂν. See other exx. in Kühner, ii. 93, 94).—These last words seem to me to imply the absence of all fixed principle in the oracles of Heathendom, such as he is about to announce as regulating and furnishing the criterion of the spiritual gifts of Christendom. This ὡς ἂν ἤγεσθε might take a man to contradictory oracles, the whole system being an imposture—their idols being void of all power of utterance, and they being therefore imposed on by the fictions of men, or evil spirits, who led them. Chrys., Oec., Theophyl., make this refer to the difference between the heathen μάντις, who was possessed by an evil spirit, and therefore ἔλκετο ὑπὸ τοῦ πνεύματος διεδεμένος, οὐδὲν εἰδὼς ὧν λέγει, and the Christian προφήτης, —which however is entirely unwarranted by the context. 3.] *The negative and positive criteria of inspiration by the Spirit of God: viz. the rejection, or confession, of Jesus as the Lord.*

διό, 'because ye have been hitherto in ignorance of the matter.'

ἐν πν. θεοῦ—ἐν πν. ἁγ.] The Spirit of God, or the Holy Spirit, is the Power pervading the speaker, the Element in which he speaks. So Schöttgen, on Matt. xxii. 43, quotes from the Rabbis, 'David saw דוד ראה, in the Holy Spirit.'

λαλῶν λέγει.] On the difference of meaning between λαλῶ, 'to discourse,' 'to speak,' and λέγω, 'to say,' the former of the act of utterance absolutely, the latter having for its object that which is uttered, see note on John viii. 25. [In all the seeming exceptions to this, λαλῶ may be justified as keeping its own meaning of 'to discourse: we may safely deny that it is ever

'to say' simply. Nov. 1856.]

ἀνάθ. 'Ἰησ.'] 'Jesus (not Christ, the Name of office, itself in some measure the object of faith,—but Jesus, the personal Name,—the historical Person whose life was matter of fact: the curse, and the confession, are in this way far deeper) is accused' (see Rom. ix. 3, note). So κύρ. 'Ἰησ.', 'Jesus is Lord' (all that is implied in κύριος, being here also implied: and we must not forget that it is the LXX verbum solenne for the Heb. יהוה). By these last words the influence of the Holy Spirit is widened by the Ap. from the supernatural gifts to which perhaps it had been improperly confined, to the faith and confession of every Christian.—It is remarkable that in 1 John iv. 1, 2, where a test to try the spirits is given, the human side of this confession is brought out,—'Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα, —John having to deal with those who denied the reality of the Incarnation. Or also, as Bengel: "Paulus præbet criterium veri contra gentes: Johannes, contra falsos prophetas."

4—6.] 'But (as contrasted to this absolute unity, in ground and principle, of all spiritual influence) there are varieties (in refl. 2 Chron. and Ezra, used of the courses or divisions of the priests) of gifts (χαρίσματα = eminent endowments of individuals, in and by which the Spirit indwelling in them manifested Himself,—the φανέρωσις τοῦ πνεύματος in each man:—and these either directly bestowed by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or previously granted them by God in their unconverted state, and now inspired, hallowed, and potentiated for the work of building up the church,—as in the case of teaching, exhortation, knowledge. Of all these gifts, faith working by love was the necessary substratum and condition. See Neander, Pfl. u. Leit. pp. 232 ff.), but the same Spirit (as their Bestower,—see the sense filled up in ver. 11): 5.] and there are varieties of ministries (appointed services in the church, in which as

Ἰησοῦς, εἰ μὴ ὁ ἐν πνεύματι ἁγίῳ. ⁴ καὶ ^q διαίρεσεις δὲ ^r χα- ^q here only.
 ρισμάτων εἰσιν, τὸ δὲ αὐτὸ πνεῦμα ⁵ καὶ ^q διαίρεσεις ^s διακο- ¹ Chron.
 νῶν εἰσιν, καὶ ὁ αὐτὸς κύριος ⁶ καὶ ^q διαίρεσεις ^t ἐνεργη- ^{xxvi. 1.}
 μάτων εἰσιν, καὶ ὁ αὐτὸς θεὸς ὁ ^u ἐνεργῶν ^v τὰ πάντα ἐν ² Chron. viii.
 πᾶσιν. ⁷ ἑκάστῳ δὲ δίδεται ἡ ^w φανέρωσις τοῦ πνεύματος ^{14.} Ezr. vi.
^u ver. 11. ^{Rom. vii. 5} reff. ^v ch. viii. 6 al. fr. ^w 2 Cor. iv. 2 only †.

sah æth al Orig⁵ Cyr Did (gr) Bas Epiph Genn lat.-ff.—εἰ μὴ τι copt sah.—5. ο δε αυτος 41. 73. 115-19 d e v Syr arm slav gr-lat.-ff (not Thdrt¹ Dam Oec Iren² Aug all).—6. rec ο δε αυτος (corrū to express contrast. It can hardly have been altered to και ο to conform to the precedg clause, the first remaining το δε) with AJK &c (Deus hic idem est copt): ο αυτος δε DEFG: txt BC 37. 46. 109-37 Orig.—rec ins εστι bef θεος (supplementary, as appears from the varr), with JK (see B below) &c: also (but most θεος εστι) syr al Orig Thdrt Dam Oec: om AB(ο ενεργων εστι) BCDEFG 17. 28. 36-7. 73. 109-77 to 9 it v Syr sah slav (exc mod) Eus Ath Bas Chr Thl Iren Hil all.—τα om D¹.—7. δε om J 37. 238.—aft φανερωσις and τα σημεια (by which Thl explains η φαν.

their channels of manifestation the *χαρίσματα* would work), but the same Lord (Christ, the Lord of the church, whose it is to appoint all ministrations in it. These *διακονίαι* must not be narrowed to the *ecclesiastical orders*, but kept commensurate in extent with the gifts which are to find scope by their means, see vv. 7—10): and varieties of operations (effects of divine *ἐνεργεῖται*: not to be limited to *miraculous* effects, but understood again commensurately with the gifts of whose working they are the results), and the same God, Who works all of them in all persons' (all the *χαρίσματα* in all who are gifted). Thus we have GOD THE FATHER, the First Source and Operator of all spiritual influence in all: GOD THE SON, the Ordainer in His Church of all ministries by which this influence may be legitimately brought out for edification: GOD THE HOLY GHOST, dwelling and working in the church, and effectuating in each man such measure of His gifts as He sees fit.

7—11.] *These operations specified in their variety, but again asserted to be the work of one and the same Spirit.* 7.] 'To each individual, however (the emphasis on *ἐκάστῳ*, as shewing the character of what is to follow, viz. *individual distinction* of gifts.

δε again contrasted with the *ὁ αὐτός* of the last ver.; though the workings of *One* God, *One* Lord, *One* Spirit, they are bestowed *variously* on each man), is given the manifestation of the Spirit (not, as Meyer, al., the *means of manifesting the Spirit which dwells in him* [gen. obj.]: but, as De W., the *manifestation by which the Spirit acts* [gen. subj.]; it is a general term including *χαρίσματα*, *διακονίαι*, and *ἐνεργήματα*) with a view to profit' (with the profit of the whole body as the aim: see reff.). 8—10.] It has been disputed, whether or not any studied arrange-

ment of the gifts of the Spirit is here found. The most recent and best advocates of the two views are Meyer and De Wette. Meyer gives the following arrangement: grounding it mainly on what he believes to be the intentional use of *ἐτέρῳ* δε as distinguished from *ἄλλῳ* δε, and pointing out a new category:—I. gifts having reference to *intellectual power*: (1) *λόγος σοφίας*. (2) *λόγος γνώσεως*. II. (*ἐτέρῳ* δε) gifts, whose condition is an *exalted faith* (*glaubens-heroismus*): (1) *faith* itself. (2) *practical* workings of the same, viz. (a) *ἰάματα*. (b) *δυνάμεις*. (3) *oral* working of the same, viz. *προφητεῖα*. (4) *critical* working of the same, the *διακρίσεις πνευμάτων*. III. gifts having reference to the *γλώσσαι*: (1) speaking with tongues: (2) interpretation of tongues.—To this De Wette objects, (1) that *ὡ μὲν, ἐτέρῳ δε, ἐτέρῳ δε*, do not stand with any reference to one another, but *ἐτέρῳ δε* is in each case opposed to the *ἄλλῳ δε* which immediately precedes it, and followed by an *ἄλλῳ δε* similarly opposed to it: therefore neither can the one betoken the genus, nor the other the species. (2) If any thing could be relied on as marking a division, it would be the repeated *κατὰ τὸ αὐτὸ πν., ἐν τῷ αὐτ. πν.*, and the concluding *πάντα δε ταῦτα* ver. 11: but even thus we get no satisfactory partition, for in ver. 10 dissimilar gifts are classed together. (3) We must not look for a classification, for the catalogue is incomplete, see ver. 28. (4) The classification given is objectionable. Speaking with tongues is plainly more nearly allied to *προφητεῖα* than *προφ.* to gifts of healing: and the two, tongues and prophesying, are subsequently treated of *together*. Besides which, Kling (Stud. u. Krit. 1839, p. 482) rightly remarks, that both *διακρίσεις πν.* and *ἐρμηνεῖα γλ.* have reference to the *understanding*.—I am inclined to think that De W.'s objections are

σῶν, ἄλλω δὲ ἰερῶν ἑρμηνεία ὅτι γλωσσῶν ὅτι πάντα ἐξ ταῦτα
 ἡ ἐντογῆ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, ὅτι διαιροῦν ὅτι ἰδίᾳ
 ἐκάστῳ καθὼς βούλεται. ὅτι καθάπερ γὰρ τὸ σῶμα
 ἓν ἐστιν, καὶ ὅτι μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ
 σώματος, πολλὰ ὄντα, ἓν ἐστιν σῶμα, οὕτως καὶ ὁ χρι-
 στός. ὅτι καὶ γὰρ ἓν ἐν πνεύματι ἡμεῖς πάντες ὅτι εἰς ἓν
 σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε
 δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ὅτι ἐποτίσθημεν.
 iii. 9 only. s Rom. iv. 3 reff. t Rom. vi 13 reff. u Matt. iii. 11 reff. v Rom.
 xii. 20 reff. acc., see Mark x. 38. Luke xii. 47 reff.

δε (5th) om D¹E it v lat.-ff.—*διερμηνεῖα* AD¹: *ἀλλ. δε ἐρμ. γλ.* (i. e. from *γλωσσῶν* 1st to 2nd) om B 109: txt CD¹EFJK mss (appy) Clem Cæs Cyr-jerus Chr Thdrt Dam al.—
 11. bef ἐν, om το D¹FG 119 Orig Chr.—*ἰδία* om D¹ (*διερμηνεῖα* for *διαίρ.* *ἰδία*) FG it v
 copt Syr al Orig (*χορηγοῦν* for *διαίρ.*) Epiph Orig-int Did (lat) Hil al (*propria* Jer Aug
 al.—*ἐκαστῷ* om 71.—12. *ὅτι μέλη πολλὰ εἰσι, ἀλλὰ σῶμα ἐν ἐστὶ sah.*—*γὰρ* om 117
 arm.—*μέλη* δε D(E?)FG it Hil Tich.—*πολλὰ εχει* (*transposn* to *bring* *μέλη* and *πολλὰ*
together) ABC 37. 73. 118 arm Thdrt, Jer: txt DEFGJK mss nrly (appy) vss gr-lat.-ff.—
πάντα δε τα πολλὰ μέλη του σώματος ἐν σῶμα ἐστὶ arm.—*ἐκ του σώμ.* D¹ d e goth Hil
 Ambrst Tich.—*rec aft σώματος, ins του ενός* (*gloss*), with DE &c d e goth &c Chr,
 Thdrt, Dam Occ Hil al: om ABCFGJK 10. 23. 31. 73. 117-221 g v Syr ar-erp æth gr-
 lat.-ff.—13. *ἐν* om 57 al vss Clem.—*ἐν* om FG g.—*for εἰς ἐν, εἰς ἐσμεν ἐν* (sic) D.
—rec εἰς ἐν πν. ἐποτίσθ. (appy to *conform* to the first member of the sentence), with
 D¹EK &c Thdrt Thl (text): *εἰς ἐν πν. ἐφωτίσθημεν* J 21. 39. 116: *ἐν σῶμα ἐσμεν* A:
ἐν πομα ἐποτ. 19. 23 syr Mac, also 15 more mss pefg *εἰς: ἐν* (or *εἰς ἐν*) *πομα ἐποτίσθ.*
εἰς ἐν πνεῦμα 18¹. 20. 63. 113²-21-3 Oec: *ἐν ποματι ἐπιτομεν* Clem: *εἰς ἐν σῶμα*
ἐβαπτίσθ. (repeated) Dam: txt BCD¹FG 17. 73. 80 it am harl Syr æth al Ps-Ign Ath,
 Did Chr Thl (comm) lat.-ff. (*uno sp. potati sumus* demit lot copt goth al: pef in f v Vig.)
 (*The varr appear to have arisen from applying the words to the Lord's Supper.*)—

Meyer gives an excellent definition of it:
 “discourse flowing from the revelation and
 impulse of the Holy Spirit, which, not being
 attached to any particular office in the
 church, but improvised,—disclosed the
 depths of the human heart and of the
 divine counsel, and thus was exceedingly
 effectual for the enlightening, exhortation,
 and consolation of believers, and the win-
 ning of unbelievers. The prophet differs
 from the speaker with tongues . . . in
 that he speaks with the understanding,
 not ecstasically: from the διδάσκαλος, thus:
 —ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ
 πνεύματος φηγγεται· ὁ δὲ διδάσκων ἐστὶν
 ὅπου καὶ ἐξ οἰκίας διαλέγεται, as Chrys.
 on ver. 28.” *διακρίσεις πν.*] ‘distinc-
 tions of spirits,’ i. e. the power of distin-
 guishing between the operation of the Spirit
 of God and the evil spirit, or the unassisted
 human spirit: see 1 John iv. 1, and comp.
προεχόντες πνεύμασι πλάνοις, 1 Tim.
 iv. 1. The exercise of this power is alluded
 to ch. xiv. 29. *γῆνη γλωσσῶν*]
 ‘kinds of tongues,’ i. e. the power of
 uttering, in ecstasy, as the mouthpiece of
 the Spirit, prayer and praise in languages
 unknown to him,—or even in a spiritual
 language unknown to man. See this sub-

ject dealt with in the note on Acts ii. 4, and
 ch. xiv. 2 ff.

ἑρμηνεία γλωσσῶν]
 the power of giving a meaning to what
 was thus ecstasically spoken. This was not
 always resident in the speaker himself: see
 ch. xiv. 13.

11.] The Spirit is the
 universal worker in men of all these powers,
 and that according to His own pleasure:
 see above on vv. 4—6. *ἰδίᾳ*, ‘seorsim.’
 ‘respectively,’ or ‘severally,’ as E. V.
 This unity of the source of all spiritual
 gifts, in the midst of their variety, he
 presses as against those who valued some
 and undervalued others, or who depre-
 ciated them all.

12—30.] *As the many members of the body compose an organic whole, and all belong to the body, none being needless, none to be despised; so also those who are variously gifted by the Spirit compose a spiritual organic whole, the mystical body of Christ.* First, however, vv. 12, 13, this likeness of the mystical Christ to a body is enounced, and justified by the facts of our Baptism.

12.] The organic unity of the various members in one body, is predicated also of CHRIST, i. e. the Church as united in Him, see ch. vi. 15. The γὰρ confirms the preceding ἐν κ. τὸ αὐτὸ πνεῦμα, by an

w of things, here only. 14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά. ABCD
of pers., Matt. xxvi. 73. 15 ἐὰν εἴπῃ ὁ πούς "Οτι οὐκ εἰμὶ χεῖρ, οὐκ ^w εἰμὶ ^w ἐκ τοῦ JK
Acts xxi. 8. σώματος, οὐ ^x παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;
John i. 24 al. Obad. 11. 16 καὶ ἐὰν εἴπῃ τὸ οὖς "Οτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ
x = here only. Polyb. i. 32. 17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ^y ποῦ ἢ ^z ἀκοή; εἰ
4, παρὰ τί ἐκ τοῦ σώματος, οὐ ^x παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώμα-
τος; 18 νυνὶ δὲ ὁ θεός ^c ἔθετο
ησαν. Demo. th. 645. 22. ταῦτα πέ-
ποιθεν. . . . παρὰ τὴν
πενιαν. Winer, § 53. g. y ellipsis, Rom. iii. 27. ch. i. 20. z = 2 Pet. ii. 8. Xen. Mem. i. 4. 6. a here only †.
b = Luke xi. 39 al. c = Acts xx. 28. ver. 28. Gen. xvii. 5. d Acts xi. 29 reff.

15. σσι om 238.—σωματος to σωματος om 67².—16. om (i. e. from σωμα. to σωμα.) 178-9. —και om D¹E d e goth Ambrst (vel Aug.).—17. ο οφθαλμ. D¹.—18. for νυνι, νυν ABD¹FG 73. 119 Thl: txt CD³EJK mss nrly (appy) Chr₂ Thdrt Dam Oec.—19. τα om

analogy. By the repetition,—τὸ σῶμα, . . . τοῦ σώματος . . . , σῶμα, the unity of the members as an organic whole is more strongly set forth. 13.] This

shewn from our being baptized into one body, and receiving one Spirit.—'For in (see on ver. 9) one Spirit also (the emph. on ἐνὶ πν., to which words καὶ belongs) we all were baptized into one Body, whether Jews or Greeks, whether slaves or freemen; and we all were made to drink of one Spirit' (or, 'all watered by one Spirit,' viz. the water of Baptism, here taken as identical with the Spirit whose influence accompanied it).—So (understanding the whole ver. of baptism) Chrys., Theophyl., Oec., Rückert, Meyer, De Wette.—Luther, Beza, Calv., Estius, Grot., al., refer the latter half to the Lord's Supper: and this is mentioned by Chrys. and Theophyl.:—Billroth and Olsh. to the abiding influence of the Spirit in strengthening and refreshing. But the aor. ἐποτίσθημεν, referring to a fact gone by, is fatal to both these latter interpretations: besides that it would be harsh to understand even εἰς ἐν πν. ἐποτίσθ. (see var. readd.) and impossible to understand ἐν πν. ἐποτ., of the cup in the Lord's Supper.

14.] *Analogy, by which this multiplicity in unity is justified*: it is even so in the natural body,—which, though one, consists of many members.—The object of the continuation of the simile seems to be, to convince them that their various gifts had been bestowed by God on them as members of the Christian body, and that they must not, because they did not happen to possess the gifts of another, consider themselves excluded from the body,—in which the weaker as well as the stronger, the less comely as well as the more comely members were necessary.—The student will remember the fable spoken by Mene-

nus Agrippa to the mutinous plebs in Livy ii. 32. The passage is also illustrated by Seneca de Ira, ii. 31, 'Quid si nocere velint manus pedibus, manibus oculi? Ut omnia inter se membra consentiant, quia singula servari totius interest: ita homines singulis parcent, quia ad cœlum geniti sumus: salva autem esse societas nisi amore et custodia partium non potest.'—and by Marc. Antonin. ii. 1, where in his morning meditations on the duty of repressing anger through the day, he says, γεγόναμεν γὰρ πρὸς συνεργίαν, ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοῖχοι τῶν ἁνῶ καὶ τῶν κάτω ὁδόντων· τὸ οὖν ἀντιπράσσειν ἀλλήλοις, παρὰ φύσιν. See also vii. 13: Clem. ad Cor. c. xxxvii.: and other exx. in Wetstein. 15.] The ὅτι is rightly rendered in E. V. 'because.'

οὐ παρὰ τ. κ.τ.λ.] These words are best taken as a question, appealing to the sense of the reader: they thus have more of the vigour of the Ap.'s style, than taken affirmatively. παρὰ, see reff. ἐκ τ. σ., 'belonging to the body' as an aggregate; so εἰς ἐκ τῶν δώδεκα,—ἦσαν ἐκ τῶν Φαρισαίων.—The double negation strengthens, —see Winer, § 59, 8. b (he takes the two, in this case, as destroying one another [?], see ib. a).

17.] *The necessity of the members to one another, and to the body.*—Understand ἦν in each clause, which is indeed expressed in ver. 19.

18.] νυνὶ δέ, 'but as the case really stands': see Hartung, Partikellehre, ii. 25.

τὰ μέλη, generally,—ἐν ἑκάστον αὐτῶν, severally. καθὼς ἦθέλ. answers to καθὼς βούλεται, ver. 11.

19.] *The same 'reductio ad absurdum' which has been made in the concrete twice in ver. 17, is now made in the abstract*: 'if the whole were one member, where would be the body (which by its very idea μέλη ἔχει πολλά (see vv. 12. 14)?)' 20.] Brings

σεν. ¹⁹ εἰ δὲ ἦν ἑ τὰ πάντα ἐν μέλος, ^γ ποῦ τὸ σῶμα ;
²⁰ νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. ²¹ οὐ δύναται δὲ
ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ Ἐχρεῖαν σου οὐκ ἔχω· ἢ
^γ πάλιν ἡ κεφαλὴ τοῖς ποσὶν Ἐχρεῖαν ὑμῶν οὐκ ἔχω.
²² Ἀλλὰ πολλῶ μᾶλλον τὰ ἡ δοκοῦντα μέλη τοῦ σώματος
ἀσθενέστερα ἰ ὑπάρχειν ^κ ἀναγκαῖά ἐστιν, ²³ καὶ ἂ ἡ δοκοῦ-
μεν ἰ ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν ^μ περισ-
σοτέραν ^ν περιτίθμεν, καὶ τὰ ὁ ἀσχήμονα ὑμῶν ^ρ εὐσχημο-
σύνην ^μ περισσοτέραν ἔχει. ²⁴ τὰ δὲ ^ρ εὐσχήμονα ἡμῶν οὐ
ἔχρεῖαν ἔχει· ἀλλὰ ὁ θεὸς ^τ συνεκέρασεν τὸ σῶμα, τῷ ^ς ὅστε-
ρουμένῳ ^μ περισσοτέραν δούς τιμὴν, ²⁵ ἵνα μὴ ᾖ ^τ σχίσμα
ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων ^υ μεριμνῶσιν
τὰ μέλη. ²⁶ καὶ εἴτε πᾶσχει ἐν μέλος, ^ν συμπάσχει πάντα

only t. 2 Marc. xv 39.
vii. 10 plur., ch. x. 11 reff.

a ch. i. 7 reff.
v Rom. viii. 17 only t.

t ch. i. 10 reff.

u Matt. vi. 25 al. fr. 2 Kings

BFG 17.—20. νυνι FG 32. 47. 67. 80. 114 Chr₁ Thl.—μεν om B⁹¹ 73. 114 d e goth Aug.—21. δε om (as being in the way? but it brings out a contrast to the unity just insisted on) ACFG all (abt 20) demid g copt Syr al (Orig) Bas (Thdrt₁) Jer al: ins BDEJK all d e v syr goth al Chr Thdrt (h l) Dam Thl Oec Aug₁ Pel Ambrst al.—rec bef οφθ. om ο (absorbed in the οφθ. follg?), with B(e sil)K &c Thl (text): ins ACDEFGJ all (about 30) Orig Bas Chr Thdrt Dam Oec Thl (comm).—22. μερη 115.—αναγκαιον 92.—23. for ἂ, ὅ FG.—μελη του σωμ. DEFG 17. 28 it v Dam lat-ff: μελη εν. τ. σ. 17.—προστιθμεν 20: επιτιθ. 49: εντιθ. Chr-ms: τιθμεν 3. 4¹. 73. 108¹: τιθεσθαι 115.—for ευσχημ., τιμην 2. 17 Thl.—εχειν FG.—24. aft εχει, ins τιμης DEFG d e Syr.—rec αλλ, with FG &c: txt ABCDEJ &c.—συντεκερ. ο θεος A aeth (o θ. om syr).—rec υστερουντι (appy corru to more usual exprn in N T), with DEFGJK ms nrly (appy) Orig Dial Chr Thdrt Oec Thl: txt ABC 17. 57. 67² Melet (in Epiph) Dam.—for περισσ. δ. τιμην, τι περισσοτερον δους B.—25. σχισματα D¹FGJ 47 8. 63-7. 74. 109-14-20¹-1-2 al g arm Bas Antioch Dam Thl Aug₁ Sedul.—τα αυτα D¹FG: αυτο 57.—μεριμνα DEFG Thl (marg).—26. for ειτε (1st), ει τι BFG it v syr Ambrst Pel Cassiod Bed: ει 31 Orig: ει τι δε 93: txt ACDEJK mss (appy) vss Chr Thdrt Dam Thl Oec

out the fact in contrast to ver. 19, as ver. 18 in contrast to ver. 17. 21—26.]

And the spiritual gifts are also necessary to one another. This is spoken in reproof of the highly endowed, who imagined they could do without those less gifted than themselves, as the preceding to those of small endowment, who were discontented with their gifts. 22, 23.] ‘Nay, the relation between the members is so entirely different from this, that the very disparagement, conventionally, of any member, is the reason why more care should be taken of it. I understand by the τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, those members which in each man’s case appear to be inheritors of disease, or to have incurred weakness. By this very fact, their necessity to him is brought out much more than that of the others. 23.]

So also in the case of the parts ἂ δοκοῦμεν ἀτιμότερα εἶναι—on which usage has set the stamp of dishonour. Perhaps he alludes (as

distinguished from τὰ ἀσχήμ. below) to those limbs which we conceal from sight in accordance with custom, but in the exposure of which there would be no absolute indecency. So Chrys.,—καλῶς εἶπε τὰ δοκοῦντα, καὶ ἂ δοκοῦμεν (but I should draw a distinction between the two, in accordance with the above expl. of ἀσθενέστ., and render τὰ δοκοῦντα, ‘which appear to be,’ and ἂ δοκοῦμεν, ‘which we think:’ notice also ὑπάρχειν and εἶναι), δεικνύς ὅτι οὐ τῆς φύσεως τῶν πραγμάτων, ἀλλὰ τῆς τῶν πολλῶν ὑπονοίας ἡ ψήφος. τιμ. περισσ. περιτίθ.] viz. by clothing: honouring them more than the face, the noblest part, which we do not clothe.

καὶ τὰ ἀσχ.] Here there is no ἂ δοκοῦμεν, and no ambiguity. Chrys. says: . . ἀλλ’ ὅμως πλείονος ἀπολαβεῖ τιμῆς· καὶ οἱ σφόδρα πίνητες, κὰν τὸ λοιπὸν γυμνὸν ἔχωσι σῶμα, οὐκ ἂν ἀνάσχοιντο ἐκείνα τὰ μέλη δεῖξαι γυμνά. 24.] The comely parts are in some measure neglected, not needing to be covered or adorned: ‘but (opposed

w = here only. τὰ μέλη· εἴτε ^w δοξάζεται ἐν μέλος, ^x συγχαίρει πάντα τὰ μέλη. 27 ὑμεῖς δὲ ἐστε σῶμα χριστοῦ καὶ μέλη ^y ἐκ ^z μέ-
 ρους. 28 καὶ ^a οὐς μὲν ^b ἔθετο ὁ θεὸς ἐν τῇ ^c ἐκκλησίᾳ
 πρῶτον ἀποστόλους, δεύτερον ^d προφήτας, τρίτον ^d διδα-
 σκάλους, ἔπειτα ^e δυνάμεις, ἔπειτα ^f χαρίσματα ^f ἰαμάτων,
 Rom. xi. 23 refl., and Heb. ix. 5.) a = ver. 8 al. b = ver. 18. c absol., Acts ii. 47. Eph. i. 22 al.
 d Acts xiii. 1. Eph. iv. 11. e = ver. 10. f ver. 9 refl.

ABCD
 EFG
 JK

lat.-ff.—εν (1st) om A Orig₁ (elsw₁ μελ. εν; so Cyrp).—εν (2nd) om AB (Thdr₁ but not h) (μελ. εν Orig Cyrp).—συμπασχη and -χαιρη 67². 72¹. 113-19-20-21 v-ms Orig₁: συμπασχοι 238.—27. σωμα εστε FG g Ambr₁.—for μερους, μελους (perhaps error: perhaps as *Mey*, εκ μερ. was not understood) D¹ d e v syr (μερ. marg) arm Orig₁ Eus Nyss Epiph Cyr, Thdr₁ Procl lat.-ff (εκ με. om Hil Aug) (txt expressly Orig₂ Chr Thdr₁ [h l] Dam Occ Thl): add αυτου arm Ambr.—28. from αποστολους to διδασκαλους om 178.—rec for επειτα (2nd), ετα (corr_n as more usual, folly επειτα: the omni may be accounted for by a desire to throw all into one catalogue), with JK &c Thdr₁ Occ Thl (deinde virtutes, exinde . . . v): om DEFG it Hil Ambr: txt ABC 17. 39. 73-4. 93 Bas

to χρεῖαν ἔχει] God (at the creation) tempered the body together (compounded it of members on a principle of mutual compensation),—to the deficient part giving more abundant honour, 25.] that there be no disunion (see ver. 21) in the body, but that the members may have the same care (viz. that for mutual well being) for one another.' The verb is plur, on account of the personification of the members (Meyer). 26.] καί, 'and accordingly,' in matter of fact: we see that God's *temperament* of the body has not failed of its purpose, for the members sympathize most intimately with one another.

πάσχει . . . συμπάσχει] καὶ γὰρ τῇ πτέρυνι πλάκεις προσπαγείσῃς ἀκάνθεις, ὅλον τὸ σῶμα αἰσθάνεται καὶ μεριμνᾷ· καὶ νῶτος κάμπτεται, καὶ γαστήρ καὶ μηροὶ συστέλλονται, καὶ χεῖρες καθάπερ δορυφόροι κ. ὑπηρεταὶ προσιόντες ἀνέλκουσι τὸ παγὲν, καὶ κεφαλὴ ἐπικύπτει, καὶ ὀφθαλμοὶ μετὰ πολλῆς ὁρώσι τῆς φροντίδος. Chrys.

δοξάζεται . . . συγχαίρει] Chrys. again with equal beauty instances, στεφανοῦται ἡ κεφαλὴ, καὶ ἅπας ὁ ἄνθρωπος δοξάζεται· λέγει τὸ στόμα, καὶ γελῶσιν ὀφθαλμοὶ καὶ εὐφραίνονται. But perhaps the analogy requires that we should rather understand δοξ. of those things which *physically* refresh or benefit the member, e. g. anointing or nourishment. 27.] Application of all that has been said of the physical body, to the Corr. as the mystical body of Christ: and to individuals among them, as members in particular, i. e. each according to his allotted part in the body. Each church is said to be the body of Christ, as each is said to be the temple of God (see ch. iii. 16, note): not that there are many bodies or many temples; but that each church is an image of the whole aggregate,—a micro-

cosm, having the same characteristics. Chrys. would understand ἐκ μέρους—ὅτι ἡ ἐκκλησία ἡ παρ' ὧν μέρους ἐστὶ τῆς πανταχοῦ κειμένης ἐκκλησίας, καὶ τοῦ σώματος τοῦ διὰ πασῶν συνισταμένου τῶν ἐκκλησιῶν: but this, though true, does not appear to have been here before the Ap.,—only the whole Cor. church as the body of Christ, and its individual components as members, each in his appointed place. 28.] The divine disposition of the members in the spiritual body.

οὓς μὲν was apparently intended to be followed by οὓς δέ, but meanwhile another arrangement, πρῶτον, δεύτ., τρίτ., occurs to the Ap., and οὓς μὲν is left uncorrected, standing alone. See Eph. iv. 11, where τοὺς μὲν is followed by τοὺς δέ, regularly. ἐν τῇ ἐκκλ.] 'in the (universal) church,' a sense more frequently found in the Ep. to the Ephesians, than in any other part of St. Paul's writings.

πρ. ἀποστόλους] Not merely the Twelve are thus designated, but they and others who bore the same name and had equal power, e. g. Paul himself, and Barnabas, and James the Lord's brother: see also note on Rom. xvi. 7. προφ.] See above, on ver. 10. διδασκάλους] See refl.: those who had the gift of expounding and unfolding doctrine and applying it to practice,—the λόγος σοφίας and the λόγος γνώσεως.

δυνάμεις] He here passes to the abstract nouns from the concrete,—perhaps because no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church: more probably, however, without any assignable reason; as in Rom. xii. 6—8, he passes from the abstract to the concrete. ἀντιλήμψεις] i. e. ἀντρέχσθαι τῶν ἀσθενῶν and the like, as Chrys., forming one department of the διακονίαι of ver. 5: as do also κυβερνήσεις, a

^ε ἀντιλήμψεις, ^h κυβερνήσεις, ^ε γένη ^ε γλωσσῶν. ²⁹ μὴ ^g here only. Psa. xxi. 19. Sir. xi. 12. 2 Macc. viii. 19. πάντες ἀπόστολοι; μὴ πάντες ^d here only. Prov. i. 5. xi. 14. xxiv. 6. διδάσκαλοι; μὴ πάντες ^e δυνάμεις; ³⁰ μὴ πάντες ^f χα- ^h here only. i Acts ii. 4. x. 45, &c. k Luke xxiv. 27. Acts ix. 36. ch. xiv. 5, 13, 27 only t. 1 = ch. xiv. 1, o Rom. vii. 13 reff. ρίσματα ἔχουσιν ^f ἰαμάτων; μὴ πάντες ⁱ γλώσσαις ⁱ λα- ^k here only. i Acts ii. 4. x. 45, &c. k Luke xxiv. 27. Acts ix. 36. ch. xiv. 5, 13, 27 only t. 1 = ch. xiv. 1, o Rom. vii. 13 reff. λουσιν; μὴ πάντες ^k διερμηνεύουσιν;
³¹ ¹ Ζηλοῦτε δὲ τὰ ^m χαρίσματα τὰ ⁿ μείζονα· καὶ ἔτι
^ο καθ' ὑπερβολὴν ^p ὁδὸν ὑμῖν δείκνυμι. XIII. ¹ ἐὰν ταῖς

³⁹ only. Sir. li. 18

^m ver. 4.

ⁿ = ch. xiii. 13. xiv. 5.

^o Rom. vii. 13 reff.

^p ch. iv. 17. See Acts xiii. 10 reff. 1 Kings xii. 23.

Cyrr Chr Dam (*deinde* 2ce Aug Ambrst).—rec ἀντιλήψεις, with C &c: txt AG &c.—aft γλωσσῶν, add ἐρμηνείας γλωσσῶν (*to suit ver 10*) v syr arm Naz Ambrst-ed Pelag Bed.—29. μὴ τὸ δυνάμεις om 48.—30. ἐρμηνεύουσιν 73: προφητεῖνουςι syr-marg.—31. rec for μείζονα, κριττονα (*arguy a corrn, μείζονα not being understood: thus we have κριττων also, ch xiv. 5, in some mss*), with DEFGJK (-σσονα DEFG &c) &c Orig, Chr Thdrt (text) Thl (expressly) Oec (but in comm μιζ. appy): txt ABC 5. 6. 10. 17. 31-7-9. 67². 73. 213 (al?) am (v ms) Syr (syr?) æth (al?) Origz Thdrt (comm) Dam Phot Orig-int Jerz.—καὶ om FG it.—for ἐτι, ἐτι D¹: εἰτι FG.—ὁδὸν σωτηρίας 114 (*see Acts xvi. 17*).—δεικνυω 17.

higher department, that of the presbyters or bishops—the *direction* of the various churches.

γένη γλωσσῶν] εἶδες ποῦ τέθεικε τοῦτ' ὁ χάρισμα, καὶ πῶς πανταχοῦ τὴν ἐσχάτην αὐτῷ νῆμει τάξιν; Chrys. There certainly seems to be intention in placing this *last* in rank: but I am persuaded that we must not, with Meyer, seek for a *classified* arrangement: here, as above, vv. 7—11, it seems rather *suggestive* than *logical*: the χαρ. ἰαμ. naturally suggesting the ἀντιλήμψεις,—and those again, the assistances to carry out the work of the church, as naturally bringing in the κυβερνήσεις, the government and guidance of it.

29, 30.] *The application of the questions already asked vv. 17—19.*

29. δυνάμεις] not, as Meyer, al., *accusative*, governed by ἔχουσιν—which involves a departure from the parallelism, besides the harshness of constr.:—but *nominative*, in apposition with πάντες. The Ap. has above placed the concrete, ἀπόστολοι, προφήται, διδάσκαλοι, in app. with δυνάμεις and χαρίσμ. ἰαμ., and now proceeds with the same arrangement till he comes to χαρίσματα ἰαμάτων, which being too palpably unpredicable of *persons*, gives rise to the change of constr.,—μὴ πάντες χαρ. ἔχουσιν ἰαμάτων:—In the last two questions, he departs from the order of the last ver., and takes in again one particular from the former catalogue, ver. 10. —Meyer compares Hom. II. v. 726—734. See Stanley's note and excursus. 31.]

'But (he has been shewing that *all* gifts have their *value*: and that all are *set in the church by God*: some however are *more valuable* than others) do ye aim at the greater gifts' (μείζ. is explained ch.

xiv. 5).—This exhortation is not inconsistent with ver. 11: but, as we look for the divine blessing on tillage and careful culture, so we may look for the aid of the Spirit on carefully cultivated powers of the understanding and speech;—and we may notice that the greater gifts, those of προφητεία and διδασκαλία, consisted in the *inspired exercise of the conscious faculties*, in which culture and diligence would be useful accessories. "Spiritus dat, ut vult (ver. 11): sed fideles tamen libere aliud præ alio possunt sequi et exercere, c. xiv. 26." Bengel. Comp. also xiv. 39. There is thus no need to explain away ζηλοῦτε, as Grot. ("agite cum Deo precibus ut accipiat") and others: or to depart from the known usage of χαρίσματα, and explain it to mean *faith, hope, and love*, as Morus, or the *fruits of love*, as Billroth. καὶ ἔτι] 'And moreover:' besides exhorting you to emulate the greatest gifts.

καθ' ὑπ. ὁδ.] 'An eminently excellent way,' viz. of *emulating the greatest gifts*:—so Theophyl.: καὶ μετὰ τούτων (τοῦτο γὰρ δηλοῦ τὸ, καὶ ἐτι), ἐὰν ὅλως ζηλωταὶ ὑπάρχητε χαρισμάτων, δεῖξω ὑμῖν μίαν ὁδὸν καθ' ὑπερβολὴν, τουτέστιν, ὑπὲρ ἔχουσιν, ἥτις φέρει ἐπὶ πάντα τὰ χαρίσματα: τὴν ἀγάπην δὲ λέγει. καθ' ὑπερβ.]

must not be joined with the verb,—'est adhuc via quam vobis diligentissime demonstro' (Pagnini's version, and some mentioned by Estius): see reff. and cf. ἡ μάστις ἀναγνώριστις, Arist. Poet. ii. 6,—μάλα στρατηγόν, Xen. Hell. vi. 2. 39,—εὐ πρᾶξις, Æsch. Agam. 262,—σφόδρα γυναικῶν, Plat. Legg. i. p. 639 c, and ether exx. in Bernhardt, Syntax, p. 338.—The expl. of Estius and Billroth, that the

q So ch. iv. 9.

r = 2 Cor. xii.

11.

s Luke xxi. 25

only. Jer.

xxvii. 42.

t here only.

1 Chron. xiii. w

8.

u Mark v. 38

only 1. Jer. iv. 8. Ezek. xxvii. 30.

ch. xv. 51. Dan. ii. 18 al.

v Rom. xii. 6. ch. xii. 10 al. fr.

x = ch. viii. 1. xii. 8 al.

w Matt. xiii. 11. Rom. xi. 25.

ABCD
EFG
JK

γλώσσαις τῶν ἁνθρώπων λαλῶ καὶ τῶν ἁγγέλων,
ἀγάπην δὲ μὴ ἔχω, ῥέγονα χαλκὸς ἡχῶν ἢ κύμβαλον
ἁλαλάζον. καὶ εἰάν ἔχω ῥοφητείαν καὶ εἰδῶ τὰ
μυστήρια πάντα καὶ πᾶσαν τὴν γυνῶσιν, καὶ εἰάν ἔχω

CHAP. XIII. 1. for γεγονα, ἐν εἰμι D¹E¹, also addg ἦ, FG: γεγ. ως v Syr ar-erp æth slav Aug (somet) Pelag Bed.—κυμβ. (but -λος lect 8) ἀλαλάζων AD lect 8.— 2. for καὶ εἰαν, καν twice (corrū) ABC (but καὶ εἰαν 2nd time) (Orig.; εἰαν Orig.) 31 Clem Orig₁ (cite the 1st: for the 2nd, καὶ al): txt DEFGJK (καὶ αν 1st) mss (appy) Chr Thdrt Dam al.—for εἰδω, ιδω AD¹ 72 lect 17 Epiph: οἶδα FG (appy).—τα παντα FG.

way which he is about to shew them is 'multo excellentiorem iis donis de quibus haecenus egit' (Est.) is clearly wrong: the opening verses of ch. xiii. shewing, that he does not draw a comparison between love and gifts, but only shew that it is the only way, in which gifts can be made effectual in the highest sense. See also on ch. xiv. 1.

CHAP. XIII. 1—13.] THE PANEGYRIC OF LOVE; as the principle without which all gifts are worthless (1—3): its attributes (4—7): its eternity (8—12): its superior dignity to the other great Christian graces (13).—Meyer quotes from Valcknaer, p. 299: 'Sunt figuræ oratoriae, quæ hoc caput illuminant, omnes sua sponte natæ in animo heroico, flagrante amore Christi et huic amori divino omnia postponente.' "It may," he adds, "without impropriety be called 'a Psalm of Love:'"—the תהי תשׁ of the New Test. (see Ps. xlv. title). "On each side of this chapter the tumult of argument and remonstrance still rages: but within it, all is calm: the sentences move in almost rhythmical melody: the imagery unfolds itself in almost dramatic propriety: the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change of his style of dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him." Stanley. 1.]

εἰάν λαλῶ, supposes a case which never has been exemplified: 'even if I can speak,' or as E. V. 'Though I speak.' So Isocr. Areop. p. 142,—ἀλλ' εἰάν μὲν καταθῶσμαι περὶ τινος πράξεις, ἢ διὰ τύχην, ἢ δι' ἀνδρὸς ἀρετήν, μικρὸν διαλιπόντες πάλιν εἰς τὰς αὐτὰς ἀπορίας κατέστησαν. See Matthäi, § 523. 1.

ταῖς γλώσσαις τ. ἄνθρ. κ. τ. ἀγγ.] ὕρα πόθεν ἄρχεται πρῶτον ἀπὸ τοῦ θαυμαστοῦ δοκοῦντος εἶναι παρ' αὐτοῖς

καὶ μεγάλου, τῶν γλωσσῶν. Chrys. It is hardly possible to understand γλώσσαις here of any thing but articulate forms of speech: i. e. languages. Meyer and De W., who deny that the speaking with tongues was ever in an articulate language, vehemently impugn such a rendering here. But their own rendering is to me undistinguishable from it, as far as the sense is concerned: 'tongues speaking in all possible ways,' surely, in the common acceptation of words, must mean, tongues speaking all possible languages, and the use of the word indifferently for the tongue and a tongue (a language), when this very gift is spoken of, e. g. Acts ii. 4 compd. w. 11, and here as compd. w. ch. xii. 30, is one of the strongest proofs that λαλεῖν γλώσσαις is to speak in languages; see note on Acts ii. 6. —'Of men (generic) and of angels' (generic): i. e. 'of all men and all angels,' whatever those tongues may be.

ἀγάπην] LOVE to all, in its most general sense, as throughout the chap.: no distinction being here drawn between love to man and to God, but the general principle dealt with, from which both spring. The 'Caritas' of the Latin vss. has occasioned the rendering 'charity' in most modern versions. Of this word Stanley remarks, "the limitation of its meaning on the one hand to mere almsgiving, or on the other to mere toleration, has so much narrowed its sense, that the simpler term 'Love,' though too general exactly to meet the case, is now the best equivalent."

ῥέγονα] 'I am become;' the case supposed is regarded as present: 'if I can speak . . . I am become.' χαλκ. ἡχ.] Brass, of any kind, struck and yielding a sound: i. e. ἀναίσθητόν τι κ. ἄψυχον. Chrys. No particular musical instrument seems to be meant.

κύμβαλον] κύμβαλα ἦν πλατεία κ. μέγιστα χάλκεα, Jos. Antt. vii. 12. 3. The Heb. name is most expressive, עֲנַנִי. There appear to have been two sorts, mentioned in Ps. cl. 5: עֲנַנִי עֲנַנִי and עֲנַנִי עֲנַנִי.

πᾶσαν τὴν πίστιν ὥστε ὅρη ^γ μεθιστάνειν, ἀγάπην δὲ μὴ ^γ ἔχω, ^z οὐθὲν εἰμι. ³ καὶ ἐὰν ^a ψωμίσω πάντα τὰ ^b ὑπάρχοντά μου, καὶ ἐὰν ^c παραδῶ τὸ σῶμά μου ἵνα ^d καθύσσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ^e ὠφελοῦμαι. ⁴ ἡ ἀγάπη ^f μακροθυμεῖ, ^g χρηστεύεται, ἡ ἀγάπη οὐ ^h ζηλοῖ, ἡ ἀγάπη ^b ^g here only †. See Judg. x. 16 alex. Isa. liv. 10. z ch. vii. 19 reff. a Rom. xii. 20 only. Nom. xi 4, 18 al. constr., here only. b—Matt. xix. vi. 8 (var. read.). c—Acts xv. 26. d subj. future, 1 Pet. iii. 1 (var. read.). 1 Tim. Luke xviii. 7. 1 Thess. v. 14. Heb. vi. 15. James v. 7, 8. 2 Pet. iii. 9 only. Prov. xix. 11. f Matt. xviii. 26, 29. g here only †. (not found elsewhere. Lexx.) h Acts vii. 9 reff.

—πᾶσαν om æth Cyr₁.—μεθιστάνει BDEFG 17. 31-7. 44-8. 73 lect 13 Clem Thl: txt ACJK most mss Orig₂ Chr Thdrt Dam Oec: μεθισταν Method.—rec ουδεν, with D¹(E²)FGK &c Meth Mac₁ Chr Thdrt Thl (text): txt ABCD²(E²)J 44-8. 67. 71-2. 89 lect 13 Clem Eph Bas Mac₁ Dam Oec Thl (comm).—3. for και ιαν, καν (as above) ABC al Dam and (1st) Clem: txt DEFGJK most mss Chr Thdrt al.—rec ψωμιζω (corr, the force of the aor not being perceived), with K &c: txt ABCDEFGJ most mss ff: διαδω Clem₁.—παραδωσω 17.—καθυσσωμαι DEFGJK most mss Chr Thdrt al: καυχησσωμαι AB 17 æth copt (ms in Wetst) Eph Jer (from gr-mss asserts apud Græcos ipsos ipsa exemplaria diversa esse, but thinks, ob similitudinem καθησσωμαι et καυχησσωμαι apud Latinos errorem inolevisse): txt (AB see above) CK &c Chr Thdrt al lat-ff Jacobinib: καθησεται 73: καθη 1. 108¹ Syr arr Bas Cyr₁.—ουθεν A 31. 73 Bas (ms): txt B(e sil)CDEFGJK &c ff.—οφελουμαι 44.—4. η αγαπ. (2nd) om 41. 71 Clem Chr Thl Tert: η αγ. χρηστ. Cyr Aug.—η αγ. (3rd) om B 17. 19. 55. 73-4. 118-22¹ lect 17 v copt arm Clem Ephr Chr Thl Tert Ambrst Ambr al.—χρηστ. η αγ., ου ζηλ. η αγ., is

rendered by the LXX, κυμβάλοις ἐνῆχοις—and κ. ἀλαλαγμοῦ, as here. Winer thinks the former answered to our *castagnettes*, the latter to our *cymbals*. The larger kind would be here meant. See Win. RWB. art. 'Becken.' ἀλαλάζον] see Ps. cl. cited above. 2.] τὰ μυστήρ.

πάντα are all the secrets of the divine counsel,—see Rom. xi. 25; xvi. 25,—and reff. The knowledge of these would be the perfection of the gift of prophecy. The verb belongs to both μυστ. and γνῶσιν. The full constr. would be εἰδῶ μυστ. and ἔχω γνῶσιν.

πᾶσαν τὴν πίστιν hardly, as Stanley, implies 'all the faith in the world,' but rather, 'all the faith required to,' &c.: or perhaps the art. conveys the allusion to our Lord's saying, Matt. xvii. 20; xxi. 21: 'all that faith,' so as &c.

3.] The double accus. after ψωμιζω is found in the reff. to LXX: but here the accus. of the person is omitted, and left to be supplied from the context: 'If I bestow in food all my substance.' See the quotation from Coleridge in Stanley's note.

παραδ. τ. σώμ. μ. ἵνα καθύ. So LXX, Dan. iii. 28: καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ: see also 2 Macc. vii. He evidently means in self-sacrifice: for country, or friends. Both the deeds mentioned in this ver. are such as ordinarily are held to be the fruits of love, but they may be done without it, and if so, are worthless. [Stanley prefers καυχήσσωμαι—and Lachmann has edited it. The objections to it seem to me to be, (1) It leaves

παραδῶ standing in a very vague and undefined meaning—"deliver, to what?"

(2) It introduces an irrelevant and confusing element, a *boastful motive*, into a set of hypotheses which put forward merely an act or set of acts on the one side, and the absence of love on the other.]

4-7.] The blessed attributes of love.

4.] μακροθυμεῖ is the negative side, χρηστεύεται the positive, of a loving temper: the former, the withholding of anger; the latter, the exercise of kindness.

οὐ ζηλοῖ, 'knows neither envy nor jealousy:' both are included under the more general sense of ζῆλος.

περπερεύεται] The word occurs in Cicero ad Attic. i. 14: 'Di boni! quomodo imper-pereusāmen novo auditori Pompeio!' and Marc. Antonin. v. 5: ἀρεσκύνεσθαι, καὶ περπερεύεσθαι, κ. τοσαῦτα ριπαῖζεσθαι τῇ ψυχῇ. Among the exx. in Wetst. of πέρπερος and περπέρεια, is a good definition from Basil: τί ἐστι τὸ περπερεύεσθαι; πᾶν ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν περιλαμβάνεται περπερείας ἔχει κατηγορίαν. And the Etymol. Mag.,—ἀντὶ τοῦ, ματαιοῦται, ἀτακτεῖ, κατεπαίρεται μετὰ βλακείας ἐπαίρόμενος. The nearest English expr. would perhaps be, 'displays not itself.' See Wetst.

5.] οὐκ ἀσχημονεῖ seems to be general, without particular reference to the disorders in public speaking with tongues. τὰ ἐαυτῆς—Love is so personified, as here to be identified with the man possessing the grace, who does not seek τὰ ἐαυτοῦ: see

i here only †. οὐ ⁱ περιπερεύεται, οὐ ^k φυσιοῦται, ⁵ οὐκ ¹ ἀσχημονεῖ, οὐ ABCD
 See note. ζῆτει τὰ ^m εαυτῆς, οὐ ⁿ παροξύνεται, οὐ ^o λογιζεται ^p τὸ EFG
 i ch. vii. 36. κακόν, ⁶ οὐ ^q χαίρει ἐπὶ τῇ ἀδικίᾳ, ^r συγχαίρει δὲ τῇ JK
 only. Deut. ^s ἀληθείᾳ, ⁷ πάντα ^t στέγει, πάντα ^u πιστεύει, πάντα
 xxv. 3. See ἐλπίζει, πάντα ^v ὑπομένει. ⁸ ἡ ἀγάπη οὐδέποτε ^w ἐκ-
 Ezek. xvi. 8. ^x αἶτε δὲ ^y προφητεῖαι, ^z καταργηθήσονται ^x αἶτε
 m ch. x. 24. ^π πίπτει. ^α γλῶσσαι, ^α παύσονται ^x αἶτε ^β γυνῶσις, ^z καταργηθήσεται. γλωσσ-
 n Acts xvii. 16. ^α γλῶσσαι, ^α παύσονται ^x αἶτε ^β γυνῶσις, ^z καταργηθήσεται. σας C.
 only. Deut. ix. 18. ^α γλῶσσαι, ^α παύσονται ^x αἶτε ^β γυνῶσις, ^z καταργηθήσεται. ABDE
 o = Rom. iv. 4, 8. ^α γλῶσσαι, ^α παύσονται ^x αἶτε ^β γυνῶσις, ^z καταργηθήσεται. FGJK
 p ch. ii. 9 reff. ^α γλῶσσαι, ^α παύσονται ^x αἶτε ^β γυνῶσις, ^z καταργηθήσεται.
 q constr. Matt. xviii. 13. ^α γλῶσσαι, ^α παύσονται ^x αἶτε ^β γυνῶσις, ^z καταργηθήσεται.
 Luke i. 14. Acts xv. 31. ch. xvi. 17. ^α γλῶσσαι, ^α παύσονται ^x αἶτε ^β γυνῶσις, ^z καταργηθήσεται.
 ii. 12. Rom. i. 18. 2 Tim. iii. 8. ^α γλῶσσαι, ^α παύσονται ^x αἶτε ^β γυνῶσις, ^z καταργηθήσεται.
 u acc. John xi. 26. Acts xiii. 41. ^α γλῶσσαι, ^α παύσονται ^x αἶτε ^β γυνῶσις, ^z καταργηθήσεται.
 w = James i. 11. See Acts xii. 7. Rom. ix. 6 reff. See note. ^α γλῶσσαι, ^α παύσονται ^x αἶτε ^β γυνῶσις, ^z καταργηθήσεται.
 y ver. 2 reff. ^α γλῶσσαι, ^α παύσονται ^x αἶτε ^β γυνῶσις, ^z καταργηθήσεται.

the arrangt in D Dam.—περπορεύεται A Ephr.—5. for τα (το 80 Chr., but mss., τα) εαυτ., το μη εαυτης B Clem.,—6. ἐπὶ ἀδικία FG.—7. for στείγει, ασταγι (sic) FG: diligit (στεργει) slav Cypr Zeno: both are in aeth Ephr.—8. ἡ om B.—for ἐκπίπτει, πίπτει (prob corr., the meaning of ἐκπ. not being apprehended) ABC¹. 17. 67². 80 (Mac?) Nyss Andr (cadit) Orig-int Aug Ambrst: ἐκλείπει 46: txt C³DEFGJK mss nrlly vss (excidit or excidit: am has excedit) Clem Orig² Mac Chr Thdr² Dam Oec Thl lat.-ff.—δε om C¹D¹FGK 48¹. 117. 238 it v copt arm al Did lat.-ff (Clem om also eite 3ce): ins ABC²D³EJK &c syr goth al (γαρ, omg eite, Syr) gr.-ff.—προφητεία (-τια A) AB.—καταργηθήσεται B.—γυνώσις, καταργηθήσονται (to conform to the precedg

ch. x. 33. οὐ λογιζ. τὸ κακόν] ‘imputeth not (the) evil:’ οὐδὲν ποιηρόν οὐ μόνον οὐ κατασκευάζει ἀλλ’ οὐδὲ ὑποπτεύει κατὰ τοῦ ἡγαπημένου, Chrys.: and so Theodoret, Theophyl., Estius, Rückert, Meyer: and this is better and more accordant with the sense of λογιζεται, than the more general rendering ‘thinketh no evil.’ And we must not overlook the article, which seems here to have the force of implying that the evil actually exists, ‘the evil’ which is,—but Love does not impute it. So Theodoret, συγγινώσκει τοῖς ἐπαισμένοις, οὐκ ἐπὶ κακῷ σκόπῳ ταῦτα γεγενῆσθαι ὑπολαμβάνων.
 6. οὐ χ. ἐπὶ τῇ ἀδ.] ‘rejoices not at (the) iniquity,’ i. e. at its commission by others,—as is the habit of the unloving world.

συγχαίρει τῇ ἀλ.] Most comm., as the E. V., altogether overlook the force of the verb and the altered constr., and render, ‘rejoiceth in the truth:’ others, who respect the verb, make τῇ ἀληθ. = τοῖς εὐδοκίμοις (Chrys.), those to whom, as in 3 John 12, μεμαρτύρηται ὑπ’ αὐτῆς τῆς ἀληθείας. But Meyer’s rendering is the only one which preserves the force of both words: ‘rejoices with the Truth,’ ἡ ἀλήθ. being personified, and meaning especially the spread among men (as opposed to ἀδικία) of the Truth of the Gospel, and indeed of the truth in general,—in opposition to those who (Rom. i. 18) τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχουσιν,—who (2 Tim. iii. 8) ἀνθίστανται τῇ ἀληθείᾳ. 7.] πάντα,—i. e. all things which can be borne with a good conscience. So Bengel, of all four: ‘videlicet, quæ tegenda vel credenda,

quæ speranda et sufferenda sunt.’ στέγει] ‘bears:’ see note, ch. ix. 12. Hammond, Estius, Bengel (above),—‘covers:’ but the variation in sense from ch. ix. is needless. ^{πιστ.}] viz. without suspicion of another. ^{ἐλπίζ.]} viz., even against hope—hoping what is good of another, even when others have ceased to do so. ^{ὑπομ.]} viz. persecutions and distresses inflicted by others, rather than shew an unloving spirit to them.

8.—12.] The eternal abiding of Love, when other graces have passed away.

8. ἐκπίπτει] The exact word is that of the E. V., ‘faileth:’ so Theod.: οὐ διασφάλλεται, ἀλλ’ αἰεὶ μένει βεβαία κ. ἀσάλευτος κ. ἀκίνητος, ἐς αἰεὶ διαμένονσα· τοῦτο γὰρ διὰ τῶν ἐπαγομένων ἐδίδαξεν. So Plat. Gorg. p. 517: εἰ οὗτοι ῥήτορες ἦσαν, οὔτε τῇ ἀληθινῇ ῥητορικῇ ἐχρῶντο (οὐ γὰρ ἀν ἐξέπεσον) οὔτε τῇ κολακικῇ: where Heindorf, —‘proprie usurpator de actoribus, citharædis, aliisque, qui a spectatoribus exploduntur et exsibilantur.’ Cf. the celebrated passage in Demosthenes περὶ στεφ. p. 315,—ἐπιτραγωνίστημι, ἐγὼ δ’ ἐθεώρων. ἐξέπιπτες, ἐγὼ δ’ ἐσύριπτον: (where also, by the way, ἐπιπτεες is a various reading.) By εἶτε, εἶτε, εἶτε, the general idea, χαρίσματα, is split into its species—‘be there prophesying,’—‘be there (speaking in) tongues,’—‘be there knowledge.’—Chrys., al., understand the two first futures, καταργ., παύσ., of the time when, the faith being every where dispersed, these gifts should be no longer needed. But unquestionably the time alluded to is that of the coming of the Lord; see ver. 12, and this

9 ^c ἐκ μέρους γὰρ γινώσκομεν καὶ ^c ἐκ μέρους ^d προφητεύ-
ομεν· ¹⁰ ὅταν δὲ ἔλθῃ τὸ ^e τέλειον, τὸ ^c ἐκ μέρους ^z καταρ-
γηθήσεται. ¹¹ ὅτε ⁱ ἡμῖν ^g νήπιος, ἐλάλουν ὡς ^g νήπιος, ⁱ
^h ἐφρόνουν ὡς ^g νήπιος, ⁱ ἐλογιζόμεν ὡς ^g νήπιος· ὅτε γέ-
γονα ἀνὴρ, ^z κατήργηκα ^k τὰ τοῦ ^g νηπίου. ¹² βλέπομεν
γὰρ ἄρτι δι' ¹ ἐσόπτρου ἐν ^m αἰνίγματι, τότε δὲ ⁿ πρόσωπον
only.
c^h. xii. 27 reff.
d^h ch. xi. 4.
xiv. 1, &c.
e — ch. ii. 6.
iii. 1. xiv.
21.
f gorp. and
Acty, passim.
Paul. Gal. i.
10, 22 only.
g Matt. xi. 25.
ch. iii. 1 ad.
h at sol., here
only.
i — Rom. viii.
18 reff.
k Matt. xvi. 23. Rom. viii. 5 al.
l James i. 20 only f. Wisd. vii. 26. Sir. xii. 11.
m here only. Num. xii. 8. Sir. xxxix. 3. n Gen. xxxii. 30. Num. xii. 8.

clauses) AD³EFG al g Dam (text, not comm) Tert (freely) Ambrst?—9. for γὰρ, δε (perhaps because this sentence was regarded not as rendering a reason for the last, but as another assertion of the imperfection of knowledge and prophecy) JK all (abt 60) arr slav-ms Orig₁? Dam? (not h l text) Phot (in Oec: expressly: δὲ ἀντὶ τοῦ γὰρ. αἰτία γὰρ ἐστὶ τοῦ διὰ τί μέλλουσι καταργ. κ. παύσ.) Oec: txt AB(e sil)DEFG &c vss (many) Orig₁ Thdrt al Iren Hil al: om 67² aeth goth Orig₁ Melet Chr.—10. rec bef to εκ μ. ins tote (for emphasis and precision), with D³(E tote και?) JK &c syrr al (και tote Orig₁) Melet Chr Thdrt: om ABD¹FG 17. 31-9. 67². 73-4. 80 it v copt aeth arm goth Orig₁ Ath Dam Iren Orig-int all.—καταργ. το εκ μερους DEFG it v Syr goth . . Jer Aug₂ al (not Iren Aug₃ al): τα εκ μ. FG Iren al: to om 109.—11. οτε δε ημιν D.—rec ως νηπ. ελ., ως νηπ. εφρ., ως νηπ. ελογ. (prob transposns for emphasis sake), with DEFGJK &c it syrr Chr Thdrt (h l) Thl Oec lat-ff: txt AB 17. 80. 93 v copt aeth al Clem Orig Bas Nyss (Did) Thdrt₁ Dam Jer Aug₁ al: ως νηπ. εφρ. om 48 slav-ms Did.—rec aft οτε, ins δε (for connexion and contrast), with D³EFGJK &c vss (el qum text) Orig (somet) Chr Thdrt al Tert al (Clem επειδη once, and επει δε once): om ABD¹ 67². 119 d e am harl¹ tol goth Orig (somet) Did Hil Ambrst?—εγεννημην B.—τα του νηπ. καταργηκα DEFG it syr goth Bas lat-ff (not Aug al) (-σα Mac).—12. βλέπω Thdrt₂ (not h l).—γὰρ om D¹(E?)FG it v arm Cyr Tert Cyp Ambrst (al?).—bef δι εσοπ. ins ως DE all vss (not it v al) Clem₂ Thdrt₂ Tert (not Thdot Orig Chr Thdrt₁ Dam many lat-ff).—και εν αινιγμ. J 63. 109-78 Orig (oft) Gaud₁: και αινιγματος Orig₂: εν εσοπ.

applies to all these, not to the last (γινώσις) only. The two first, προφ. and γλώσσ., shall be absolutely superseded: γνώσις, relatively: the imperfect, by the perfect. 9, 10.] Reason given;—that our knowledge, and our prophesying (utterance of divine things) are but partial, embracing but a part: but when that which is perfect (entire—universal) shall have come, this partial shall be abolished—superseded. See Eph. iv. 11—13, where the same idea is otherwise expressed. 11.] Analogical illustration of ver. 10.

νήπιος and τέλειος are used in contrast ch. ii. 6; iii. 1; xiv. 20.

ἐλάλουν, ἐφρόνουν, ἐλογιζόμεν—‘I spoke,’ ‘I felt’ (was minded), ‘I judged.’ There can hardly be an allusion, as Theophyl., Oec., Bengel, Olsh., al., think, to the three gifts, of tongues (ἐλάλ.) prophesy (ἐφρόν.), which suits but very lamely, and knowledge (ἐλογιζ.).

ὅτε γέγ. κ.τ.λ.] ‘Now that I am become a man, I have brought to an end the ways of a child:’ not, as E. V., ‘when I became a man, I put away . . .,’ as if it were done on a set day, and as if γέγ. and κατήργ. were aorists. For this use of ὅτε, cf. Demosth. Olynth. 1, init. ὅτε τοίνυν ταῦθ’ οὕτως ἔχει, προσέκειν προθύμως ἰθέλειν ἀκοῖν: see Kühner, § 813. 2.

12.] Contrast between our present

sight and knowledge,—and those in the future perfect state.

γὰρ justifies the analogy of the former ver.: ‘for’ it is just so with us.

ἄρτι, in our present condition, until the Lord’s coming.

δι’ ἐσόπτρου, ‘through a mirror’: i. e. as Billroth, Meyer, and De W.—according to the popular illusion, which regards the object, really seen behind the mirror, as seen through it. We must think, not of our mirrors of glass, but of the imperfectly-reflecting metallic mirrors of the ancients. The idea of the lapis specularis, placed in windows, being meant, adopted by Schöttgen from Rabbinical usage (e. g. ‘omnes prophetae viderunt per specular obscurum, et Moses doctor noster vidit per specular lucidum’ [Wetst.]: and see numerous examples in the 1st Hor. Hebr. i. 646 ff.), and followed by many Comm., is inconsistent with the usage of ἐσόπτρον, which (Meyer) is always a MIRROR (Pind. Nem. vii. 20: Anacr. xi. 2; xx. 5. Lucian, Amor. xlv. 48: see also reff.): the window of lapis specularis being δίοπτρα (Strabo, xii. 2, p. 540).

ἐν αἰνίγματι] There is a reference to Num. xii. 8, στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἰδεί, καὶ οὐ δι’ αἰνιγμάτων. Many take the words adverbially,—‘enigmatically’ (so E. V., ‘darkly’): but this cannot be, because αἰνίγμα is ob-

α = Rom. i. 32. πρὸς ὁ πρόσωπον ἄρτι γνώσκω ἑκ μέρους, τότε δὲ ἈΒΔΕ
 Matt. xi. 27 b. ὁ ἐπιγνώσομαι καθὼς καὶ ὁ ἐπεγνώσθην. 13 ὁ νυνὶ δὲ FGJK
 p ch. xii. 11 reff. ὁ μένει πίστις ἐλπίς ἀγάπη, τὰ τρία ταῦτα. ὁ μείζων δὲ
 q ch. xii. 18. Luke xi. 39 ὁ αὐτὸς ἐγνώσα με ἀρμ.—13. μινὶ δὲ FG; manet autem it lat.-ff.—ταῦτα om
 al. Job xxx. 1, 9. τούτων ἡ ἀγάπη.
 r = Heb. xiii. 1, but see note. XIV. 1. Διώκετε τὴν ἀγάπην, ὁ ζηλοῦτε δὲ τὰ ὁ πνευ-
 s = ch. xii. 31. ματικά, μᾶλλον δὲ ὅτι ὁ προφητεύετε. 2 ὁ γὰρ ὁ λαλῶν
 xiv. 5. comparat., Matt. xiii. 32 reff. ὁ u = ch. xii. 31. ver. 39
 t = Rom. ix. 30. xii. 13. Phil. iii. 12, 14. 1 Thess. v. 15 al. Sir. xxvii. 8. v ch. xiii. 10. x Acts ii. 4. x. 46. xix. 6 al.
 only. Sir. ii. 18. v = Rom. i. 11. ch. xii. 1.

κ. εν αυν. al: δι εξοπτρ. ως εν αυν. 5. 10. 17 Thdr1: εν αυνη. om Clem (alw).—
 γνωσκομεν and γνωσομαι 238 lect 8.—bef επεγν. (επιγν. FG) ins εγω FG it tol Cyp
 (ω D1 ?) : αυτος εγνωσα με αρμ.—13. μινι δε FG; manet autem it lat.-ff.—ταυτα om
 sah.—μειζον J.—for τουτων, παντων 89.

CHAP. XIV. 1. δε om v sah Ambrst Pelag.—for πν., χαρισματα 177.—2. γλωσσαις

jective, not subjective: 'a dark hint given by words.' I agree with Meyer, notwithstanding De Wette's strong objections, in believing ἐν αἰνίγματι to mean 'in a dark discourse,' viz. the revealed word, which is dark, by comparison with our future perfect knowledge. So also Luther: in einem dunkeln Wort. Thus, as M. observes, ἐν will denote, as ἐν τῷ κρυπτῷ, Matt. vi. 4, the local department, in which the βλέπειν takes place.

τότε = ὅταν ἔλθῃ τὸ τέλειον, ver. 10: 'at the Lord's coming, and after.'

πρὸς ὤπ. πρὸς πρόσωπ.] 'Face towards face,' i.e. by immediate intuition: so Heb. in reff.—'I shall thoroughly know even as I was (during this life: he places himself in that state, and uses the aor. as of a thing gone by) thoroughly known.'—In this life we are known by God, rather than know Him: see Gal. iv. 9; ch. viii. 3, note,—and cf. Philo de Cherub. p. 127: νῦν ὅτε ζῶμεν, κρατούμεθα μᾶλλον ἢ ἀρχομεν, κ. γνωρίζομεθα μᾶλλον ἢ γνωρίζομεν.—The sense of this aor. ἐπεγνώσθην must not be forced, as in E. V., to a present, or to a future, as by some Comm.

13.] Superiority of Love to the other great Christian graces.—Some gifts shall pass away—but these three great graces shall remain for ever—FAITH, HOPE, LOVE. This is necessarily the meaning,—and not that love alone shall abide for ever, and the other two merely during the present state. For (1) νυνὶ δέ is not 'but now,' i.e. in this present state, as opposed to what has just been said ver. 12,—but 'rebus sic stantibus,' 'quæ cum ita sint,'—and the inference from it just the contrary of that implied in the other rendering: viz. that since tongues, prophesyings, knowledge, will all pass away, we have left but these three. (2) From the position of μένει, it has a strong emphasis, and carries the weight of the clause, as opposed to the previously-mentioned things which καταργησεται.

(3) From τὰ τρία ταῦτα, a pre-eminence is obviously pointed out for faith, hope, and love, distinct from aught which has gone before.—This being the plain sense of the words, how can faith and hope be said to endure to eternity, when faith will be lost in sight, and hope in fruition? With hope, there is but little difficulty: but one place has inscribed over its portals, "Lasciate ogni speranza, voi che' ntrate." New glories, new treasures of knowledge and of love, will ever raise, and nourish, blessed hopes of yet more and higher,—hopes which no disappointment will blight. But how can faith abide,—faith, which is the evidence of things not seen,—where all things once believed are seen? In the form of holy confidence and trust, faith will abide even there. The stay of all conscious created being, human or angelic, is dependence on God; and where the faith which comes by hearing is out of the question, the faith which consists in trusting will be the only faith possible. Thus Hope will remain, as anticipation certain to be fulfilled: Faith will remain, as trust, entire and undoubting:—the anchor of the soul, even where no tempest comes. See this expanded and further vindicated in my Quebec Chapel Sermons, Vol. I. Sermon viii.

μείζων τ.] 'The greater of these,'—not 'greater than these.' "The greater," as De Wette beautifully remarks, "because it contains in itself the root of the other two: we believe only one whom we love,—we hope only that which we love." And thus the forms of Faith and Hope which will there for ever subsist, will be sustained in, and overshadowed by, the all-pervading superior element of eternal Love.

CHAP. XIV. 1—25.] Demonstration of the superiority of the gift of prophecy over that of speaking with tongues.

1.] Transition from the parenthetical matter of the last chapter to

^x γλώσση οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ ^y ἀκούει, ^z πνεύματι δὲ λαλεῖ ^a μυστήρια· ³ ὁ δὲ ^w προφητεύων ἀνθρώποις λαλεῖ ^b οἰκοδομὴν καὶ ^c παράκλησιν καὶ ^d παραμυθίαν. ⁴ ὁ λαλῶν γλώσση ἑαυτὸν ^e οἰκοδομεῖ, ὁ δὲ ^w προφητεύων ἐκκλησίαν ^e οἰκοδομεῖ. ⁵ θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα ^w προφητεύετε· ^f μείζων δὲ ὁ ^w προφητεύων ἢ ὁ λαλῶν γλώσσαις, ^g ἐκτὸς εἰ μὴ ^h διερμηνεύῃ, ἵνα ἡ ἐκκλησία ⁱ οἰκοδομὴν λάβῃ.

y = Mark iv. 33. Gen. xi. 7. xlii. 23.
z = ver. 15.
Acts xvii. 16.
a ch. xii. 2
reft.
b = Rom. xiv. 19 reft.
c = Rom. xii. 8
reft.
d here only.
Wsd. xix. 12.
e Acts ix. 31
reft.
f = ch. xii. 31.
xii. 13.
g ch. xv. 2.
i Rom. xiv. 19 reft.

1 Tim. v. 19. h ch. xii. 30 reft. i Rom. xiv. 19 reft.

DEFG 10. 61 g² slav-ed Cyr Chr₁ Aug: εν γλωσση Mac, also (and in ver 4) copt sah.— συν. ανθρ. sah.—τω bef θεω om (*for conformity with ανθρ.?*) BD¹ FG 67² Chr₁ (and Chr ms₁ Matthäi): ins AD³EJK miss (appy) Chr₁ Thdrt Dam Thl Oec.—for γαρ ακουει, παρακουει 17.—πνευμα FG it flor (latt mss in Mil) Pel Vig Bed.—3. for ο δε, ει γαρ ο FG g; nam qui d e v.—εις οικοδ. v Oec-ed Ambrst Pel Bed.—4. ο λαλει FG (G adds αυ λαλων).—γλωσσαις DE 46 slav-ed Mac.—οικοδ. 1st to 2nd om 48¹. 178.—εκκλησιαν θειου FG g v (not am demid al) Pel Bed.—5. δε om sah.—παντας om 178: υμ. παντας A copt syrr al Ambrst.—γλ. λαλ. A am Chr Thl.—for ινα προφ., προφητευειν D¹ v Jer Pel Bed: προφητευετε G.—for μειζ., κρισσων 37. 73 al.—rec μειζ. γαρ (*corrtn*, to give a reason: see note), with DEFG(γαρ εστιν FG vss)JK &c vss gr-lat-fr: txt AB 39 (al?) copt (Mac o δε προφ. μειζ. η ο).—γλωσση Syr ar-erp Thdrt Ambrst Sedul.—διερμηνευει JK all (abt 30) Chr Thl: -νευων D¹, also E addg η: η ο διερμηνευων FG:

the subject about to be resumed.—‘Pursue after Love (let it be your great aim,—important and enduring as that grace has been shewn to be): meantime however (during that pursuit; making that the first thing, take up this as a second) strive for spiritual gifts, but more (more than πν. in general: i. e. more for this than for others) that ye may prophesy’ (sc. ζηλοῦτε, ἵνα . . . as the aim of your ζηλος).

2—20.] *Prophecy edifies the BRETHREN more than speaking with tongues.*

2.] ‘For he that speaks in a tongue, speaks not to men but to God; for no one understands him (so ἀκούω in reft. and Athen. ix. p. 382, ἔλεγε·ν ῥήματα ἃ οὐδὲ εἰς ἤκουσεν ἄν, i. e. as a general rule, the assembly do not understand him; some, who have the gift of interpretation of tongues, may,—but they are the exception), but (opposed to οὐδεὶς γὰρ ἀκούει) in the spirit (in his spirit, as opposed to in his understanding: his spirit is the organ of the Holy Ghost, but his understanding is unfruitful, see vv. 14, 15) he speaks mysteries (things which are hidden from the hearers, and sometimes also from himself):

3.] but (on the other hand) he who prophesies, speaks to men edification (genus) and (species) exhortation and (sp.) consolation.’ See the definition of *prophecy* given on ch. xii. 10: and Stanley’s excursus introductory to this chapter.

παραμυθία occurs Plato, Axioch. p. 365,—ἀσθενή τὴν ψυχὴν, πάνν ἐνδεᾶ παραμυθίας: and Aelian. V. II. xii. 1, fin., παρ’ ἐμυθήσατο Ἀρταξέρξην, κ. τὸ τῆς λύπης ἰάσατο πάθος, εἰξαντος τοῦ βασ.

τῇ κηδεμονίᾳ, κ. τῇ παραμυθίᾳ πεισθέντος συνετώε.

4.] *ἐαυτ. οἶκ.* does not necessarily involve his *understanding* what he speaks: the *exercise of the gift* in accordance with the prompting of the Spirit may be regarded as an *οἰκοδομή*: the intensity of the feeling of prayer or praise in which he utters the words is edifying to him, though the words themselves are unintelligible. This view is necessary on account of what is said in ver. 5, that if he can *interpret*, he can edify not only himself but the church.

ἐκκλησίαν] not, as Meyer, a congregation, but = τὴν ἐκκλησίαν: the art. being often omitted when a noun in government has an emphatic place before the verb: accordingly on ver. 5, it is ἡ ἐκκλ., which is edified.

5.] He shews that it is from no *antipathy* to or *jealousy* of the gift of tongues that he thus speaks: but (force of the δέ) that he *wished them all to speak with tongues, but rather that they should prophesy*. The distinction between the acc. and inf. after θελω, as the simple direct object of the wish, and ἵνα with the subj., as its higher and ulterior object, has been lost in the E. V. The second δέ is opposed to the subordinate λαλ. γλ., as in ver. 1 to τὰ πνευματικά.

μείζων δέ] δέ is transitional. μείζων] see reft.,—superior in *usefulness*, and therefore in *dignity*.

ἐκτὸς εἰ μὴ] is a mixture of two constr. ἐκτὸς εἰς, and εἰ μὴ. It is not a Hebraism, as Grot. supposes; Wetst. gives exx. from Demosth., Aristides, Lucian, Sextus Empiricus: and from Thom. Mag., φαρὲν, ἐκτὸς εἰ μὴ τόδε,

k ch. xii. 18 al. 6^k νυνὶ δὲ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, ABDE
 1 ch. ii. 7, 13. Matt. xlii. 3. FGJK
 m Rom. ii. 5. ch. i. 7 al.
 n ch. xiii. 2. o Matt. vii. 28 al.
 p = Gal. iii. 15 only.
 q here only t. Wisd. xiv. 29.
 r = Matt. xxiv. 29. Exod. viii. 23. Isa. xlii. 10. ἡχώ
 ὁδοῦσα θόρον, Ear. Hec. 1093. s here only. 1 Kings x. 5 al. t Rev. v. 8. xiv. 2. xv. 2
 only. Gen. iv. 21 al. u Rom. iii. 22. x. 12 only. Exod. vii. 23. v Rom. x. 18 only. Ps. xlii. 4.
 w Matt. xi. 17. l L. only t. x Rev. xiv. 2 only. Isa. xxiii. 16. y (Luke x. 44 only. Ps. i. 6.)
 — here only. Polyb. viii. 3. 2, ἀδηλοὶ ἐλπίδες, and al. (See ch. ix. 26.) 1 Tim. vi. 17. z Matt. xxiv.
 31 reff. a Acts x. 10. 2 Cor. ix. 2, 3 only. Jer. xii. 5.

txt ABD³ all Thdrt Dam Oec.—6. νυν ABD¹FG Chr₁ (ms, Matthäi): txt JK mss (appy) Chr Thl Oec.—νυν om arm.—η om 17. 67². 120² d e syr Thl.—εν bef διδασχ. om D¹FG (harl² om bef προφ. also).—7. εν μη D¹FG.—for τοις φθογγαις, φθογγου B (not του φθ. which [Tisch, ed²] is a mistake of Benti) d e tol Ambrst (soulitum v copt Pel Bed).—for δω, διδω D³EFGJ all (abt 40) Thdrt Dam Thl: txt Orig Chr Oec.—δωτε K 117.—γνωσθη D¹FG.—for ανλουμενον, λαλουμενον 17.—8. σαλπιξ AJ: —πιτιξ FG.—σαλπ. φωνην A al Orig.—for δω, εωη

και εκτος ει τοδε. Διερμηνεύ] viz. ὁ λαλῶν γλώσσῃ, not τις, as suggested by Flatt. On the subj. with εἰ, giving a sense not distinguishable from the ind., see Winer, § 42, Anm., and Herm., on Soph. Ant. 706.

6.] *Example of the unprofitableness of speaking with tongues without interpreting*,—expressed in the first person as of himself.

νυνὶ δέ] ‘quod cum ita sit’—viz. that there is no edification without interpretation. ἐὰν ἔλθω] Chrys. understands the first person to imply ‘not even I myself should profit you,’ &c. But then αὐτὸς ἐγὼ or some expr. similarly emphatic would have been used.—The second ἐὰν is parallel to the first, not dependent on ὠφελήσω. It is the negative side of the supposition, as ἐὰν ἔλθω, κ.τ.λ., was the affirmative. On this double apodosis Hermann remarks, Soph. Aj. 827,—‘Est enim hæc verborum complexio ex eo genere, cujus jam apud Homerum exempla inveniuntur, quod duplicem habet apodosin, alteram præmissam, sequentem alteram: quæ ratio ibi maxime apta est, ubi in magno animi motu, quasi non satis sit id quod præmissum est, aliud infertur secunda apodosis, quod gravior sit et fortius.’

ἢ ἐν ἀποκ. . . .] It seems best here, with Estius, to understand ‘duo juga, ut conjuncta sint revelatio et prophetia, ac cursus conjugata scientia et doctrina.’ So also Meyer, who observes that the ground of προφητεία is ἀποκάλυψις, and that of διδασχ. γνώσις: the former being a *direct speaking in the Spirit*, and the latter a *laying forth by the aid of the Spirit* of knowledge acquired. Thus ἐν, as referred to ἀποκ. and γνώσις, denotes the *internal element*;—as referred to προφ. and διδ., the *external element*, of the spiritual ac-

tivity. 7—11.] *Instances to shew that unintelligible discourse profits nothing.* And first,—7—9.] *from musical instruments.*

7.] ὅμως occurs here and in the only other place where it is used in the N. T. (ref.) at the beginning of the sentence, out of its logical order, which would be before ἐὰν διαστολὴν . . ., thus: ‘Things without life which yield sound, whether flute or harp, yet, if they do not,’ &c.—The renderings, ‘even things without life’ (E. V.), or ‘things which, though without life, yet give sound’ (Winer, § 65, 4), are inadmissible,—the former because of the usage of ὅμως, the latter because no such idea as any surprise at a thing without life yielding sound is here in place.

φων. διδ.] so διδον φωνάν, Pind. Nem. v. 93.

ἐὰν διαστ.] ‘If they (the ἄψυχα φ. δ.) shall not have yielded a distinction (of musical intervals) in their tones, how shall he know that which is being played on the flute or that which is being played on the harp (i. e. *what tune is played* in either case: the art. being repeated to shew that two distinct instances are contemplated, not necessarily ‘one tune, either piped, or harped’ = τὸ αἰλούμενον ἢ κιθαριζόμενον;)?’ The observation of Meyer, that this example is decisive against *foreign languages* being spoken in the exercise of this gift, is shewn to be irrelevant by the next example, from which the contrary might be argued—the ἀδηλος φωνή of the trumpet being exactly analogous to an *unknown language*, not to an *inarticulate sound*. But the fact is that all such inferences, from pressing analogies close, are insecure. 8.]

ἀδηλον, ‘uncertain,’ in its meaning: for a particular succession of notes of the trumpet

σεται εἰς πόλεμον; ⁹ οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης
^b εἰάν μὴ ^c εὐσημον λόγον ^d ὁῶτε, πῶς γνωσθήσεται τὸ
 λαλούμενον; ἔσεσθε γὰρ εἰς ^d ἄρα λαλοῦντες. ¹⁰ το-
 σαῦτα, ^e εἰ τύχοι, ^f γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν
^g ἄφωνον. ¹¹ εἰάν οὖν μὴ εἰδῶ τὴν ^h δύναμιν τῆς φωνῆς,
 ἔσομαι τῷ λαλοῦντι ⁱ βάρβαρος, καὶ ὁ λαλῶν ^k ἐν ἐμοὶ
ⁱ βάρβαρος. ¹² οὕτως καὶ ὑμεῖς ἐπεὶ ^l ζηλωταί ἐστε
^m πνευμάτων, ⁿ πρὸς τὴν ^o οἰκοδομὴν τῆς ἐκκλησίας ^o ζή-
 τε.
 δειμῶν, εἰ τύχοι . . . Galen. de usu. part. vi., δέκα μὲν, εἰ τύχοι. Wetst.)
 f = ch. xii. 10 reff.
 g = here only. Acts viii. 32. ch. xii. 2. 2 Pet. ii. 16 only. Isa. liii. 7.
 h = here only. Dion.
 Hal. Antt. i. 68, τὸν πῆλιν γράμματος εὐρημένον, τῷ δ' ὁλοῦν τ. ἐκείνου δύναμιν τ. παλαιού. Dio.
 Cass. iv. 3, τοιοῦτον γὰρ ἡ δύναμις τοῦ νοήματος τούτου ὁλοῦ.
 i Acts xxviii. 2 reff.
 k = Rom. xi. 25 var. read. l Acts xxi. 20. xxii. 3. Gal. i. 14 al. (Exod. xx. 5 al.) m = ch. xi.
 10. ver. 32. 1 John iv. 1. n Rom. xv. 2. οἶκ., xiv. 15 reff. o w. ἴνα, here only. w. πῶς,
 Mark xi. 18. xiv. 11. w. ἴνα κατατίγῃ, 1 Pet. v. 8.

D¹: διδῶ al.—*παρασκευάζεται* A Orig.—9. for *εὐσημον*, *εὐσημον* D¹E 21. 23². 80.—
 for *το λαλ.*, *ο λαλούμεν* sah.—*γὰρ* om Syr æth: add *ὡς* arm.—10. *τοσαῦτα* om D¹FG
 g Ambrst (ed): *tantum* e: *οτι τοσαῦτα* (omg *ει τυχοι*) arm.—*φωνων* om e: *φων. γενη*
 44: *γλωσσων* Syr ar-erp Ambrst: *γλωσσων κ. φωνων* 73.—rec *εστιν* (*gramml corr*):
see note), with JK & Chr Thdrt Oec: txt ABDEFG 32-9. 47. 67². 73 Clem Dam Thl.
—εν τω κοσμ. D¹FG (*hoc m.* v (not am) Ambrst Bed).—rec *αὐθεν*, *ins αυτων* (*addu*
for precision), with D¹EJK & syrr al Chr Thdrt al: om ABD¹FG 57. 67² al e v Clem
 Dam Ambrst Bed.—*αφων. εστιν* D¹EFG vss.—11. *ουν* om sah.—*ιδω* AD¹J 17. 73. 114
 lect 13.—*γινωσκω* FG.—*τη δυναμι* 89.—*bef εσομαι* *ins μοις* slav: for *εσομαι* . .
βαρ. (2nd), *βαρβαρος δοξει μοι ο λαλων* 115.—*λαλουντι μοι* 73 arm.—from *βαρ.* to
βαρ. om J (Scholz, not Tisch).—*εν* om DEFG 1². 3. 6. 67². 80. 93. 121 Clem Chr
 (expressly, *ο εμοι λαλ. βαρβ.*) Dam.—12. for *πνευμάτων*, *πνευματικων* 23-marg 73

then, as now, gave the signals for attack, and
 retreat, and the various evolutions of an
 army. The giving the signal for battle with
 the trumpet is called by Dio Cassius τὸ πο-
 λεμικὸν βοᾶν, by Ælian τὸ παρορητικὸν
 ἐμπνεῖν: see Wetst., where many exx. are
 to be found.

9.] *Application of these instances.*

διὰ τ. γλώσσης is most
 naturally understood *physically*, 'by means
 of your tongue,' as answering to the utter-
 ance of the sound by the musical instru-
 ments. But the technical rendering, by
 means of the *tongue* (in the sense of γλώσ-
 ση λαλῆν) is allowable.

ἔσεσθε . .
 λαλ.] This periphrasis of the future implies,
 'ye will be, so long as ye speak, speaking,
 . . .' On εἰς ἄρα, see reff.: it implies the
 non reception by hearers of what is said.

10, 11.] *Another example of the unprofitableness of an utterance not under-
 stood.*

10.] εἰ τύχοι, 'if it should
 so happen,' i.e. 'peradventure':—it is
 commonly found with numerical nouns;
 but sometimes with hypothetical senten-
 ces in general, as in ch. xv. 37. See
 reff. and exx. in Wetst. It will not bear
 the rendering 'for example,' though in
 meaning it nearly approaches it. It belongs
 here to τοσαῦτα, itself representing some
 fixed number, but not assignable by the
 information which the writer possesses, or
 not worth assigning. See similar expr.

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Acts v. 8,—and 2 Sam. xii. 8 in E. V.

γένη φωνῶν] 'kinds of languages': the
 more precise expr. would be γένη φωνῆς,
 or φωναί: we can hardly say, with Meyer,
 that each language is a γένος φωνῶν. The
 use of φωνῶν, and not γλωσσῶν, is no
 doubt intentional, to avoid confusion,
 γλώσση being for the most part used in this
 passage in a peculiar meaning: but no ar-
 gument can be grounded on it as to the
 γλωσσαι being languages or not.

εἰσίν (plur.), because it is wished to dis-
 tinguish them in their variety.

οὐδὲν,
 scil. γένος. Bleek renders, 'no rational
 animal is without speech'; and Grot., read-
 ing as the rec. αὐτῶν, understands it as
 referring to men: others supply ἔθνος to
 οὐδὲν. But the common rendering is both
 simpler, and better sense: 'none of them
 is without signification,' as E. V.: or,
 'is inarticulate.' 11.] οὖν, seeing that
 none is without meaning: for if any were,
 the imputations following would not be just.
 We assume that a tongue which we do not
 understand has a meaning, and that it is
 the way of expression of some foreign
 nation.

βάρβαρος,—'a foreigner,'
 in the sense of one who is ignorant of the
 speech and habits of a people. So Ovid,
 Trist. v. 10,—'Barbarus hic ego sum, quia
 non intelligor ulli:' and Herod. ii. 153,—
 βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέ-
 ο ο

p absol., Matt. v. 20. ch. viii 8. q Matt. xxiv. 20 † Mk. Mark xiv. 35. (ὅπως, Acts viii. 15.) Phil. i. 9. Col. i. 9. iv. 3. 2 Thess. i. 11. iii. 1. r ch. xii. 30.

τεῖτε, ἵνα ^p περισσέυητε. ¹³ διόπερ ὁ λαλῶν γλώσση ^{ABDE} ^{FGJK} ^q προσευχέσθω ^q ἵνα ^r διερμηνεύη. ¹⁴ ἐὰν γὰρ προσεύχω-

20 † Mk. Mark xiv. 35. (ὅπως, Acts viii. 15.) Phil. i. 9. Col. i. 9. iv. 3. 2 Thess. i. 11. iii. 1. r ch. xii. 30.

Syr ar-erp sah slav (g has both) Orig-int Ambr: ἀνθρωπων 2.—for περισσεύ., προφη-
τευτε A 73 Ambrst (*quarite in prophetis* ms.).—13. for διόπερ, εἰω (*corru for simplicity*)
ABDEFG Dam: txt JK mss (appy) Chr Thdrt Thl Oec: om e.—for γλώσση, γυνώσει
178.—προσευχέσθε 80.—διερμηνεύετω 109.—14. γὰρ om BFG 103-15 g sah: δε 38 copt

οῦσι τοὺς μὴ σφίσι ὁμογλώσσους. (Wetst.) The appellation always conveyed a certain contempt, and such is evidently intended here. So Ovid, in the next line, —'Et ridet stolidi verba Latina Getæ.'—ἐν ἐμοί, 'in my estimation:' so Eurip. Hippol. 1335: σὺ δ' ἐν τ' ἐκείνῳ κὰν ἐμοί φαίην κακός,— 'in his judgment and in mine:' see Kühner, ii. 275. 12.] *Application of the analogy*, as in ver. 9.—The οὕτως is evidently meant as in ver. 9, but is rendered somewhat difficult by the change of the constr. into a direct exhortation. It is best therefore to suppose an ellipsis; and give to οὕτως the pregnant meaning, *after the lesson conveyed by this example*. Meyer's rendering, *since in such a manner* (i. e. so as to be barbarians to one another) *ye also are emulous*, &c., is very harsh, besides making the second clause, standing as it does without a μάλλον or any disjunctive particle, mean (and I do not see that it will bear any other meaning), *seek this βαρβαροφωμία to the edifying of the Church*. 'Thus likewise ye (i. e. after the example of people who would not wish to be barbarians to one another,—avoiding the absurdity just mentioned), emulous as ye are of spiritual gifts (reff.), seek them to the edifying of the church, that ye may abound' (grow in grace, see reff.): or perhaps (but I can find no instance of ζητῶ ἵνα thus used: ch. iv. 2 is no case in point, see note there) as in E. V. 'seek that ye may excel (abound in them) to the edifying of the church.' 13.] *Hortatory inference from the foregoing examples*.—

There is some difficulty in the constr. of this ver. προσεύχ. ἵνα διερμ. is rendered by Chrys., Theodoret, Theophyl., Erasm., Beza, Calv., Grot., Estius, Wetst., —Bleek, Rückert, Olsh., al., 'pray that he may interpret.' But the next ver. shews that this is untenable. For the act of προσεύχεσθαι γλώσση is there introduced in strict logical connexion with this ver. so as to shew that the προσευχέσθω here must have the same meaning as there, viz., that of *praying in a tongue*, openly in the church. Seeing this, Luther, Rosenm., al., render it, let 'so pray, that he may interpret:' i. e. 'not pray, unless he can

interpret.' But this rendering of ἵνα is hardly allowable even when οὕτω is expressed, see note on ch. ix. 24. The knot of the difficulty lies in the relation of ἵνα to verbs of this kind. It may be doubted whether in such expr. as προσεύχεσθαι ἵνα (see reff.), the conj. ever represents the mere *purport* of the prayer, as in our "to pray, that." The idea of *purpose* is inseparably bound up in this particle, and can be traced wherever it is used. Thus προσεύχ. ἵνα seems always to convey the meaning "to pray, in order that." At the same time, *prayer* being a *direct seeking* of the fulfilment of the purpose on account of which we pray,—not, like many other actions, *indirectly* connected with it,—the *purport* and *purpose* become compounded in the expression. This will be illustrated by ζητοῦτε κ. προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν: where it is plain enough that ἵνα μὴ represents the *ulterior object* of ζητοῦτε, and, now that it is joined with ζητοῦτε, of προσεύχεσθε: but had it been merely, προσεύχεσθε ἵνα μὴ, κ.τ.λ., the above confusion would have occurred. Now this confusion it is, which makes the words προσευχέσθω ἵνα διερμηνεύη so difficult. Obviously, the προσευχέσθω is not merely used to express a *seeking by prayer* of the gift of interpretation, on account of its sense in the next verse: but as plainly, there is in προσευχέσθω a *sense* which passes on to ἵνα διερμηνεύη. The rendering of Meyer and De Wette, 'pray, with a view to interpret (what he has spoken in a tongue),' is unobjectionable, but does not give any reason for the choice of προσευχέσθω, any more than εὐχαριστίῳ, or the like. I believe the true rendering to be pointed out by the distinction in the next verse. If a man prays in a tongue, his spirit prays, but his understanding is barren. This prayer of his spirit is, the intense direction of his will and affections to God, accompanied by the utterance of sounds to him unintelligible. 'Let then him who speaks with a tongue, pray, when he does pray, with an earnest striving (in this prayer of his spirit) after the gift of interpretation.' The meaning might be

μαι γλώσση, τὸ ^s πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς ^{s = Acts xvii.}
 μου ἄκαρπός ἐστιν. ¹⁵ ^u τί οὖν ἐστίν; προσεύξομαι τῷ ^{16.} ^{ver. 2.}
^s πνεύματι, προσεύξομαι δὲ καὶ τῷ νοί. ^v ψαλῶ τῷ ^s πνεύ-
 ματι, ^v ψαλῶ δὲ καὶ τῷ νοί. ¹⁶ ἐπεὶ ἐὰν ^w εὐλογήσῃς ^v
^s πνεύματι, ὁ ^x ἀναπληρῶν τὸν ^y τόπον τοῦ ^z ἰδιώτου πῶς
 ἐρεῖ τὸ ^a ἄμην ^b ἐπὶ τῇ σῇ ^c εὐχαριστία, ^d ἐπειδὴ τί λέγεις ^w
 xiii. 14 only. ch. xvi. 17. Gal. vi. 2. Phil. ii. 30. 1 Thess. ii. 16. P. (= here only. Jos. B. J. v. 2. 5, στρατιώτου
 τάζει ἀναπληρῶν. Philo, Flav. c. 979, προσβεβούτος τάζει ἐκπλήσω. Tacit. Ann. iv. 38, "locum principem
 implem.") y = here only. Sir. xii. 12. z Acts iv. 13 reff. a Neh. v. 13. viii. 11 al.
 h = Acts xii. 19. 2 Cor. xii. 21 (f). Heb. viii. 1. c = Acts xxiv. 3. 2 Cor. iv. 15. ix. 11 only.
 d Acts xv. 24 reff.

Aug₁: txt ADEFK mss (nrly) v syrr al Chr Thdrt Dam Oec Thl Orig-int Aug₁ Ambrst
 Pel Sedul Bed. (*Meyer thinks δε both times prob spurious: but may it not have been
 om'd as superfluous?*)—15. προσευξομαι (2ce) ADEFG 26. 46-7: txt B d g v Orig₂ (see
 note).—aft πν., and νοι, ins μου sah.—δε bef 1st και τω om FKG 35. 46. 109-
 14-17 it v sah Syr al Orig₁ (om και also) Dam Orig-int lat.-ff: ins AB(e sil)DEJ &c
 syr al Orig Chr Thdrt Oec Thl.—δε bef 2nd και τω om BFG 46. 109 it v sah Syr al
 Orig₁ (where he has the 1st δε) Ath₁ Cæs Dam Thl lat.-ff: ins ADEJK &c syr al Orig₁
 Ath₁ Chr Thdrt Oec.—ψαλω πνευματι FG.—16. εὐλογῃς (corr'n to conform to ver 14,
 not observg the force of the aor here) ABDE 17. 61. 73. 80 Dam; εὐλογω 44-5: txt
 FGJK most mss Chr Thdrt Oec Thl; benedixeris e g v lat.-ff.—rec bef πνευματι ins τω
 (to conform to last ver: but see note), with JK &c Chr Thdrt al: om ABDEFG 17. 73
 Dam (but εν πν. BDE 73 copt sah): om altog 32 and ms₁ of Erasmus's.—το om FG.—

more strictly given thus in English: 'where-
 fore let him who speaketh with a tongue,
 in his prayer (or, when praying), strive
 that he may interpret.' 14] This

ver. has been explained above. It justifies
 the necessity of thus aiming at the gift
 of interpretation.

τὸ πν. μου, not
 as in ver. 32, and Chrys. τὸ χάρισμα τὸ
 δοθέν μοι καὶ κινεῖ τὴν γλῶσσαν,—but
 as in reff., 'my (own) spirit,' taking him-
 self as an example, as above, ver. 6: a use of
 the word familiar to our Ap., and here neces-
 sary on account of ὁ νοῦς μου following,
 'When I pray in a tongue, my higher
 being, my spirit, filled with the Holy
 Ghost, is inflamed with holy desires, and
 rapt in prayer: but my intellectual part,
 having no matter before it on which its
 powers can be exercised, bears no fruit to
 the edification of others (nor of myself:)
 but this is not expressed in ἄκαρπος; cf.
 the usage of καρπός by Paul,—Rom. i. 13;
 vi. 21, 22; xv. 28. Gal. v. 22, al.).

15.] 'What then is (the case) (i. e. as our
 'What then?' Cf. τι οὖν, Rom. iii. 9;
 vi. 15.—'What is my determination there-
 upon?')?—I will pray (on the reading
 προσεύξομαι, see note on Rom. v. 1) with
 the (my) spirit: I will pray also with
 my mind (i. e. will interpret my prayer for
 the benefit of myself and the church), &c.
 This resolution, or expression of self-obli-
 gation, evidently leads to the inference, by
 and by clearly expressed, ver. 28, that if he
 could not pray τῷ νοί, he would keep
 silence. ψαλῶ] hence we gather that

the two departments in which the gift of
 tongues was exercised were prayer and
 praise. On the day of Pentecost it was
 confined to the latter of these. 16.]

The discourse changes from the first person
 to the second, as De W. observes, because
 the hypothesis contains an imputation of
 folly or error.

ἐὰν εὐλ.] 'if thou
 shalt have given thanks in spirit (no art.
 now: the dat. is now merely of the manner
 in which, the element; not of the specific
 instrument, as in the last ver.), how shall
 he that fills (i. e. is in) the situation of a
 private man (ἰδιώτης, in speaking of any
 business or trade, signifies a lay person, i. e.
 one unacquainted with it as his employment.

Thus in state matters, it is one out of office
 —δημοσθένει ὄντι ἰδιώτῃ, Thuc. iv. 2: in
 philosophy, one uneducated and rude—
 ἡμεῖς μὲν οἱ ἰδιῶται οὐ δεδοίκαμεν, ἡμεῖς
 δὲ οἱ φιλόσοφοι δειλιᾶτε, Diog. Laert. Aris-
 tipp. ii. 71, &c. &c. See exx. in Wetst. So
 here it is, one who has not the gift of
 speaking and interpreting.—The word
 τόπον is not to be taken literally, as if the
 ἰδιῶται had any separate seats in the con-
 gregation: the expr., as in reff., is figura-
 tive) say the AMEN (the Amen always said:
 see Deut. xxvii. 15—26. Neh. viii. 6. From
 the synagogue,—on which see Wetst.,
 Schöttg. in loc., Winer, RWB., Synagogen,
 and Philo, Fragm. p. 630—συνεδρεύουσι
 . . . οἱ μὲν πολλοὶ σιωπῇ, πλὴν εἰ τι
 προσεπιφημίσαι τοῖς ἀναγινωσκομένοις
 νομιζέται,—it passed into the Christian
 church; so Justin Mart. Apol. ii. p. 97:

e ch. vii. 37
f Rom. i. 8 al.
g Rom. ii. 1
h Acts ix. 31
i here only.
2 Macc. xiv.
42.
k Acts xviii. 25
l here only.
m Rom. i. 29 al.
n here only.
o = ch. ii. 6.
p here only.
(1 A. x. xviii.
11 Aq., but not LXX.)

οὐκ οἶδεν; ¹⁷ σὺ μὲν γὰρ ^eκαλῶς ^fεὐχαριστεῖς, ἀλλ' ^gὁ
ἕτερος οὐκ ^hοἰκοδομεῖται. ¹⁸ ^fεὐχαριστῶ τῷ θεῷ, πάντων
ὑμῶν μᾶλλον γλώσση λαλῶ. ¹⁹ ἀλλὰ ἐν ἐκκλησίᾳ ⁱθέλω
ἐντε λόγους τῷ νοί μου λαλῆσαι, ἵνα καὶ ἄλλους ^kκατ-
ηγήσω, ^lἡ μυρίους λόγους ἐν γλώσσῃ. ²⁰ Ἀδελφοί, μὴ
παιδία γίνεσθε ταῖς ¹φρεσίν· ἀλλὰ τῇ ^mκακίᾳ ⁿνηπιάζετε,
ταῖς δὲ ¹φρεσίν ^oτέλειοι γίνεσθε. ²¹ ἐν τῷ νόμῳ γέ-
γραπται Ὅτι ἐν ^pἑτερογλώσσοις καὶ ἐν ^qχείλσιν ^rἑτέροις

ABDE
FGJK

q Matt. xv. 8. Rom. iii. 13 al.

r = Acts ii. 4 reff. Exod. xxx. 9.

οὐκ οἶδ. τι λεγ. (τις λεγει 238) FG g al Jer Aug.—17. ἀλλα B.—εταίρος G.—18. recast
τω θ. ins μον (addn from such places as ch i. 4, Rom i. 8 &c: 38 aeth arm even further
add περι), with JK &c v al Thdrst Dam al Pel Ambrst: om ABDEFG 17. 23. 31. 67².
73. 80. 177-8-9 it am tol syrr copt aeth al Chr Thdrst (ms) Jer Sedul Bed.—aft θεω ins
οτι FG it v syrr copt al lat.-ff.—μαλλον om 41¹ Chr (Mtt's ms₁) d (aliis e) v aeth lat.-ff.—
γλ. μαλλ. FG.—rec γλωσσαις (corrpn for sense: but see note), with (B?) JK &c vss Chr
Thdrst al Orig-int (see on vv 2, 4): txt A(B?) DEFG 17. 31 it v Dam Ambrst Pel Bed.—
rec λαλων (the bare present aft ενχ. was not understood, and thus some helped it with
οτι, some by turning λαλω into λαλων. Or λαλων was understood to belong to
ευχαριστω, 'I give thanks, speaking,' &c.), with JK &c Chr Thdrst Dam al: txt (om A)
BDEFG 17. 67². 73. 121 it v Oec Orig-int lat.-ff.—19. rec αλλ, with FGJ &c: txt
ABDE &c.—rec δια του νοος μου (prob a corrpn, see note. If τω νοι had come from
ver 15, μου would prob have been om), with JK most mss d e syrr al Mac Chr Thdrst
Thl Oec: δια τον νομον (omg μου) Marcion in Epiph (per legem Ambrst-text; in lege
Paulin): txt ABDEFG (τω νοι μ. λαλομεν (sic) FG; loqui quidem g) 5. 10. 17. 23¹.
31-7-9. 57. 70-3. 80 g v Syrr copt al Nyss Epiph Dam al lat.-ff.—20. ακακια lect 8.—
for ταις φρ. . . γινεσθε, ινα ταις φρ. τελ. γνησθε FG it Orig-int Ambrst Aug Gaud.
—21. και γαρ εν τ. νομ. v-mss tol arm arr Ambrst Pel Bed.—for ετερογλ., ετεραις
γλωσσαις FG lect 8 it v slav lat.-ff.—χειλεσιν om 80.—χειλ. ετερων AB 5. 6. 10. 17.
31-9. 67². 73 (corrpn to suit ετερογλωσσοις, that both may apply to the living agents.

οὔ (scil. τοῦ προσεστώτος) συντελέσαντος
τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ
παρὼν λαὸς πανευφημεῖ λέγων, ἀμήν.
See Suicer, sub voc. and Stanley's note
here) to (at the end of) thy thanksgiving,
since what thou sayest he knows not?
—This is, as Doddridge has remarked,
decisive against the practice of praying
and praising in an unknown tongue, as
ridiculously practised in the church of
Rome. 17.] καλῶς is not ironical,
but concessive: it is not the act of *thanks-
giving in a tongue* that the Ap. blames, for
that is *of itself good*, being dictated by the
Spirit: but the doing it *not to the edifica-
tion of others*. ὁ ἕτερος, the ἰδιώτης
spoken of before. 18, 19.] *Declara-
tion of his own feeling on the matter, highly
endowed as he was with the gift*.—'I
thank God, I speak with a tongue (have
the gift of speaking with tongues) more
than you all.' This juxtaposition of two
clauses, between which 'that' is to be sup-
plied in the sense, is not unusual: βούλει
σκοπῶμεν: 'fac videas,' Eur. Hippol. 567,
—ἐπίσχει', αἰδὴν τῶν ἔσωθεν ἐκμάθω.
Hom. Od. β. 195, Τηλεμάχῳ δ' ἐν πᾶσιν
ἐγὼν ὑποθήσομαι αὐτός, Μητέρα ἦν ἐς

πατὴρ ὁ ἀνωέτω ἀπονέεσθαι. See Har-
tung, Partikell. ii. p. 134.

19.] ἐν ἐκ-
κλησίᾳ, 'in (the) assembly,' 'in the congrega-
tion,' not 'in an assembly,' as Meyer.
The art. is omitted after a preposition: see
Middleton, ch. vi. § 1 [the logical account
of which is, that the prep. serves to *cate-
gorize* the substantive following it, and
so make it general instead of particular.
Nov. 1856]. θέλω, ἦ, as βού-
λομαι, ἦ, Il. α. 117: simply ἐπιθυμέω,
ζητέω,—see Hartung, ii. p. 72.—διὰ τοῦ
νοός has probably been a correction because
λαλεῖν τῷ νοί was found harsh, the under-
standing being only the indirect instrument.

20.] With this exhortation he con-
cludes this part of his argument, in which
he reproves the folly of displaying and being
anxious for a gift in which there was no
edification.

'ἀδελφοί suavem vim ha-
bet,' Bengel. ταῖς φρεσίν, 'in your
understandings,' as this preference shews
you to be.—τῇ κακίᾳ—dat. of reference,
'as regards vice:' see Winer, § 31. 3.

21—25.] By a citation from the
O. T. he takes occasion to shew that
tongues are a sign to the unbelieving only:
and that even for them they are profitless

λαλήσω τῷ λαῷ τούτῳ, καὶ ^s οὐδ' ^t οὕτως ^u εἰσακούσονται ^s = ch. v. 1.
μου, λέγει κύριος. ²² ὥστε αἱ γλῶσσαι ^v εἰς ^w σημείον ^t = Acts vii. 8.
εἰσὶν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ^x ἀπίστοις, ἡ δὲ ^y προ- ^u = Acts vii. 8.
φητεία οὐ τοῖς ^x ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. ²³ ἐὰν ^u = Acts vii. 8.
οὖν ^z συνέλθῃ ἡ ἐκκλησία ὅλη ^z ἐπὶ τὸ αὐτὸ καὶ λαλῶσιν ^u = Acts vii. 8.
^v So εἰς μαρτύριον, Matt. viii. 4 al. fr. = Jer. ix. 22. ^w Rom. iv. 11. ^x = ch. vi. 6 reff.
^y ch. xiii. 2. ^z (ch. vii. 5 var. read.) ch. xi. 20.

Mey thinks the dat a mere mechanical corn to suit the other datives): txt DEFGJK most mss vss (appy) Orig Constt Chr Thdrt Dam Thl Oec lat-ff.—for οὐδ' οὕτως, οὐδέπω FG e g Ambrst-ed (text).—εἰσακουσεται FG al.—22. for πιστεύουσιν (2nd), πιστοῖς FG.—23. οὖν om FG 67² it goth Ambr Ambrst.—for συνέλθῃ, ἐλθῃ BG¹.—ὅλη ἡ ἐκκλ. DEFG it v goth lat-ff.—rec παν. γλ. λαλ. with JK &c vss Chr Thdrt Dam Oec Vict-vit Bed: λαλ. παν. γλ. copt eth ar-pol Ambrst: παν. λαλ. γλ. (λαλησωνσιν FG al [-λησιν

in comparison with prophecy. 21.] ἐν τῷ νόμῳ, as John x. 34; xii. 34; xv. 25, —where the *Psalms* are thus quoted. The passage stands in the LXX: διὰ φανλισμὸν χειλέων, διὰ γλώσσης ἐτέρας ὅτι λαλήσουσι τῷ λαῷ τούτῳ . . . κ. οὐκ ἠθέλησαν ἀκούειν. The context is thus: The scoffers in Jerusalem (see ver. 14) are introduced as scorning the simplicity of the divine commands, which were line upon line, precept upon precept, as if to children (vv. 9, 10). Jehovah threatens them that, since they would not hear these simple commands, He would speak to them by men of other tongues, viz. the Assyrians, their captors.—Here as in many other cases, the historical sense is not so much considered, as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues.—The ὅτι answers in the LXX to ἢ, 'for;' or 'yea verily,' as Louth. It forms part of the citation, not of the text.

ἐν ἑτέρῳ.] 'in (in the person of) men of other tongues.' Heb. with another tongue;—and it is placed second. The Ap. personifies it and gives it the prominence.

ἐν χ. ἐτ.] 'in (as speaking in, using as the organ of speech) other (strange) lips.' Heb. in (by) stammerers of lip: Louth, with a stammering lip.

τῷ λαῷ τούτῳ] in Isa., the Israelites: here taken generally for the unbelieving world.

οὐδ' οὕτως εἰσακούσῃ.] This is the point of the passage for St. Paul's argument: see ver. 23:—"for them, and not for us: but even for them, profitless in the main:"—not even under such circumstances will they listen to me: even this sign will be for them ineffectual. 22.] ὥστε, viz. according to the words of the foregoing prophetic passage.

αἱ γλ.] 'the tongues,' in the then acceptance of the term. He is not interpreting the prophecy, nor alluding to the tongues there

spoken of, but returns back to the subject in hand—the tongues about which his argument was concerned.

εἰς σημ. εἰσὶν] 'Serve for a sign:' but there is no emphasis on the words,—the meaning being much the same as if εἰς σημείον were omitted, and it stood ὥστε αἱ γλ. εἰσὶν οὐ τοῖς π. Not seeing this, Comm. have differed widely about the meaning of σημείον. So Chrys.: εἰς σημείον, τοιῖσιν, εἰς ἑκκλησίαν:—Bengel: 'quo allecti auscultare debebant:'—Calvin: 'linguae, quatenus in signum datae sunt:' &c. &c. All dwelling on the word σημείον would introduce an element foreign to the argument, which is, that tongues are (a sign) for the unbelieving, not for the believing.

οὐ τ. πιστ.] 'Not to men who believe, but to unbelievers,' i. e. 'men who do not believe:' not, as Neander, Billroth, Rückert, and in substance De Wette, 'men who will not believe:' ἀπίστος must be kept to the same sense through this whole passage, and plainly by ver. 23 it is not one who will not believe, but an unbeliever open to conviction. The mistake has been occasioned by regarding those to whom the prophecy was directed, and interpreting Paul by Isaiah, instead of by himself.

ἡ δὲ προφ.] scil. ἐστίν, as De Wette: it seems to me to import little which we supply, seeing that εἰς σημ. is of so very slight weight in the preceding clause. If emphatic meaning had been attached to σημείον as belonging to αἱ γλ. we must not have supplied it here: but if it be a mere indifferent word, to be interpreted according to the sense in which αἱ γλ. and ἡ προφ. were σημεία, there can be no objection to it here: and the uniformity of constr. seems to require it.—Both here and above, τοῖς ἀπίστ. and the other are datives commodi—'for,' not 'to,' 'the unbelieving,' ἡ προφητεία was a sign to the unbelieving, see vv. 24, 25.—Prophecy, i. e. inspired

a — Acts iv. 13
 ref. ver. 16.
 b Acts xii. 15
 ref.
 c ch. xiii. 10.
 d — John iii.
 20. P. xlii.
 21.
 e ch. ii. 13 ref.
 f Rom. ii. 16.
 ch. iv. 5.
 g Acts vii. 8.
 xvii. 33.
 h Matt. xviii. 6.
 xxvi. 39.
 Luke v. 12.
 xvii. 16. Num.
 xvi. 4. xx. 6.
 only. Heb. ii. 12. 1 John i. 2 only. Gen. xiv. 13.
 Num. xxii. 37. i dat., Matt. ii. 2 al. fr.
 m = 2 Cor. xiii. 5. k gosp. and Acts, passim. Paul, 1 Thess. i. 9
 1 = Mark xi. 32. Luke xxiii. 47. 1 Tim. v. 5.
 n Acts xxi. 22. ver. 15.

γλώσσαις πάντες, ἐξέλθωσιν δὲ ^a ἰδιῶται ἢ ^x ἄπιστοι, οὐκ ἐροῦσιν ὅτι ^b μαίνεσθε; ²⁴ ἐὰν δὲ πάντες ^c προφητεύωσιν, ἐξέλθῃ δέ τις ^x ἄπιστος ἢ ^a ἰδιώτης, ^d ἐλέγχεται ὑπὸ πάντων, ^e ἀνακρίνεται ὑπὸ πάντων, ²⁵ τὰ ^f κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται, καὶ ^g οὕτως ^h πεσὼν ἐπὶ ^h πρόσωπον ⁱ προσκυνήσει τῷ θεῷ, ^k ἀπαγγέλλων ὅτι ^l ὄντως ὁ θεὸς ^m ἐν ὑμῖν ἐστίν. ²⁶ ⁿ Τί οὖν ἐστίν, ἀδελφοί;

FJ)ABFG Bas Thl: txt D¹D³E d e goth Hil? (*The varr seem to have arisen from transposns to suit παντες προφ. in next ver, not observing the emphatic posn of λαλ. γλ. here.*)—δε και ιδιωτ. 238.—η απιστοι om B Ambrst: η om aeth.—24. προφητενουσιν 93: -σωσιν 109.—for δε τις, τε τις A Syr (aeth).—η om 115 aeth: ins bef απιστος 17.—ανακριν. υπ. π. om 109 (i. e. παντ. to παντ.): it is repeated in 80.—25. rec bef τα κρυπτ., ins και ουτω (from below,—the result being imagined better to begin here; the follg κ. ουτως being by some omd, as Chr Ambr, by some carelessly left, or reintroduced without erasing this former. So Meyer), with D³JK & c syr al Chr h l (om ουτως aft) Thdrt al: om ABD¹EF 6. 10. 17. 18¹. 31. 42. 67². 73. 80. 178 it v Syr ar-erp copt aeth arm vss Bas Cyr Chr, lat.-ff.—rec o (om 109¹) θ. ουτως (corr'n for elegance), with JK & c syr al Chr Thdrt al: txt (ουτως om 3. 32 Thdrt-comm: o om D¹FG 109¹ Chr¹) ABDEFG 44. 118 all it v copt syr aeth arm goth Orig-int lat.-ff.—συν νμ. slav.—26. εστιν om 32. 119: ins aft αδελφ. 37.—νμων om (as unnecessary?) AB 74 copt:

and intelligent exposition of the word and doctrine, was eminently for believers, but, as below, would be profitable to unbelievers, furnishing a token that God was truly among his assembled servants. 23—

25.] *Instances given of the operation of both on the ungifted or the unbeliever.*

23.] οὖν, following up the axiom just laid down, by supposing a case = 'if then . . .'.—The first case put answers to the former half of ver. 22: the second, to the latter.—The supposition is this: that all the (Corinthian) church is assembled, and all its members speak with tongues (not in a *tumultuary* manner—that is not part of the present hypothesis, for if it were, it must apply equally to ver. 24, which it clearly cannot:—but that all have the gift, and are *in turn* exercising it):—then ἰδιῶται, 'plain believers,' persons unacquainted with the gift and its exercise, come in. It is obvious that the hypothesis of *all* being assembled, and *all* having the gift, must not be pressed to infer that no such ἰδιώτης could be found: no one hypothesizes thus rigidly. If any will have it so, then, as Meyer, we may suppose the ἰδιῶται to come from *another congregation*: but the whole difficulty seems to me mere trifling. The ἰδ. plainly cannot be, as De W. maintains, an *unbeliever*, for his case is separately mentioned.—Such 'plain men,' or perhaps a company of unbelievers, have come in:—they have no understanding of what is going on: the γλώσσαις sound to them an unmeaning jargon; and

they come to the conclusion, 'These men are mad;' just as men *did infer*, on the day of Pentecost, that the speakers were *drunken*.

24.] 'But if all (see above) *prophecy* (i. e. intelligibly lay forth, in the power of the Spirit, the Christian word and doctrine) and there enter any (singular *now*, setting forth that this would be the effect in *any case*: plural *before*, to shew that however many there might be, *not one could appreciate the gift*) unbeliever or plain man (ἀπιστος *first now*, because the great stress is on the power of prophecy in its greatest achievement, the *conversion of the unbeliever*; but ἰδιῶται was *first before*, because the stress there was on the unprofitableness of tongues, *not only to the ἀπιστοι but to the ἰδιῶται*), he is convicted by all (the inspired discourse penetrating, as below, into the depths of his heart,—by *all*, i. e. by each in turn), he is searched into by all (each inspired speaker opening to him his character), the hidden things of his heart become manifest (those things which he had never before seen are revealed,—his whole hitherto unrecognized personal character laid out. Instances of such revelations of a man to himself by powerful preaching have often occurred, even since the cessation of the prophetic gift): and thus (thus convicted, searched, revealed to himself:—in such a state of mind) having fallen on his face he will worship God, announcing (*by that his act*, which is a public submission to the divine Power

ὅταν^ο συνέρχῃσθε, ἕκαστος ὑμῶν^ρ ψαλμὸν ἔχει, ^q διδασκῶν^ρ ἔχει, ^r ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἐρμηνείαν ἔχει·
πάντα^s πρὸς^s οἰκοδομὴν^t γινέσθω. ²⁷ εἴτε γλῶσση τις
λαλεῖ, ^u κατὰ δύο ἢ ^v τὸ πλεῖστον τρεῖς, καὶ ^w ἀνὰ μέρος,
καὶ εἰς^x διερμηνεύτω· ²⁸ εἰάν δὲ μὴ ^γ διερμηνευτῆς,
^z σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ.
²⁹ ^a προσφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι
^b διακρινέτωσαν· ³⁰ εἰάν δὲ ἄλλω^c ἀποκαλυφθῇ καθημένω,
^δ ἀνὰ μ. ἄδειν, Polyb. iv. 20. 10, and al. freq. See Heb. ix. 5. x ch. xii. 30.
^z change of subject, Luke xv. 15. x. 4. Acts vi. 6. Winer, § 65. 7. (σιγ., see Luke xviii. 39 reff.)
b ch. vi. 5. See ch. xii. 10. c ch. ii. 10 al.

ins DEFGJK mss (nrly) vss (nrly) Chr Thdrt Dam al lat-ff.—*ἐὶς* αχ. εχει (i. e. from εχ. to εχ.) om A: διδασκαλίαν εχ. 35.—rec γλ. εχ., απ. εχ. (the various clauses have been om'd as below, and then confusedly reinserted), with J &c vss Chr Thdrt Dam: txt ABDEFG al vss Bas Thl Oec (comm) lat-ff.—αποκ. εχ. om 35-7-9. 42-7. 63 Chr (Mtt's mss).—γλ. εχ. om K 35-9. 42-3. 57. 91¹. 106-17-77. 238 all.—διερμηνειαν DEFG.—παντα οἱ 17.—rec γινεσθω, with B (e sil) &c Dam: txt A²DEFGJK most mss ff.—27. γλωσσαις sah ath.—κατα om arm.—και ανα μερος om 46¹. 71. 114-17.—bef εις om και 31-3-5 harl¹ ath: ut Ambrst: εις δε 109.—28. δε om sah.—ερμηνευτης B and (prefg ὁ) D¹FG.—for εαυτω, αυτω FG.—29. δε om 48¹. 72 lect 13 d e v-ms tol harl ath.—οι om D¹FGJ al.—ακρινετωσαν D¹FG.—30. δε om D¹FG it v Orig-int Ambrst

manifest among you: or, but not so well, aloud, by declaration of it in words) that of a truth (implying that previously he had regarded the presence of God among them as an idle tale; or, if a plain Christian, had not sufficiently realized it) God is among you' (or in each of you: by His Spirit).—In this last description the *ιδιότης* is thrown into the back ground, and (see above) the greater achievement of prophecy, the conviction and conversion of the *ἄπιστος*, is chiefly in view. "For a similar effect of the disclosure of a man's secret self to himself, compare the fascination described as exercised by Socrates over his hearers by the 'conviction' and 'judgment' of his questions in the Athenian market-place. Grote's Hist. of Greece, viii. 609—611." Stanley. 26—39.]

Regulations respecting the exercise of spiritual gifts in the assemblies.

26.] The rule for all, proceeding on the fact of each having his gift to contribute when they come together: viz. that all things must be done with a view to edification. τί οὖν ἐστίν.] See ver. 15.

ὅτ. συν.] 'whenever ye happen to be assembling together:' the present vividly describes each coming with his gift, eager to exercise it. ψαλμόν.] most

probably 'a hymn of praise' to sing in the power of the spirit, as did Miriam, Deborah, Symeon, &c. See ver. 15.

διδασκῶν] 'an exposition of doctrine' or moral teaching: belonging to the gift of prophecy, as indeed do also ψαλμ. and ἀποκάλ., the latter being something re-

vealed to him, to be prophetically uttered.

γλῶσσαν] 'a tongue,' i. e. an act of speaking in tongues: see vv. 13. 20.

ἐρμηνείαν] See below, and ver. 5.

πάντ. πρ. οἰκ. γιν.] THE GENERAL RULE, afterwards applied to the several gifts: and

27, 28.] to the speaking with tongues. εἴτε begins the constr., but is not carried on, ver. 29, where προσφῆται δέ answers to it.

27.] κατὰ δύο (scil. let it take place), 'by two (at each time, i. e. in one assembly: not more than two or three might speak with tongues at each meeting) or at the most three, and by turn (one after another, not together): and let one (some one who has the gift,—and not more than one) interpret' (what is said in the tongue).

28.] 'But if there be not an interpreter (Wieseler, in the Stud. und Krit. for 1838, p. 720, would render it, 'if he be not an interpreter,' viz. himself. But this would exclude the possibility of others interpreting, which we know from ch. xii. 10 might be the case. And thus the preceding εἰς could hardly bear its proper meaning. Wieseler tries to make it mean 'one at a time.' Besides, the emphatic position of ᾧ seems to require more stress than this sense would give, which would be better expressed by εἰάν δὲ διερμηνευτῆς μὴ ᾧ) let him (the speaker in a tongue, see reff.) be silent in the church: but (as if σιγάτω had been μὴ λαλείτω) let him speak for himself and for God: i. e. in private, with only himself and God to witness it. Chrys. καθ' ἑαυτὸν φθεγγέσθω: which Theophyl. enlarges to τούτ-

d ch. xiii. 10. e = Rom. xii. 8 reff. f = ch. xii. 10. Rev. xxii. 6. g Luke ii. 51 al. Rom. viii. 7. Dan. vi. 13. h Luke xxi. 9. 2 Cor. vi. 5. James ii. 16 only. Prov. xxvi. 28. q Rom. xv. 33 reff. q q 2 Cor. viii. 18. xi. 28. r Rom. i. 7. Acts ix. 13 reff.

ὁ πρῶτος ²σιγάτω. ³¹ δύνασθε γὰρ ^u καθ' ἓνα πάντες ^{ABDE FGJK} ^d προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες ^e παρακαλῶνται. ³² καὶ ^f πνεύματα ^a προφητῶν ^a προφήταις ^g ὑποτάσσεται. ³³ οὐ γὰρ ἐστὶν ^h ἀκαταστασίας ὁ ^q θεός, ἀλλὰ ^q εἰρήνης, ὡς ἐν ^{q q} πάσαις ταῖς ^{q q} ἐκκλησίαις τῶν ^r ἁγίων. ³⁴ Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις ²σιγάτωσαν· οὐ γὰρ

al (not Cypr: *et si æth Hil*).—31. παντ. (om 17 Ambrst) καθ' ἓνα DEFG vss: *εκάστω* 6. 67²: *εκάστω πάντες* 38. 72.—32. πνεύμα DEFG 1. 43. 52. 67². 213 it v (sixt) Syr æth Orig₁ Thdr̄t Orig-int lat-ff: txt AB &c Orig₂ Chr Thdr̄t (ms) Dam Oec Thl Tert Orig-int, Did, al (*the plur was corr'd to the sing because, One Spirit inspiring all the prophets, πνεύματα was not understood*).—υποτάσσονται J.—33. ο θε. ἀκαταστ. A 57 copt Syr: o om FG: θεος om Tert Ambrst (*all corns, constr not being understood*).—rec ἀλλ, with FGJ al: txt ABDE &c.—aft *ur*., add καὶ ταῶς 114.—πασαῖς om basm.—at end ins *εἰδασκω* (*from ch iv. 17*) FG 2. 10. 39. 61 g (e? not d) v (not am) syr* al Chr₁: διατάσσονται Chr (Mtt's ms₁) Dam.—vv 34, 35 are placed aft ver 40 in DEFG 93 it Ambrst Sedul.—34. ἡμῶν om (*as in ver 26*) AB 5. 17. 31. 73. 80. 115 v copt basm æth arm Marcion (in Epiph) Dial Nyss Dam (Cypr) Pel Bed: ins DEFGJK most mss it syrr (syrr) al Chr Thdr̄t Thl Oec Ambr Ambrst Sedul.—τη ἐκκλησία 119 tol copt

ἐσὶν ἀφορητὴ καὶ ἡρέμα καθ' ἑαυτὸν: which does not seem to agree with λαλεῖν, the speaking being essential to the exercise of the gift.

29—33.] Similar regulations for PROPHECY. 29.]

δέ, transitional. δύο ἢ τρεῖς, viz. at one assembling; —not together; this is plainly prohibited, ver. 30. There is no τὸ πλεῖστον as in the other case, because he does not wish to seem as if he were limiting this most edifying of the gifts.

οἱ ἄλλοι, scil. προφηταί, —or perhaps, any person possessing the gift of διακρίσεις πνευμάτων, mentioned ch. xii. 10 in immediate connexion with προφητεία. Such would exercise that gift, to determine whether the spirit was of God: see ch. xii. 3. 1 John iv. 1—3. 30.] 'But if a revelation shall have been made to another (prophet) while sitting by, let the first (who was prophesying) hold his peace' (give place to the other: but clearly, not as ejected by the second in any disorderly manner: probably, by being made aware of it and ceasing his discourse).

The rendering of Grot., al., 'let him (the second) wait till the first has done speaking,' q. d., 'let the first have left off,' is ungrammatical. See also vv. 28. 34. 31, 32.] He shews that the ὁ πρῶτος σιγάτω is no impossibility, but in their power to put into effect.—'For ye have the power (the primary emphasis of the sentence is on δύνασθε, which is not merely permissive, as E. V., 'ye may,' but asserts the possession of the power:—the secondary on καθ' ἓνα) one by one all to prophesy (i. e. you have power to bring about this result—you can be silent if you please) in order that all may learn and

all may be exhorted:

32.] and (not, *for*: but a parallel assertion to the last, 'ye have power, &c. and') spirits of prophets (i. e. their own spirits, filled with the Holy Spirit: so Meyer, and rightly: not, as De Wette, the Spirit of God within each: and so ver. 12: the inspired spirit being regarded as a πνεῦμα in a peculiar sense—from God, or otherwise. See the distinction plainly made 1 John iv. 2: ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ πᾶν πνεῦμα, κ.τ.λ. The omission of the art. generalizes the assertion, making it applicable to all genuine Christian prophets) are subject to prophets' (i. e. to the men whose spirits they are. But very many Comm., e. g. Theophyl. (alt.), Calvin, Estius, and more recently Bleek and Rückert, take προφήταις to signify other prophets—τὸ ἐν σοὶ χάρισμα, καὶ ἡ ἐνέργεια τοῦ ἐν σοὶ πνεύματος, ὑποτάσσεται τῷ χαρίσματι τοῦ ἑτέρου τοῦ κινήθεντος εἰς τὸ προφητεύειν (Theophyl.). But the command ὁ πρῶτος σιγάτω would be superfluous, if his gift was in subjection to another.

33.] Reason of the above regulations. The premiss, that the church is God's church, is suppressed. He is the God of peace, not confusion: therefore those assemblies which are His, must be peacefully and orderly conducted. And this character of God is not one dependent for its truth on preconceived views of Him:—we have a proof of it wherever a church of the saints has been gathered together. 'In all the churches of the saints, God is a God of peace: let Him not among you be supposed to be a God of confusion.'—I am compelled to depart from the majority of modern critics of note, e. g. Lachmann,

^s ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ^s ὑποτάσσεσθαι, καθὼς ^s Acts xxvi. 1
καὶ ὁ νόμος λέγει. ³⁵ εἰ δέ τι μαθεῖν θέλουσιν, ^u ἐν ^t Gen. iii. 16.
οἴκῳ τοὺς ἰδίους ἄνδρας ἔπερωτάτωσαν· αἰσχροὺς γὰρ ^u ch. xi. 34.
ἐστὶ γυναῖκί λαλεῖν ἐν ἐκκλησίᾳ. ³⁶ ἡ ἀφ' ὑμῶν ὁ λόγος ^v Matt. xii. 10
τοῦ θεοῦ ^w ἐξήλθεν, ἡ ^x εἰς ὑμᾶς μόνους ^x κατήντησεν; ³⁷ εἰ ^w = Rom. x.
τις ^y δοκεῖ προφήτης εἶναι ἡ ^z πνευματικὸς, ^a ἐπιγινώσκειτω ^{18.}
ἂ γράφω ὑμῖν, ^a ὅτι κυρίου ἐστίν· ³⁸ εἰ δέ τις ^b ἄγνοεῖ, ^x Acts xxvi. 7
^{pass., see 2 Cor. vi. 9.}

basm Syr aeth al Marcion₁ (in Epiph) Dial (Cypr).—rec επιτετραπται ('the sense of the perfect, permissum est, was more familiar to the transcribers.' Meyer), with K (επιτετραπται J) & syr many gr-ff: txt ABDEFG 5. 10. 26. 31-9. 71-3. 89. 122 vss Marcion₁ (in Epiph) Dam lat-ff.—αὐτοῖς 17.—rec αλλ, with D³(E?)FGJ &c: txt ABD¹ 109 &c.—υποτάσσεσθωσαν A (add τοῖς ἀνδράσιν) B 5. 10. 17. 39. 71-3. 80 copt basm Marcion (in Epiph) Dam: txt DEFGJK most mss it v syrr al Dial Chr Thdrt Thi Oec lat-ff.—35. εἰ τι δε DEFG it v Ambrst al.—μαθαίνειν A (A²?) 17. 23-6. 31. 73 Nyss.—θελῶσιν A 73 Dam.—θελουσιν 37-8. 48. 72 Thdrt.—οἰκοῖς αὐτῶν basm.—rec γυναῖξιν (to agree with plurals precedg), with DEFGJK &c it syrr copt al Chr (mss) Thdrt al Ambrst: txt AB 17. 31. 57. 70-3. 80. 178-9. 238 al v basm aeth arm slav Chr Dam Pel.—rec εν εκκλ. λαλ. (conformation to ver 19), with DEFGJK &c it syrr al Chr Thdrt al Ambrst: txt AB 17. 37. 57. 73. 80 v copt basm aeth al Dam Bed: εκκλησιας FGJ 49. 69. 106-8 it syr Thdrt: εν εκκλ. γυν. 44-8. 72.—36. κατηντ. μονους FG g.—37. εἰ δε τις 219?—γινωσκειτω B Chr (add ταυτα): επιγιν. D.—rec του κυρ. (addn: but the art is seldom expressed when the predicate is before the copula), with B (e sil) &c Thl: txt (θεου A vss) ADEFGJK all Chr Thdrt Dam Oec.—rec εἰσιν εντολαι (explanatory corr., as shown by εἰσιν εντολη, a compound of the two readings, and the other varr), with D³E²JK &c vss Chr Thdrt al Ambrst (εντολαι εἰσιν 80, εἰσιν αι εντ. al: εἰσιν εντολη 17): εἰσιν εντολη AB Aug (οτι εν τ. θεου εστ.) copt aeth: txt D¹E¹FG (14 εἰσιν) it Orig Hil Ambrst (ed): οτι κ. εἰσ. om Ambr and the writer de sing. clericorum.—38. om 109.—for αγνοειτω, αγνοειται A¹(appy)D¹(-τε)FG (γγνωιται FG) Orig: ignoratur d e: ignorabitur g v Orig-int lat-ff: non cognoscetur Hil: so also

Tischendorf, Billroth, Meyer, De Wette, and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph, it is harsh beyond example, and superfluous, as anticipating the reason about to be given οὐ γὰρ, κ.τ.λ. Besides which, it is more in accordance with St. Paul's style, to place the main subject of a new sentence first, see 1 Tim. iii. 8. 11, 12; and we have an example of reference to general usage coming in last, in aid of other considerations, ch. xi. 16: but it seems unnatural that it should be placed first in the very forefront of a matter on which he has so much to say. ^{34, 35.} Regulation prohibiting women to speak publicly in the church, and its grounds.—If ὡς . . . ἁγίων be placed at the beg. of this sentence, we must not, as Lachm. absurdly does, put a comma before τῶν ἁγίων, which would throw the emphasis on it and disturb the sense: and which besides would then be expressed ἁγίων γυναῖκες, or even ἁγίων αἱ γυναῖκες, but certainly not τῶν ἁγίων αἱ γυναῖκες. ^{34.]} ἀλλὰ ὑποτάσσεσθαι, scil. κειλεται αὐταῖς. The same constr. where a second verb must be

supplied from the context, occurs 1 Tim. iv. 3. So Soph. Œd. Tyr. 236: τὸν ἄνδρ' ἀπαυδῶ τοῦτον . . . μῆτ' εἰδέχσθαι μῆτε προσφωνεῖν τινα, ὥθειν δ' ἀπ' οἴκων πάντας: Lucian, ἁρώων ἡ ἐπισκοποῦντες, line 49 from beg.—σέ δε καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ θανάτου ἔργα, καὶ τὴν Πλούτωνος ἀρχὴν ζημιοῦν. See other exx. in Kühner, § 852, κ. ^{ὁ νόμος}—reff. Their speaking in public would be of itself an act of independence; of teaching the assembly, and among others their own husbands. ^{35.]} This prohibits another kindred irregularity—their asking questions publicly. They might say in answer to the former σιγάτωσαν, 'But if we do not understand any thing, are we not to ask?' The stress is on μαθεῖν. ^{ἰδίους}, confining them to their own husbands, to the exclusion of other men. ^{αἰσχροὺς}] See ch. xi. 6: 'indecent,' bringing deserved reproach. ^{36—40.]} GENERAL CONCLUSION: the unseemliness and absurdity of their pretending to originate customs unknown to other churches, as if the word of God first went forth from them: and the enforcement of his apostolic authority.

bb — Phil. ii. 12 refl.
 c — ch. xii. 31. ver. 1 only.
 Sir. li. 18.
 d ch. xiii. 10.
 e Rom. xiii. 13.
 1 Thess. iv. 12 only.
 f Luke i. 8.
 Gal. ii. 3.
 Heb. v. 6, &c.
 only. Job xxxviii. 12.
 g — ver. 26.
 h ch. xii. 3 al.
 2 Cor. viii. 1.
 i constr. Acts viii. 4 al. fr.
 m pres. Acts ii. 47. ch. i. 18.
 o ch. xiv. 5. 1 Tim. v. 19.
 39 bb ὡστε, ἀδελφοί, ^cζηλοῦτε τὸ ^dπροφη-
 τεύειν, καὶ τὸ λαλεῖν μὴ κωλύετε ἐν γλώσσαις, ⁴⁰ πάντα
 δὲ ^eεὐσχημόνως καὶ ^fκατὰ τάξιν ^gγενέσθω.
 XV. ¹ ^hΓνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ
ⁱεὐηγγελισάμην ὑμῖν, ὃ καὶ ^kπαρελάβετε, ¹ἐν ᾧ καὶ ^lἐστή-
 κατε, ²δὲ οὐ καὶ ^mσώζεσθε, τίνι λόγῳ εὐηγγελισάμην
 ὑμῖν εἰ ⁿκατέχετε, ^oἐκτὸς εἰ μὴ ^pεἰκῇ ^qἐπιστεύσατε.
 k ch. xi. 23. Gal. i. 9, 12 al. See John i. 11.
 1 Rom. v. 2. 2 Cor. i. 24.
 2 Cor. ii. 15. 1 Pet. iii. 21. iv. 18. Isa. xlv. 20.
 n ch. xi. 2 refl.
 p Rom. xiii. 4 refl. q = Acts xix. 2. Rom. xiii. 11. ch. iii. 5.

copt basm in Scholz : txt A²B(E sil)D³EJK mss (appy) syr copt (Wilk) basm (Engelbr) all
 Chr Thdrt Dam Thl Oec. (There appears no reason why the indic should have been
 altered to the imperat ; but the form of exprn in ch viii. 2, 3 may perhaps have occa-
 sioned an alteration of the imperat into the indic, esp if, as Meyer supposes, in writing
 αγνοιωω ωστε, one ω had dropped out, and left the last letter of αγνοιωτ. to be sup-
 plied.)—39. ωστε om basm.—aft ἀδελφ. ins μου AD³(E?) all vss ff.—το (1st) om FG.—
 το (2nd) om B 48.—rec γλ. μὴ κωλ. (transposn to avoid harshness), with DEFGJK &c
 vss ff : txt AB al Dam (μὴ κωλ. το λ. copt basm).—rec om εν (λαλ. γλ. being the more
 usual exprn), with A &c : ins BD¹FG copt.—40. rec om δε (because there appeared to
 be no contrast ?), with JK &c slav Thl Oec Ambr al : ins ABDEFG all vss (enim syr)
 Chr Thdrt Dam Pel Bed : γαρ syr : δε υμων arm.

CHAP. XV. 1. aft εαγγ. ins μου 67². 71-4 basm arm slav-ms.—εὐαγγελισαμην
 D(E?).—στηκετε D¹FG it v copt Ambrst.—2. aft λογω, add και D¹d ; quod et sermone
 Ambrst.—for ει κατεχετε, οφειλετε καταχειν D¹FG it lux Ambrst : ει om Syr-ed.—

Then, a summary in a few words of the
 purport of what he has said on the spiritual
 gifts, and a repetition in another form, of
 the fundamental precept, ver. 26.

36.] I cannot agree with Meyer in referring
 this only to the regulation concerning women
 which has preceded. It rather seems to
 refer to all the points of church custom
 which he has been noticing, and to be in-
 separably connected with what follows,—
 the recognition of his apostolic orders, as
 those of God. 37.] πνευματικός, one
 spiritually endowed : not quite as in ref.

ἃ γράφω] 'the things which I
 am writing,' viz. 'these regulations which
 I am now making.' κυρίου, emphatic :
 'the Lord's' : carrying His authority. No
 more direct assertion of inspiration can be
 uttered than this. "Paul stamps here the
 seal of apostolic authority : and on that
 seal is necessarily Christ." Meyer.

38. ἀγνοίτω] implying both the hopeless-
 ness of reclaiming such an one, and the little
 concern which his opposition gave the Ap.
 The other reading, ἀγνοείται, gives a pass-
 able sense—'he is ignored,' scil. by God :
 cf. ch. viii. 2, 3 ; xiii. 12. Gal. iv. 9.

39.] ζηλοῦτε and μὴ κωλύετε
 express the different estimations in which
 he held the two gifts. 40.] δέ, 'only
 provided, that' . . . κατὰ τάξιν]

i. e. in right time, and due proportion.—
 Meyer compares Jos. B. J. ii. 8, 5, of the
 Essenes : οὐτε κραυγὴ ποτε τὸν οἶκον οὐτε

θόρυβος μολύνει, τὰς δὲ λαλιάς ἐν τάξει
 παραχωροῦσιν ἀλλήλοις. See Stanley,
 pp. 339, 340.

CHAP. XV.] OF THE RESURRECTION
 OF THE DEAD ; WHICH SOME IN THE COR.
 CHURCH DENIED. For the enquiry,

who they were that denied the Resurr., see
 note on ver. 12. 1—11.] The Ap. lays
 the foundation of his intended polemical
 argument in the historical fact of the RE-
 SURRECTION OF CHRIST. But he does not
 altogether assume this fact. He deals with
 its evidence, in relating minutely the various
 appearances of the Lord after His Resur-
 rection, to others, and to himself. Then,
 in ver. 12, the proclamation of Christ's
 Resurrection as the great fact attending the
 preaching of the gospel, is set against the
 denial of the Resurrection by some of them,
 and it is subsequently shewn that the two
 hang together, so that they who denied the
 one must be prepared to deny the other ;
 and the conseqq. of this latter denial are
 pointed out. But it by no means follows,
 as De W. (in part) and Meyer have as-
 sumed, that the impugnors were not pre-
 pared to deny the Resurr. of Christ.—The
 Ap. writes not only for them, but for the
 rest of the Cor. believers, shewing them the
 historical certainty, and vital importance of
 Christ's Resurrection, and its inseparable
 connexion with the doctrine which they
 were now tempted to deny. 1, 2.] δέ,

transitional. γνωρίζω, not as most Comm.,

3 ὅτι παρῑδῶκα γὰρ ὑμῖν ἔν πρώτοις ὁ καὶ παρῑλαβον, ὅτι χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφὰς, καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφὰς, καὶ ὅτι ὥφθη Κηφᾶ, εἶτα

ἰΑΝ. ix. 24. ZECH. xiii. 7.

ἰΑΝ. liii. 9, 10. HOS. vi. 2. JON. i. 17. See Matt. xii. 40.

Matt., Luke, Paul. = ἐφάνη, or ἐφανερώθη, Mk., John. See Stanley.

r = Luke i. 2.

ch. xi. 2.

2 Pet. ii. 21.

Here only.

See note.

1 Heb. v. 1.

vii. 27. x.

12.

ἰΨα. xxi. 16.

ἰΨα. liii. 5.

ἰΨα. x. 10.

1 Tim. iii. 16. in this ref.,

3. ο καὶ παρῑλ. om Iren Tert Hil Ambrst Ambr: *sicut accepimus* d e.—4. καὶ om 238.—for ἐγὼ, ἀνεστῆ 238.—rec τῇ τρίτῃ ἡμ. (see Matt xvi. 21; xvii. 23. Here τῇ ἡμ. τῇ τρ. is solemn and emphatic), with FGJK &c vss Dial Chr Thdrt al Iren al: txt ABDE al d e copt syr ar-pol Cyr Hil al.—5. ὅτι om lect 12.—for εἶτα, εἰπειτα A 17. 37. 46. 73. 109 lect 12 Eus Cyr-jerus Chr: μετὰ ταῦτα D'E¹FG: καὶ basm: εἶτα δὲ arm:

aft. Oec., ὅσον ὑπομνήσκω, nor as Rück. 'I direct your attention to' (both which meanings are inadmissible, from the usage of the word: see reff.)—but as E. V. 'I declare:' i. e. 'declare anew:' not without some intimation of surprise and reproach to them.

τὸ εὐαγγ.] 'The (whole) Gospel:' not merely the Death and Resurr. of Christ, which were ἐν πρώτοις parts of it; the reproach still continues; q. d. 'I am constrained to begin again, and declare to you the whole gospel which I preached to you.'

ὁ καὶ παρ.] The thrice repeated καὶ indicates a climax:—'which ye also received (see esp. ref. John), in which moreover ye stand, by means of which ye are even being saved' (in the course of salvation).

τίνι λόγ.] 'If ye hold fast, with what discourse I preached to you:' the clause τίνι λόγ., being prefixed for emphasis' sake. λόγος, of the import, not the grounds of his preaching: for of this he reminds them below, not of the arguments. Some Comm. take τίνι λόγῳ, κ.τ.λ. as a mere expegegesis of εὐαγγελίου, —'the gospel . . ., with what discourse I preached to you,' as οἰδᾶ σε, τίς εἶ. But as Meyer has remarked, in that case,—(1) σώζεσθε and εἰ κατέχετε being altogether severed from one another, εἰ κατέχετε becomes the conditional clause to γνωρίζω ὑμῖν, with which it has no logical connexion: (2) εἰ κατέχετε would be inconsistent with ἐν ᾧ καὶ ἐστήκατε, which would thus be an absolute assertion: (3) the words ἐκτός εἰ μὴ εἰκὴ ἐπιστ. would have to be referred as a second conditional clause to εἰ κατέχετε (see below).

ἐκτός εἰ μὴ εἰκὴ ἐπιστ.] The only chance, if you hold fast what I have taught you, of your missing salvation, is the hardly supposable one, that your faith is vain, and the gospel a fable; see ver. 14, of which this is an anticipation:—'unless (perchance) ye believed (not as E. V. 'have believed,' which confuses the idea: it is, 'became believers,' see reff.) in vain' (εἰς κενόν, as ver. 14). So Chrys., who re-

marks: νῦν μὲν ὑπεσταλμένως αὐτόφρησι, προῖων δὲ καὶ διαθερμαίνόμενος γυμνῇ λοιπὸν τῇ κεφαλῇ βοᾷ καὶ λέγει· εἰ δὲ χριστὸς οὐκ ἐγήγερται, κ.τ.λ. ver. 14. This explanation of the words appears to me the only tenable one. Meyer, and in the main De W., understand them of a vain and dead faith, which the Ap. will not suppose them to have. But surely if the previously expressed condition of κατέχετε were fulfilled, their faith could not be vain or dead; and again the aorist is against this interp.: 'unless ye became believers in vain,' not, 'unless your faith has been a vain one.' A still further reason is, the parallelism of εἰκὴ ἐπιστεύσατε here and οὕτως ἐπιστεύσατε, ver. 11: leading to the inference that εἰκὴ here relates, not to the subjective insufficiency of their faith, but to the (hypothetical) objective nullity of that on which their faith was founded. Oec., Theophyl., Theodoret, Luther, Calvin, Estius, and De W. connect ἐκτός εἰ μὴ (see above) as a second conditional clause to εἰ κατέχετε, supplying between, κατέχετε δὲ πάντως (Theophyl.): but this is arbitrary and unnatural.

3—11.] A detail of the great facts preached to them, centering in the RESURRECTION OF CHRIST.

3. ἐν πρώτοις] in primis, with relation not to order of time (as Chrys.: ἐξ ἀρχῆς), but to importance (as Theophyl. οἰονεῖ γὰρ θεμελίος ἐστὶ πάσης τῆς πίστεως). So Plato, Rep. vii. 6, p. 522: τοῦτο τὸ κοινὸν . . . ὁ καὶ παντὶ ἐν πρώτοις ἀνάγκη μανθάνειν. ὁ καὶ παρῑλαβον] viz. (see ch. xi. 23 and note) from the Lord himself, by special revelation. Before his conversion he may have known the bare fact of the death of Jesus, but the nature and reason of that Death he had to learn from revelation:—the Resurrection he regarded as a fable,—but revelation informed him of its reality, and its accordance with prophecy. On the following clauses, 'the earliest known specimen of what may be termed the creed of the early Church,' see Stanley's notes, and disserta-

^y = Mark xiv. 5 only, ^{elsew.} of place. See ^{Winer}, § 38. 5v.
^z = here only. (Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10 only) †.
ⁿ ch. ix. 19 ref. b = John xxi. 22. Phil. i. 25.
^c ch. iv. 3. viii. 7 al. fr. d = ch. vii. 39 ref.
^e neut., see Mark xii. 29, and note. ii. 16. Eccles. vi. 3. i = Matt. v. 10, 11 al. fr. Ps. vii. 1. 2 Macc. v. 8. Jos. Antt. iii. 7. 1. Diod. Sic. iii. 39. h = Matt. iii. 11. 2 Cor. iii. 5. Exod. iv. 10. constr., 2 Tim. ii. 2. g here only. Job j1 Pet. i. 10.

ABDE
FGJK

εἰτα ὡφθη copt.—for δώδεκα, ενδεκα D¹(E²)FG 122¹ it v Syr-marg arm slav *nonnulli codices* in Aug Phot Dam Archel Jer all (not Aug).—6. επανω om 109. 238 lect 1.—πεντακισχιλιους Bas-sel.—επανω and εφαιπ. om aeth.—rec πλειους, with JK &c Chr Thdrt Dam al: txt ABDEFG 17. 31-7-9. 73 lectt 8. 12. 19 Orig Eus Cyr.—bef εκοιμ., om και (as unnecessary, not *perceiving its force*) A¹(appy)BD¹(E²)FG 67¹ it v Syr arr copt sah basm arm lat-fr: ins A²D³JK mss nrly Syr aeth al? Orig Chr Thdrt Dam al Archel.—for εκοιμ., ετελευτησαν (gloss) 17.—7. for επειτα (1st), εἰτα DE 17: txt AFGK all Orig Cyr-jerus Dam.—rec for επειτα (2nd), εἰτα, with B(e sil)J all Chr Thdrt al: txt AFGK 46. 72-3. 93. 106-9-17. 219¹ lect 12. 19 Orig Cyr-jer.—8. ωςπερ D.—τω (for τινι) 106-8. 219 Chr (but does not notice it in comm): τω om FG lect 19 al?—και εμοι FG.—9. for θεου, χριστου 80.—10. bef εις εμε, om η D¹FG it v lat-fr.—

tion at the end of the section. ὑπὲρ τ. ἁμ. ἡμ.] 'ON BEHALF OF OUR SINS:' viz. to atone for them. Meyer makes the important remark, that this use of ὑπὲρ with τῶν ἁμαρτιῶν ἡμ. shews, that when Paul uses it in speaking of Christ's sufferings with ἡμῶν only, he does not mean by it 'loco nostri.' He also quotes from Buttmann (Index to Meidias, p. 188), on the distinction between ὑπὲρ and περὶ: "id unum interest, quod περὶ usu frequentissimo teritur, multo rarius usurpatur ὑπὲρ, quod ipsum discrimen inter Lat. prap. de et super locum obtinet." κατὰ τὰς γρ.] This applies to Christ's Death, Burial, and Resurrection on the third day; see ref.

4. ἐγγίγεται] the perfect marks the continuation of the state thus begun, or of its consequences: so Herod. vii. 8, ἀλλ' ὁ μὲν τετελεσθῆκε, καὶ οὐκ ἐξεγενετό οἱ τιμωρῆσθαι: see Kühner, § 441. 6.

5.] That the following appearances are related in chronological order, is evident from the use of the definite adverbs of sequence, εἰτα, επειτα, ισχατον δὲ πάντων. See exx. in Weststein. Wieseler, Chron. Synops. der vier Evv. pp. 420. 21, attempts to disprove this, but certainly does not succeed in getting over ισχατον πάντων, ver. 8. ὡφθη Κηφᾶ] See Luke xxiv. 34. τοῖς δώδεκα] used here popularly, as *decemviri*, and other like expressions, although the number was not full. The occasion referred to seems to be that in John xx. 19 ff. Luke xxiv. 36 ff. Clearly we must not with Chrys., suppose *Matthias*

to be included as possibly having seen Him after His ascension: for the appearance is evidently one and the same. 6.] He drops the constr. with ὅτι, dependent on παρέλαβον, and proceeds in a direct narration. But evidently the *sense* of the former constr. continues: he is relating what he had received and preached to them.

ἐπάνω πεντακ. ἂδ. ἐφάπ.] From Matt. xxviii. 17, it appears (see note there) that others besides the eleven witnessed the appearance on the mountain in Galilee. But we cannot say that it is the appearance here referred to:—nor indeed is it likely that so many as 500 believers in Jesus would have been gathered together in Galilee: both from its position in the list, and from the number who witnessed it, this appearance would seem rather to have taken place at Jerusalem, and before the dispersion of the multitudes who had assembled at the Passover: for we find that the church of Jerusalem itself (Acts i. 15) subsequently contained only 120 persons.

ἐφάπαξ] not here in its commoner meaning of 'once for all,' but 'at once,' 'at one and the same time;' as Theodoret, οὐ καθ' ἓνα, ἀλλ' ὁμοῦ πᾶσιν. μένουσιν] 'survive;' see ref. 7. Ἰακώβω]

Probably, from no distinguishing epithet being added, the celebrated James, the brother of the Lord; see Gal. i. 19. So Chrys.: ἐμοὶ δοκεῖ, τῷ ἀδελφῷ τῷ αὐτοῦ. See notes on ch. ix. 5. Matt. xiii. 55, and the Prolegg. to the Ep. of James.—This appearance cannot however be identical

^k κενὴ ἐγενήθη, ἀλλὰ ¹ περισσότερον αὐτῶν πάντων ^m ἔκο- ^{k = Acts iv. 25.}
 πίασα, οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τοῦ θεοῦ ⁿ σὺν ἐμοί. ^{1 Thess. ii. 1.}
¹¹ οἷτε οὖν ἐγὼ εἶτε ἐκείνοι, οὕτως ^p κηρύσσομεν, καὶ ^{ladv., Mark vii.}
 οὕτως ^q ἐπιστεύσατε. ¹² εἰ δὲ ^r χριστὸς ^p κηρύσσεται ἐκ ^{36. Heb. vi.}
 Rom. xvi. 6 al. Phil. ii. 16. Ps. cxxvi. 1. n Acts xiv. 4. See 2 Kings ii. 10. ^{17. vii. 15.}
 p absol., Matt. iii. 1, and passim. Exod. xxxii. 5. q = ver. 2 refl. ^{m Matt. vi. 28.}
 Acts xx. 35. o ch. xiii. 8.

for ου κεν. εγ., πωχη ουκ εγ. D¹: πωχ. ου γεγονεν FG: so also it lat-ff (not Jer al).
 —απαντων lect 12.—aft δε, add μονος 74.—rec αλλ, with D³(E?)FGJ &c: txt ABD¹
 &c.—rec bef συν ins η (see note), with A(EJK?) (all?) Ath Chr Thdrt₂ Dam₂ Thl Oec
 Jer₃ Orig-int₂: om BD¹FG it v Orig (gr and lat) lat-ff.—εν μοι syr-marg Thdrt (somet)
 Jer₁: εις εμε mss mentd by Erasm.—11. for ουν, δε D¹FG it goth Iren: enim v Tert Pelag:
 et aeth.—aft ειτε (2nd), ins ουν lect 12.—εκηρυξαμεν 4 v-sixt.—επιστευσαμεν 5. 61. 73
 aeth Marcion in Epiph₁: υμεις επ. arm.—12. δε om slav-ms: and in ver 17.—rec οτι εκ

with that traditional one quoted by Jerome (from the Gospel according to the Hebrews), Catal. Script. Eccles. p. 170 D: "Juraverat enim Jacobus, se non comesturum panem ab illa hora qua biberat calicem Domini, donec videret eum resurgentem a mortuis." This would imply that the appearance was very soon after the Resurrection, and before any of those to large collections of believers, in which James would naturally be present. The circumstance of most of them remaining alive is mentioned apparently by way of strengthening the evidence: q.d., "and can attest it, if required?"—hardly for the reason suggested by Stanley, that the dead among them would have been worse off even than others, if there were no resurrection, having been "tantalised by the glimpse of another world in the vision of their risen Lord."

ἀποστ. πᾶσιν] This is decisive for the much wider use of the term ἀπόστολος than as applying to the Twelve only: and a strong presumption that James, just mentioned, and evidently here and Gal. i. 19, included among the ἀπόστολοι, was not one of the Twelve. Chrys. extends the term to the Seventy of Luke x., and others: ἦσαν γὰρ καὶ ἄλλοι ἀπόστολοι, ὡς οἱ ἐβ-δομήκοντα.

8.] 'But last of all (not masc., as Meyer, who refers it to τῶν ἀποστόλων,—for others than the Apostles have already been mentioned,—but neut., as in ref. and in the expr. πάντων μάλιστα [Plat. Protag. p. 330]), as to the abortively-born (τῷ pointing out the Apostles as a family, and himself as the abortion among them,—the one whose relation to the rest in point of worthiness, was as that of the immature and deformed child to the rest of the family. That this is the meaning is evident from ver. 9, which drops the figure. On ἐκτρωμα, see exx. in Wetstein. It is not, as τινες in Theophyl., τὸ ὕστερον γέννημα, 'a weakling child of old age.' The grammarians find fault with the term, and prefer ἀμβλωμα or ἐξάμβλωμα: but it occurs in Aristotle, de generatione ani-

malium, iv. 5,—οὐ δύναται τελειοῦν, ἀλλὰ κνήματ' ἐκίπτει παραπλήσια τοῖς καλουμένοις ἐκτρώμασιν.—The suggestion of Valcknaer, al., that τῷ is τῷ for τινι, is equally inconsistent with usage and the sense of the passage) He appeared to me also: viz. on the road to Damascus. This, and this only, can here be meant; as he is speaking, not of a succession of visions, but of some one definite apparition.

9, 10.] Digressive, explanatory of ἐκτρώματι. 9. ἐγὼ] The stress is on ἐγὼ, 'I, and no other.' ὅς] 'ut qui' assigns the reason. ἱκανός] see ref.

καλείσθαι] 'to bear the honourable name of an Ap.'

10. χάρι. δ. θεοῦ] "With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him,—and this introduces his chastened self-consciousness of the extent and success of his apostolic labours." De Wette. The position of χάριτι δὲ θεοῦ, and the repetition of ἡ χάρις αὐτοῦ afterwards, shew the emphatic prominence which he assigns to the divine Grace.

ὃ εἰμι] viz. in my office and its results. The church has admirably connected this passage, as Epistle for the 11th Sund. after Trin., with that other speech of a Pharisee, Luke xviii. 11,—ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων: see note there.

ἡ εἰς ἐμέ] 'which was (manifested) towards me: see ref. and Rom. viii. 18.

ἀλλὰ] opposed to κενὴ ἐγ.,—'by means of God's Grace' being understood after ἀλλὰ, as afterwards explained.

περισσότερον] neut. accus. governed by ἐκοπίασα.

αὐτῶν πάντων] either, 'than any of them,' or 'than them all,' scil. together. Meyer prefers the latter, on account of τοῖς ἀπ. πᾶσιν, ver. 7. But it seems hardly necessary, and introduces an element of apparent exaggeration.

ἐκοπίασα] Spoken of his apostolic work, in all its branches; see ref., esp. Phil. οὐκ ἐγὼ δέ] explanatory, to avoid misappre-

r = ver. 4 al. fr. w. ἐκ νεκ., not in Matt. (ἐκν. ἀναστ., xvii. 9. ἡγ. ὑπό τ. ν., xiv. 2 al.) Mark vi. 14. 16. Luke ix. 7. John ii. 22. xii. 1, 9, 17. xxi. 14. Acts iii. 15 al². Paul, passim. Heb. xi. 19. 1 Pet. i. 21. s = Rom. vi. 2. Gal. ii. 14. iv. 9. t Matt. xxii. 31 only in gospp. (w. ἐκ, Luke xx. 35. Acts iv. 2.) Acts xvii. 32 al⁴. Paul, Rom. i. 4, this chap. (Heb. vi. 2) only. See Isa. xxvi. 19. u ver. 4. v ver. 10. w See Rom. vii. 3, 25. 2 Cor. v. 15. Gal. iii. 29. x = Acts xxiv. 5. Rom. vii. 10.

νεκρῶν ὅτι ἔγήγερται, ὡς πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις ἡ νεκρῶν οὐκ ἔστιν; ¹³ εἰ δὲ ἀνάστασις ἡ νεκρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ἔγήγερται. ¹⁴ εἰ δὲ χριστὸς ἔγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, ¹⁵ ὅτι ἐγ. ἐκ νεκ.

hension: it had been implied (see above) in the ἀλλά:—‘not I, however, but the Grace of God with me’ (see var. readd.): scil. ἐκοπιάσεν, κ.τ.λ.—That is,—the Grace of God worked with him in so overwhelming a measure, compared to his own working, that it was no longer the work of himself but of divine Grace.—Augustine, de Grat. et Lib. Arb. § 3, hardly expresses this: ‘Non ego autem, i. e. non solus, sed gratia Dei mecum: ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo:’—for he overlooks the *entire preponderance* of Grace, which Paul asserts, even to the exclusion of his own action in the matter. The right view of this preponderance of Grace prevents the misunderstanding of the words which has led to the insertion of the article, ἡ σὺν μοι, whereby Grace becomes absolutely the *sole agent*, which is contrary to fact. On the coagency of the human will with divine Grace, but in subordination, see Matt. x. 20. 2 Cor. v. 20; vi. 1, and ch. iii. 9, note. 11.]

He resumes the subject after the digression respecting himself:—‘it matters not whether it were I or they (the other App.)—such is the purport of our preaching—such was your belief:’—οὕτως, ‘after this manner,’ viz. that Christ died, was buried, and rose again, as vv. 3, 4. 12–20.] On the fact of Christ’s Resurrection, announced in his preaching, and confessed in their belief, he grounds (negatively) the truth of the general Resurrection:—If the latter be not to happen, neither has the former happened:—and he urges the results of such a disproof of Christ’s Resurrection. 12.] introduces the argument for the resurrection, by referring to its denial among a portion of the Cor. church. δὲ belongs to the whole question, and is opposed to οὕτως κηρ. and οὐτ. ἐπιστ. of the foregoing ver. —The position of χριστὸς before the verb gives it the leading emphasis, as an *example*

of that which is denied by some among you: ‘But if CHRIST is preached that He is risen from the dead (if an instance of such resurrection is a fact announced in our preaching), how say some among you (how comes it to pass that some say) that a resurrection of the dead does not exist (οὐκ ἔστ. as ver. 13)?’ If the *species* be conceded, how is it that some among you deny the *genus*? τινες] It is an interesting question, who these τινες were; and one which can only be answered by the indications which the argument in this chapter furnishes. (1) Were they Sadducees? If so, the Ap. would hardly have begun his argument with the fact of the Resurrection of Jesus. And yet we must remember that he is arguing not *with the deniers*, but with those who being as yet sound, were liable to be misled by them. But the opposition between Sadduceism and Christianity was so complete, that we have little reason to think that any leaven of the Sadducees ever found its way into the church. (2) Were they Epicureans? Probably not for two reasons: (a) the Epicurean maxim, ‘Let us eat and drink,’ &c., is represented as a legitimate consequence of adopting their denial of the resurrection, not as an accompaniment of, much less as the ground of it: and (β) had the Epicurean element entered to any extent into the Cor. church, we certainly should have had more notice of its exceedingly antichristian tenets. It is possible that the deniers may have been, or been in danger of being, corrupted by mixture with Epicureans without, from the warning of ver. 33. (3) Were they Jews? If not Sadducees, hardly Jews at all, or Judaizers: a strong tenet of Pharisaism was this *very one* of the Resurr., see Acts xxiii. 6: and we know of no tendency of Essenism which should produce such a denial. (4) They must then have been *Gentile believers*, inheriting the unwillingness of the Greek mind

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^v κενὴ καὶ ἡ πίστις ὑμῶν· ¹⁵ ^x εὐρισκόμεθα δὲ καὶ ^y ψευ- ^γ Matt. xxvi.
δομάρτυρες τοῦ θεοῦ, ὅτι ^z ἔμαρτυρήσαμεν ^a κατὰ τοῦ θεοῦ ^z = John i. 7
ὅτι ^u ἡγερεν τὸν χριστὸν, ὃν οὐκ ^u ἡγερεν ^b εἴπερ ἄρα ^u = here only.
νεκροὶ οὐκ ^u ἐγείρονται. ¹⁶ εἰ γὰρ νεκροὶ οὐκ ^u ἐγείρον- ^u Xen. Cyrop.
ται, οὐδὲ χριστὸς ^u ἐγήγερται· ¹⁷ εἰ δὲ χριστὸς οὐκ ^u = i. 2, 16,
^u ἐγήγερται, ^c ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ^d ἐν ταῖς ^u ταῦτα μὲν
ἀμαρτίαις ὑμῶν· ¹⁸ ἄρα καὶ οἱ ^e κοιμηθέντες ^{ee} ἐν χριστῷ ^u δὲ κατὰ
^f ἀπώλονται. ¹⁹ εἰ ἐν τῇ ^g ζωῇ ταύτῃ ^h ἐν χριστῷ ^{hi} ἡλπι- ^u πάντων
ix. 34. e = ch. vii. 39 reff. ee = 1 Thess. iv. 16. f = Rom. xiv. 15 al. g = Phil. i. 20. James
ir. 34. 1 Pet. iii. 10 only. h Eph. i. 12. 4 Kings xviii. 5. i perfr., John v. 45. 2 Cor. i. 10.

ADEFGK 17. 37-9. 47. 91. 108¹-9-13-22¹. 219¹ al g basm goth Dial Oec.—rec aft *κενη*
ins *δε* (*prob as a connecting particle, and to correspond to δε και below*), with D³EJK
most mss syr Pseud-Ign Constt Chr Thdrt Thl Oec: om ABD¹FG 17. 23. 31-7. 74 it v
ar-pol copt sah basm Cyr-jerus Dial Dam lat-ff.—for *υμων, ημων* D¹ 67². 73. 91. 106
ar-pol sah basm goth al Dial Cyr-jerus Oec Ruf Arm Bed.—15. *δε* om d e Chr (Matt's
ms¹): *αρα* 37: *γαρ* 73.—*και* om D¹E arr arm goth Tert.—*θعون* to *θειου* om 48¹.—
from *ειπερ* to *γειρε*. om DE 43 vss (not v-ed am demid harl² syr copt al) Orig₂
(does not cite beyond *γειρε*.) Thdrt Iren Tert al.—*οι νεκερ*. FG.—17. for *υμ*. (1st *ημων*
73. 123³: add *εστιν* BD¹ vss lat-ff (but *ματ. εστ*. vss).—*και ετι* A 31 Syr arr sah basm
arm aeth Dam: *ετι και* copt: *ετι γαρ* goth Orig lat-ff: *οτι ετι* Iren-Tert: *οτι* 37. 43:
om 179.—18. *και* om basm.—*εν χριστω* om 28. 45.—19. rec *ηλπ*. *εσμ*. *εν χρ*. (*αρη*y

to receive that of which a full account could not be given, see vv. 35, 36: and probably of a philosophical and cavilling turn. Meyer argues from the antimaterialistic turn of the Ap.'s counter-arguments, vv. 35 ff.,—that the objections were antimaterialistic also: De W. infers the very opposite, which certainly seems to me more probable.—No trace whatever is found in the argument of an *allegorizing* character in the opponents, as was that of Hymenæus and Philetus, who maintained that the resurrection was past already, 2 Tim. ii. 17, 18,—as Olsh. after Grot. supposes.—Whether the Ap. regarded the resurrection of the body as inseparably bound up with a future existence of the soul, does not very clearly appear in this chapter. From the use of the word *ἀπώλονται*, ver. 18, which must refer, not to annihilation, but to *perdition*, it would seem that he admitted an independent existence of the soul; as also from Phil. i. 23. But from ver. 32, *εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν κ. πίωμεν, αὐριοι γὰρ ἀποθνήσκουμεν*, it would seem that the Ap. regarded the denial of the resurrection as involving that of the future state and judgment.—On the question, to which of the (supposed) Cor. parties the opponents belonged, I have nothing to say, not recognizing the divisions into the Pauline, Apollonian, Petrine, and Christine parties as having any historical foundation; see note on ch. i. 10. 13.] *δέ* is the 'but' argumentandi, frequent in mathematical demonstrations. *ἀν. νεκ. οὐκ ἔστιν*] the

words (*οὐκ*) of the deniers. οὐδὲ *χριστ. ἐγήγερται*] This inference depends, as Grot. observes, on the maxim, "Sublato genere tollitur et species;" the Resurrection of Christ being an *instance* of the *rule*, that dead *men* rise; inasmuch as *He is man*. This is enlarged on, vv. 20—22. 14.] *δέ*, again introducing a new inference. οὐκ *ἐγ*.] Again repeating and using as matter of fact (*οὐκ*) the inference of the last ver.: q. d. *εἰ δὲ χρ. οὐκ-ἐγήγερται*. *κενόν*] 'idle,' 'empty,' 'without result:' placed first for emphasis. *ἄρα*] 'then:' 'rebus ita comparatis' (Meyer). *καί*] 'also,' q. d. "If Christ's Resurrection be gone, then also our faith is gone." Without the copula *δέ*, the clause is much more forcible:—'*idle also is our preaching, idle also is your faith.*' Thus *καί* *both times* refers to the hypothesis, *εἰ χρ. οὐκ ἐγήγ*. 15.] Not to be joined with the former ver., as Lachm., al., and Meyer: for it does not depend on *εἰ δὲ χρ.*, κ.τ.λ., but has its reason given below.

δέ καί, 'moreover.' *ψευδ. τοῦ θ.*] 'False witnesses concerning God' (gen. obj.), not '*belonging to God*' (gen. subj.), as Billroth: and false witnesses, as *bearing false testimony* (see below), not, as Knapp, as *pretending to be witnesses, and not being*:—there is no such distinction as Müller attempts to lay down (Diss. Exeget. de loco Paul. 1 Cor. xv. 12—19, cited by De Wette) between *ψευδεῖς μάρτυρες*, 'qui falsum testimonium dicunt,' and *ψευδομάρτυρες*, 'qui mentiuntur

k Rev. iii. 17
only t. com-
par., Matt.
xiii. 32 al.
1 = ch. xiii. 13.
ref.
in Rom. viii. 23
ref.
in Acts xv. 24
ref.
o ver. 13.
p = ch. vii. 14.
Col. i. 16 ref.

κότες ἐσμέν μόνον, ^k ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. ^{ABDE FGJK}
20 ¹ νυνὶ δὲ χριστὸς ^u ἐγήγερται ἐκ νεκρῶν, ^a ἀπαρχὴ τῶν
κεκοιμημένων. 21 ⁿ ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος,
καὶ δι' ἀνθρώπου ὁ ἀνάστασις ὁ νεκρῶν. 22 ὥσπερ γὰρ
^p ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ^p ἐν τῷ

transposu for perspicuity), with D³JK & c vss (ταυτη μονον vss) Orig¹ Chr Thdrt Oec (all aliter): txt ABD¹FG 17. 31-7-9 it goth Thl (addg μον.) Iren Ambr Ambrst al: μονον εν χρ. ηλπ. εσμ. Orig¹ Clem.—εσμ. παν. ανθ. DE d e v goth lat-ff: omnibus simus hominibus Iren.—20. νυν AFG Dial.—εκ των νεκ. FG Dam comm.—rec at end add εγενετο (supplemental gloss), with D³JK & c syrr al Thdrt Dam: γενομενος 80: txt ABD¹FG 6. 17. 67². 71. 177 it v copt basm arm Orig Dial all Iren Hil all.—21. o bef θανατος om ABD¹K 67². 117 Orig Dial Ath, Ps-Ath Dam (appy to conform to αναστ. below: this is more prob than to suppose with Meyer that it has been introd from Rom v. 12): ins D¹EF 12) mss nrlly Ath¹, Eucher Chr (but η αναστ. also) Cyr-jerus (but η ζωη afterwards) Thdrt al.—δια (2ce) FG.—22. αποθνησκομεν 93.—

se esse testes: see reff., and compare (De W.) ψευδοδιδάσκαλος, ψευδοκατήγορος. κατὰ τοῦ θεοῦ] not, as commonly, and even Meyer, 'against God:' but as E. V., 'of,' or 'concerning God:' see, besides reff., Plut. de Liberis Educandis, § 4:—ὁ κατὰ τῶν τεχνῶν κ. τῶν ἐπιστημῶν λέ-
γειν εἰώθαμεν, ταῦτόν καὶ κατὰ τῆς ἀρε-
τῆς φατέον ἐστίν. ὥς εἰς τὴν παντελεῖ
δικαιοπραγίαν τρία δεῖ συνδραμεῖν, φύ-
σιν, κ. λόγον, κ. ἔθος. εἴπερ ἄρα.]

'if in reality, as they assert, . . .,' comp. Plat. Protag. p. 319 (§ 27), ἡ καλόν, ἣν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέκτη-
σαι, and see Hartung, Partikellehre, i. 343.

16.] repetition of the inference in ver. 13, for precision's sake. 17, 18.]

Repetition of the consequence already men-
tioned in ver. 14, but fuller, and with more
reference to its present and future calamitous
results. 17. ματαία] from μάτην,

and thus more directly pointing at the frustra-
tion of all on which faith relies as ac-
complished,—e. g. the removal of the guilt
and power of sin;—and of all to which hope
looks forward, e. g. bliss after death for those
who die in Christ. This is so, because
Christ's Resurrection accomplished our jus-
tification (Rom. iv. 25) and, through justi-
fication, our future bliss, even in the dis-
embodied state (for that seems here to be
treated of). 18 ἄρα καί] 'then also.'

οἱ κοιμ.] 'those who fell asleep in Christ,
perished' (i. e. passed into misery in Hades).
He uses the aorists, speaking of the act of
death, not of the continuing state: the act
of falling asleep in Christ was to them
ἀπόλεια.

ἐν χρ., in communion with,
membership of Christ.—On κοιμηθέντες,
Meyer quotes a beautiful sentence from
Photius (Quaest. Amphiloich. 197): ἐπὶ μὲν
οὖν τοῦ χριστοῦ θάνατον καλεῖ, ἵνα τὸ
πάθος πιστώσῃται· ἐπὶ δὲ ἡμῶν κοίμησιν,

ἵνα τὴν δδύνην παραμυθήσῃται. ἐνθα
μὲν γὰρ παρεχώρησεν ἡ ἀνάστασις, θάρ-
ρῶν καλεῖ θάνατον. ἐνθα δὲ ἐν ἐλπίσιν
εἴτι μένει, κοίμησιν καλεῖ. 19.]

Assuming this ἀπόλεια of the dead in Christ,
the state of Christians is indeed miserable.
It has perhaps not been enough seen that
there are here two emphases, and that μό-
νον belongs to the aggregate of both. Ac-
cording to the ordinary interp., 'If in this
life only we have hope in Christ . . .,' it
would be implied that in reality we shall have
hope in Christ in another state also, which
would not agree with the perfect ἡλικότες
ἐσμέν. The right arrangement of the Greek
gives the key to the sentence: εἰ [ἐν τῇ
ζωῇ ταύτῃ ἐν χριστῷ ἡλικότες ἐσμέν]
μόνον,—'if all we have done is merely
having hoped in Christ in this life,' 'if it is
there to end, and that hope have no result
. . .'.—The perf. ἡλικότες ἐσμ. implies
the endurance of the hope through our
lives. ἐλεειν. πάντ.] 'We are more

to be pitied (more miserable) than all
men,' viz. because they, all other men, live
at ease,—we on the contrary are ever ex-
posed to danger and death: because our
hope is more intense than that of all others,
and leads us to forego more: and to be
disappointed in it, would be the height of
misery. 20—28.] Reassertion of

the truth that Christ is risen from the
dead,—and prophetic exposition of the
consequences of that great event.

20.] νυνί, 'as matters now stand:' see
reff. ἀπαρχ. τ. κεκοιμ.] '(as) (the)
first-fruit of them that sleep (anar-
throus, because categorematical).' For the
constr., Meyer compares Eur. Or. 1098:
'Ἐλένην κτάνωμεν, Μενεῖερ λύπην πι-
κράν. The sense is, 'Christ, in rising from
the dead, is but the firstling or earnest of
the resurrection of the whole number of

χριστῷ πάντες ἡ ζωοποιηθήσονται. ²³ ἕκαστος δὲ ἐν τῷ ^q Rom. iv. 17
 ἰδίῳ ^r here only 4.
 τάγματι ^m ἀπαρχὴν χριστοῦ, ἔπειτα ^s οἱ τοῦ χριστοῦ ^r 4 Kings iv.
 ἐν τῇ ^t παρουσίᾳ αὐτοῦ, ²⁴ εἴτα τὸ ^u τέλος, ὅταν ^v παρα- <sup>10. xxxiii.
13.)</sup>
 11. t = 1 Thess. ii. 19. iii. 13. v. 23. u = Matt. xxiv. 6 al. v = Matt. xi. 27.

23. *rec om του bef χριστου (by a mistake appy).*—for ἐν τη παρ. αὐτου, οἱ ἐν τη παρ. αὐτου ἐλπισαντες FG g v (not am al) lat-ff (*crediderunt* v lat-ff).—24. *rec παραδω (alliteration to conform to καταργηση, the propriety of the pres being overlooked: see note), with JK &c Chr Thdrt Dam al: παραδιδω ADE al (goth, and basm sah in Scholz) Eus Ath Did Hipp Bas Nyss al (οτε or οταν παραδιδωσιν Orig, once οτε παραδωσει): txt BFG:*

those that sleep.' There does not appear to be any intended reference to the legal ordinance of the first-fruits (Lev. xxiii. 10, 11): but however general the application of the analogy may be, it can hardly fail to have been suggested to the mind of a Jew by the Levitical ordinances, especially as our Lord rose on the very morrow after the Paschal Sabbath, when (l. c.) the first-fruits were offered.

τῶν κεκοιμημένων] from the logical connexion, should mean, not the dead in *Christ*, but *all the dead*; see next ver.: but it is the *Christian dead* who are before the Ap.'s mind, when he calls our risen Lord ἀπαρχὴ τῶν κεκ.

21.] MAN the bringer-in both of death and life: explanation (not proof) of *Christ being the ἀπαρχὴ τ. κεκοιμ.*: and (1) in that *He is MAN*: it being necessary that the first-fruit should be as the lump. The verity lying at the root of this ver. is, that *by MAN ONLY can general effects pervading the whole human race be introduced.*

δὲ ἄνθρωπον, sc. ἔστιν. 22.] (2) *In that He is* (and here the fact of His being the Lord of Life and Righteousness, and the second and spiritual Head of our nature, are assumed) *to us the bringer-in of LIFE, as Adam was the bringer-in of DEATH.*

ἐν τῷ Ἀδ., ἐν τῷ χριστῷ] 'in community with,' as partakers in a common nature with Adam and Christ: who are respectively the sources, to the whole of that nature (πάντες), of death, and life, i. e. (here) *physical death, and rescue from physical death.* The practice of Paul to insulate the objects of his present attention from all ulterior considerations, must be carefully here borne in mind. The antithesis is *merely* between the bringing in of death by Adam, and of life (its opposite) by Christ. No *consequence*, whether on the side of death or of life, is brought into consideration. That death physical involved death eternal—that life eternal (in its only worthy sense) involves bliss eternal, is not so much as thought of, while the two great opposites, Death and Life, are under consideration. This has been missed by many Interpp., and the reasoning thereby

marred. But the ancients, Chrys., Theophyl., Theodoret, Oecum., and Olsh., De Wette, and Meyer, keep to the *universal* reference. Theophylact's note is clear and striking: αἰτίαν προστίθησι δι' ἧς πιστοῦνται τὰ εἰρημένα' ἔδει γάρ, φησιν, αὐτὴν νικῆσαι τὴν ἡττηθεῖσαν φύσιν, καὶ τὸν καταβληθέντα, αὐτὸν ἐκνικῆσαι καὶ γὰρ ἐν τῷ Ἀδὰμ, τουτέστι διὰ τὸ τοῦ Ἀδὰμ παῖσμα, πάντες τῷ θανάτῳ ὑπέπεσον· οὕτως οὖν ἐν χριστῷ πάντες ἀναστήσονται· τουτέστι διὰ τὸ εἰρηθῆναι τὸν χριστὸν ἀναμάρτητον κ. ἀνένόχον τῷ θανάτῳ, καὶ ἐκόντα μὲν ἀποθανεῖν, ἀναστήναι δέ, καθὸ οὐκ ἦν δυνατόν αὐτὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς, τὸν ἀρχηγὸν τῆς ζωῆς. See on the great antithesis, Rom. v. 12 ff., and notes.

23.] *But in this universal Resurrection, ALL SHALL NOT HOLD THE SAME RANK.* Chrys. rightly, εἴτα, ἵνα μὴ τὴν ζωοποιήσιν κοινὴν ἀκούσας, καὶ τοὺς ἁμαρτωλοὺς νομίσγῃ σωζέσθαι, ἐπήγαγεν' ἕκαστος δέ, κ.τ.λ.

τάγμα is not order of priority, but 'rank,' or 'troop in an army:' so Plut. Otho, p. 1072 (Wetst.): λεγεῶνες, οὕτω γὰρ τὰ τάγματα Ῥωμαῖοι καλοῦσιν ἐπικλησιν. The three ranks are mentioned in order of priority, but this does not constitute their distinctive character:—Christ is the ἀπαρχή—this is His ἴδιον τάγμα, see Col. i. 18:—οἱ τοῦ χριστοῦ follow at His coming, who are the εἶμα (as understood by the context, and implied by ἀπαρχή), in the proper and worthiest sense, made like unto Him and partaking of His glory; then (after how long or how short a time is not declared, and seems to have formed no part of the revelations to Paul, but was afterwards revealed,—see Rev. xx. 4—6: comp. also 1 Thess. iv. 15—17) shall come THE END, viz. the resurrection of the rest of the dead, here veiled over by the general term τὸ τέλος,—that resurrection not being in this argument specially treated, but only that of Christians. The key to the understanding of this passage is to be found in the prophecy of our Lord, Matt. xxiv., xxv., but especially in the latter chapter. The resurrection and judgment of οἱ τοῦ χριστοῦ forming the subject of vv. 1—30 there,

w = Acts xx.
25 al.
x Rom. xv. 6
reff.
y ch. vi. 13
reff.
z = Rom. xiii.
1 reff. Eph. i. 21 reff.

δίδοι τὴν ^w βασιλείαν ^x τῷ θεῷ καὶ ^x πατρὶ, ὅταν ^y κατα-
γήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ^z ἐξουσίαν καὶ δύναμιν.
25 α δεῖ γὰρ αὐτὸν ^b βασιλεύειν, ἄχρις οὗ ^c ὅθι πάντας τοὺς

ABDE
FGJK

a = Luke xxiv. 46. Dan. ii. 28.

b = ch. iv. 8 reff.

c PsA. cix. 1.

βασ. παραδ. 219.—bef πατρι om και Syr (and elsw) ar-erp sah basm Hil (but once as

and τὸ τέλος,—the great final gathering of πάντα τὰ ἔθνη, of vv. 31—46.

ἀπαρχή, therefore necessarily the first τᾶγμα: and hence the word stands first.

οἱ τοῦ χρ.] = οἱ νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16. No mention occurs here of any judgment of these his ἰδιοὶ δοῦλοι, as in Matt. xxv., for it does not belong to the present subject.

ἐν τῇ παρ. αὐτ.] ἐν, as forming part of, involved in, His appearing,—which, as the great event of the time, includes their resurrection in it. It ought to be needless to remind the student of the distinction between this παρουσία and the final judgment; it is here peculiarly important to bear it in mind.

24. εἶτα] ‘then,’ next in succession, introducing the third τᾶγμα,—see above.

τὸ τέλος] ‘the end’ κατ’ ἐξοχὴν: not the end of the resurrection, as Meyer, after Theodoret, Oecum., Bengel, al.:—nor, of this present world, as Chrys., al.,—which properly happens at the παρουσία: nor exactly, of the Kingdom of Christ, as Grot. and Billroth: but generally, THE END, when all shall be accomplished, the bringing in and fullness of the Kingdom by the subjugation of the last enemy, the whole course of mediatorial work of Christ, the salvation of the elect; the time indicated by Matt. xxv. ult.: καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

ὅταν παραδίδοι] ‘when He (Christ) gives up (the pres., for that which is certainly attached to the event as its accompaniment—ὅταν indicating the uncertainty of the time when) the Kingdom to God and the Father (reff.: to Him who is God and His Father).’—Then the rest of the section as far as ver. 29, is in explanation of the giving up the kingdom. And it rests on this weighty verity: the KINGDOM OF CHRIST over this world, in its beginning, its furtherance, and its completion, has one great end,—THE GLORIFICATION OF THE FATHER BY THE SON. Therefore, when it shall be fully established, every enemy overcome, every thing subjected to Him, He will,—not, reign over it and abide its King, but DELIVER IT UP TO THE FATHER. Hence as in ver. 25, His reign will endure, not, like that of earthly kings, WHEN He shall have put all enemies under His feet, but only TILL He shall have, &c.,—and

then will be absorbed in the all-pervading majesty of Him for whose glory it was from first to last carried onward. It may be observed (1) that the whole of this respects the mediatorial work and kingdom: the work of redemption,—and that Lordship over dead and living, for which Christ both died and rose. Consequently, nothing is here said which can affect either (1) His coequality and coeternity with the Father in the Godhead, which is prior to and independent of this mediatorial work, and is not limited to the mediatorial kingdom; or (2) the eternity of his humanity: for that humanity ever was and is subordinate to the Father; and it by no means follows that when the mediatorial kingdom shall be given up to the Father, the humanity, in which that kingdom was won, shall be put off: nay the very fact of Christ in the body being the first fruits of the resurrection, proves that his body, as ours, will endure for ever: as the truth that our humanity, even in glory, can only subsist before God by virtue of His humanity, makes it plain that He will be VERY MAN to all eternity.

τὴν βασιλείαν] That kingdom, which in its fullest sense is then first His. At this very time of τὸ τέλος, Matt. xxv. 34, He first calls Himself by the title of ὁ βασιλεὺς. The name will no sooner be won, than laid at the feet of the Father, thus completing by the last great act of Redemption the obedience which He manifested in his Incarnation, and in his Death.

ὅταν καταργήσῃ] (aor.) ‘when He shall have brought to nought,’ &c.: see above.

πᾶς. ἀρχ. κ.τ.λ.] not only, as Meyer, &c., hostile power and government, but as the context necessitates, ALL power. Christ being manifested as universal King, every power co-ordinate with His must come under the category of hostile: all kings shall submit to Him: the kingdoms of the world shall become the kingdoms of the Lord and of His Christ:—and see the similar expressions Eph. i. 21, where speaking proleptically, the Ap. clearly indicates that legitimate authorities, all the powers that be, are included.

25] See on the last ver.:—this is the divine appointment with regard to the mediatorial kingdom,—that it should last till, and only till, all enemies shall have been subdued to

ἐχθρούς ὑπὸ τοὺς πόδας αὐτοῦ. ²⁶ ἔσχατος ἐχθρός
^y καταργεῖται ὁ θάνατος. ²⁷ Πάντα γὰρ ^d ὑπέταξεν ὑπὸ
τοὺς πόδας αὐτοῦ. ^e ὅταν δὲ ^f εἴπῃ ὅτι πάντα ^d ὑποτέ-
τακται, δηλὸν ὅτι ^g ἐκτὸς τοῦ ^d ὑποτάξαντος αὐτῷ τὰ
πάντα. ²⁸ ὅταν δὲ ^d ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ ^h
αὐτὸς ὁ υἱὸς ^d ὑποταγήσεται τῷ ^d ὑποτάξαντι αὐτῷ τὰ
πάντα, ἵνα ^h ὁ θεὸς τὰ πάντα ἐν πᾶσιν. ²⁹ ἐπεὶ ⁱ τί
ⁱ ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ^k ὅλως
δλον αὐτοῖς ἦν καὶ τὸ πᾶν Ἀπελλῆς. i = Mark xi. 5. Acts xxi. 13. k Matt. v. 31. ch. v. 1. vi. 7 only†.

(txt).—²⁵. rec aft *αχρὶς ου ins an* (perhaps, as *Mey*, from *LXX*, Ps cx. 1), with JK & Orig. (elsw *ως αν*) Cæs Cyr-jerus (edd) Chr Thdrt al: om (*αχοι* A Dam) ABD¹(E) FG 17. 31. 71-3. 80. 93 Orig₂ Ath Eus Hipp Epiph (oft) Dam al.—aft *εχθρ. ins αντου* AFG al 10. 17. 31. 73. 93. 120 g Syr ar-erp copt sah basm æth harl Orig₃ Marcell (in Eus) Cæs Cyr-jerus al Tert al: om BD & c v (ed) am demid al syr al Orig₂ Ath Chr Thdrt (h l) Dam al Ir Hil al.—*αντου* om FG g Jer₁.—²⁶. This ver in DE d e t ol Jer Ambrst stands after *ποδας αντου* ver 27: from *ποδας* to *ποδας* (ver 27) om 17 (92?).—*εσχ. δε* 80 sah basm.—²⁷. *οτι* (1st) om B d e v lat-ff (not Aug).—*υποτετ. αντω* FG vss Hipp Orig-lāt (al lat).—*τα* om F.—²⁸. for *δε*, γαρ lect 1.—*και* om (*as superfluous*) BD¹(E) FG 17. 67² it am harl tol syr goth Orig Iren Jer al: ins AD³JK mss nrlly (appy) v (demid) copt basm syr al Ps-Ign Dial Ath Ps-Ath Cæs Cyr-jerus Chr Thdrt Dam al Tert Orig-int al.—*ο υιος* om v (ms, but not am demid tol harl) Ps-Ign (ed) Hipp Cæs Cyr-jerus Ps-Ath Tert all: ins besides MSS. Ps-Ign (ms) Orig Chr Thdrt Dam al Iren al.—*τα* bef *παντα* (3rd) om ABD¹ (θεος η D¹) 17 Hipp: ins D²EFGJK mss nrlly Orig (alw) Dial Ath Tit Cæs Cyr-jerus Chr Thdrt Dam al.—²⁹. *επει* om 48.—*ποιουσιν* FG, *ποιησων* 93 lect 1.—*νεκρ.* to *αντων* om 178.—*ει γαρ* ol. 73. 118.—*και* om lect 1.—rec (at end)

it. θῆ, viz. *Christ*, not *the Father*, as Beza, Grot., Est., Billr., al.: it is parallel with *καταργήσῃ*, and included in the mediatorial acts of Christ, who in His world's course goes forth *νικῶν, καὶ ἵνα νικήσῃ*, Rev. vi. 2. It is otherwise with *ὑπέταξεν*, ver. 27: see there. ²⁶] Connect *ἔσχατ. ἐχθρός* together; not as Bloomf., "last of all, the enemy Death is to be destroyed," which is ungrammatical. If *ἔσχ.* is to stand alone, *ἐχθρός καταργεῖται* must be "is destroyed as an enemy."—Death is *the last enemy*, as being the consequence of sin: when he is overcome and done away with, the whole end of Redemption is shewn to have been accomplished. Death is personified, as in Rev. xx. 14. *καταργεῖται*,—pres., either as a prophetic certainty as *παράδοξοι* above,—or as an axiomatic truth. ²⁷] *Scriptural proof of the above declaration.*

ὑπέταξ. viz., from the Psalm,—*God, the Father*.—See on the Psalm itself, Heb. ii. 8 ff. notes. *εἴπῃ*, scil. ὁ θεός, the same subject as *ὑπέταξεν*. Meyer alone, as it seems to me, gives the right construction of *ὅταν . . . υποτίετακται*. "The aor. *εἴπῃ* must be rendered regularly, not in the present sense, but as a *futurum exactum*: see Luke vi. 26: Plat. Parm. p. 143, c (*τί δ' ὅταν εἰπω οὐσία τε καὶ*

ἐν, ἀρα οὐκ ἀμφοτέρω);—Ion, p. 535, B (*ὅταν εὖ εἴπῃς ἐπῇ καὶ ἐκπλήξῃς μάλιστα τοὺς θεωμένους*). The time referred to, is that when the as yet unfulfilled *πάντα ὑπέταξεν* shall be fulfilled and completed: hence it is no longer the aor., but the perf. *υποτίετακται*. The meaning then is: 'when God, who in Ps. viii. 7 has announced the *ὑπόταξις*, shall hereafter have declared that this *ὑπόταξις* is *come to pass*.' . . .—This form of expression was suggested to the Apostle by his having already expressed himself in the words of a *saying of God*." I render then, 'But when God shall have declared that all things have been subjected to Him, it is evident that they have been subjected (ellipsis of the predicate of the foregoing sentence after *δηλον ὅτι* and *οὐδ' ὅτι* is common; so Plat. Gorg. p. 475, c, 'οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι,'—*δηλον δὲ ὅτι*,—scil. *κάκιον ἂν εἴη*. Kühner, § 852, d) with the exception of Him who subjected all things to Him.' ²⁸] On the sense, see above.

"The interpretations, that *subjection* is only an hyperbolical expr. for the *entire harmony of Christ with the Father* (Chrys., Theophyl., Oec.)—the limitation of it to His human nature (Theodoret., Aug., Jerome, Est., Wolf, al.), with the *declara-*

1 ver. 4.
m Rom. viii. 24.
n Acts xix. 26
iell.
o here only.
Exod. xviii.
22, 26. Levit
xvi. 2.
xvi. 2.
p Acts ii. 46 al.
Num. iv. 16.
q here only.
Gen. xlii. 15, 16.
r = Rom. xi. 31.
φάβρ

νεκροὶ οὐκ ¹ ἐγείρονται, ^m τί ^m καὶ βαπτίζονται ὑπὲρ
αὐτῶν; ³⁰ τί καὶ ἡμεῖς ⁿ κινδυνεύομεν ^o πᾶσαν ^o ὥραν;
³¹ καθ' ἡμέραν ἀποθνήσκω, ^q νῆ τὴν ^r ὑμετέραν ^s καύχη-

ABDE
FGJK

τῷ ὑμετέρῳ, Thucyd. i. 33. s Rom. xv. 17.

υπερ των νεκρων (as *Mey*, a mechanical repetition of the above, as we have in 93 υπερ αυτων above), with J & c Syr al Chr Thdrt Oec Thl Jacob-nisib: txt ABD¹EFKG 5. 10. 17. 23. 31-2. 46-7-9. 57. 68. 71-3-4. 80. 117 lect 1 it v copt basm syr arm goth Orig Dial Eph Epiph al gr and lat: υπ. αυτων των νεκρων (combination) 37. 43. 52 al.—30. κατα πασ. ωρ. 69. 120.—31. αποθνησκων 71. 109 lect 1: -σκοντες 39. 72². 93. 116 slav Dial.—for νη, η 3². 71. 109-114 lect 1: δια 1-marg 72²: propter harl v-sixt: pro gloria vestra Ambrst Sedul.—ημετεραν A 2². 4. 44¹. 51-6. 72¹. 89. 120-2 lect 14 al

tive explanation, that it will then become plain to all, that Christ even in regard of His kingship, is, on the side of His Humanity, dependent on the Father (Flatt.)—and the addition, that Christ will then in this divine nature reign with the Father (Calv. :—‘regnum—ab humanitate sua ad gloriosam divinitatem quodammodo traducet’);—the interp. (of αὐτός ὁ υἱός!) as referring to Christ’s mystical Body, i. e. the Church (Theodore),—are idle subterfuges (leere Hülfsflüchte).” De Wette.—The refutation of these and all other attempts to explain away the doctrine here plainly asserted, of the ultimate subordination of the Son, is contained in the three precise and unambiguous words, αὐτὸς ὁ υἱός.

ἕνα ἢ ὁ θ. π. πάντα ἐν πᾶσιν] ‘that God (alone) may be all things in all,’—i. e. recognized as sole Lord and King: ‘omnia erunt subordinata Filio, Filius Patri.’ Bengel. Numerous exx. of τὰ πάντα in this sense (more commonly πάντα, Kühner, § 422), may be found in Wetst.

29—34.] ARGUMENTS FOR THE REALITY OF THE RESURRECTION, from the practice (1) of those who were baptized for the dead, (2) of the App., &c., who submitted to daily peril of death. 29.] ἐπεὶ resumes the main argument, which has been interrupted by the expl. since ver. 23 of ἕκαστος ἐν τ. ἰδίῳ τάγματι. After it is an ellipsis of ‘if it be as the adversaries suppose.’

τί ποιήσουσιν] There is in these words a tacit reprehension of the practice about to be mentioned, which it is hardly possible altogether to miss. Both by the third person, and by the art. before βαπτ., he indirectly separates himself and those to whom he is writing from participation in or approval of the practice:—the meaning being, ‘what will become of’—‘what account can they give of their practice?’ οἱ βαπτιζόμενοι] ‘those who are in the habit of being baptized’—not οἱ βαπτισθέντες. The distinction is important as affecting the interp. See below.

ὑπὲρ τῶν νεκρῶν] ‘on behalf of the dead;’

viz. the same νεκροὶ who are spoken of in the next clause and throughout the chapter as the subjects of ἀνάστασις—not νεκροὶ in any figurative sense. τῶν νεκρ., the art. marking the particular dead persons on behalf of whom the act took place. Before we pass to the exegesis, it will be well to go through the next question—εἰ ὅλως, κ.τ.λ. ‘If dead men are not raised at all, why do they trouble themselves (τί καὶ as in reff.) to be baptized for them?’—Thus much being said as to the plain meaning of the words used, there can be no doubt as to their interpretation. The only legitimate reference is, to a practice, not otherwise known to us, not mentioned here with any approval by the App., not generally prevalent (οἱ βαπτ.), but in use by some, of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism. With the subsequent similar practices of the Cerinthians (Epiph. Hær. xxviii. § 7) and Marcionites (Chrys., Tertull. de resurr. 48, adv. Marc. v. 10) this may or may not have been connected. All we clearly see from the text, is that it unquestionably did exist.—With regard to the other interpretations, Bengel well says, “Tanta est interpretationum varietas, ut is, qui non dicam varietates ipsas, sed varietatum catalogos colligere velit, dissertationem scripturus sit.” I will give a few of them, mostly in the words of their authors: Chrys.:—ὑπὲρ τῶν νεκρῶν, τουτέστι τῶν σωμάτων. καὶ γὰρ ἐπὶ τούτῳ βαπτίζῃ, τῇ τοῦ νεκροῦ σώματος ἀναστάσει, πιστεύων ὅτι οὐκέτι μένει νεκρόν. . . . καὶ σὺ μὲν διὰ τῶν ῥημάτων λέγεις νεκρῶν ἀνάστασιν· ὁ δὲ ἱερὺς, ὡς περ ἐν εἰκόνι τινὶ . . . δέκνυσί σοι . . . διὰ τοῦ ὕδατος· τὸ γὰρ βαπτίζεσθαι κ. καταδύεσθαι, εἰτα ἀναγεῖν, τῆς εἰς ἄδου καταβάσεως ἐστὶ σύμβολον κ. τῆς ἐκείθεν ἀνόδου. διὸ κ. τάφον τὸ βάπτισμα ὁ Π. καλεῖ (Rom. vi. 4).—Theophyl.: φησὶν οὖν, ὅτι οἱ πιστεύσαντες ὅτι ἐστὶ ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθέντες ἐπὶ τοιαύταις ἐλπίσι, τί ποιήσουσιν ἀπατηθέντες; τί

z = here only. ^z ἡ χρηστὰ ^a ὁμιλίας κακαί. ³⁴ ^b ἐκνήψατε ^c δικαίως, καὶ μὴ ABDE
 a here on y 1. FGJK
 Exod. xxi.
 10.
 b here only.
 Gen. ix. 24.
 1 Kings xxx.
 37. met., as here, Joel i. 5. See 2 Tim. ii. 26. c = here only. (1 Thess. ii. 10. Tit. ii. 12. 1 Pet. ii. 23. Luke
 xxi. 41 only. Deut. i. 16.) d 1 Pet. ii. 15 only. Job xxxv. 16. Wisd. xiii. 1. e ch. vi. 5 only. Ps.
 xxxiv. 20. πρὸς = ch. vii. 35. xiv. 12 al.

ABDEFGJK mss nrly Clem Ath Chr Thdrt Dam Oec Thl.—34. for *δικαίως*, *justi de*
 v-ed flor Pelag Aug: *justi estote* Ambrst.—rec λεγω (*negligence, the force of λαλῶ not*
being perceived), with AFGJK &c Chr Thdrt al: txt BDE 17. 37. 46. 93. 109-13 (rec

ration: but *καὶ μά* is often found in an affirmative sense: see Kühner, § 701.

32.] The stress of the first clause is on *κατὰ ἄνθρωπον*, and its meaning, 'merely as man,' i.e. 'according to this world's views,' 'as one who has no hope beyond the grave;' see ref. If *thus* only he fought, &c., where was his profit (seeing he despised all those things which *κατὰ ἄνθρωπον* might compensate for such a fight,—fame, praise, &c.).—The renderings, *ὅσον τὸ εἰς ἀνθρώπους* (Chrys.), i.e. 'so far as one can be said *θηριομαχεῖν* against men,'—and *κατὰ ἀνθρώπων λογισμὸν θηρίων ἐγενόμεν βορά* (Theodoret),—'*exempli causa*' (Semler, Rosenmüller),—'*ut hominum more loquar*' (Estius and Bloomf.), are all constrained, and scarcely to be extorted from the words.

ἐθηριομάχησα] 'I fought with beasts' (aor. referring to *one special occasion*). How? and when? Most ancient and modern Comm. take the expr. figuratively, as used in Appian, B. C. ii. p. 763 (Wetst.), where Pompey says, *οἷος θηρίοις μαχόμεθα*,—and Ignat. ad Rom. 5, init., *ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς κ. θαλάσσης, δεδεμένος δέκα λεοπαρδῶν, ὅ ἐστι σπαρτιατικὸν τάγμα*. So, of our text, Tertull. de Resurr. 48: "Depugnavit ad bestias Ephesi, illas scilicet bestias Asiaticæ pressuræ."—And this expl. must be right: for his Roman citizenship would have precluded his ever being literally thrown to beasts: and even supposing him to have waived it, and been miraculously rescued, as Ambrst., Theodoret, Erasim., Luther, Calv., al., suppose, is it conceivable that such an event should have been altogether unrecorded in the Acts?—Adopting the figurative rendering,—we cannot fix on any recorded conflict which will suit the words. His danger from Demetrius and his fellow-craftsmen (Acts xix.) had not yet happened (see Prolegg.): but we cannot tell what opposition, justifying this expression, the *ἀντικείμενοι* πολλοί of ch. xvi. 9, may here have made to his preaching.

εἰ νεκρ.] 'If dead men rise not,' i.e. 'if none of the dead rise.' These words are best joined with the following, as Chrys., Theophyl., Beza, Bengel, Griesb., Meyer,

De Wette, al.,—not with the preceding, as Theodoret, Grot., Est., Luther, al. For *κατὰ ἄνθρωπον* already expresses their meaning in the preceding sentence; and the form of ver. 29 seems to justify this arrangement, besides that otherwise *φάγ. κ. πίωμεν*, &c., would stand awkwardly insulated.

φάγ. κ. πίωμεν . . .] In Isa. the words represent the recklessness of those who utterly disregard the call of God to weeping and mourning, and feast while their time lasts. Wetst. has collected very numerous parallels from the classics. The most striking perhaps is Herod. ii. 78.

33.] The tendency of the denial of the resurrection, represented by the Epicurean maxim just quoted, leads him to hint, that this denial was not altogether unconnected with a practice of too much intimacy with the profligate society around them.

μὴ πλαν., as in ref., introduces a warning against moral self-deception. *φθεῖρ.*

ἤθη . . .] These words (according to the reading *χοῦσθ'*, which is not, however, well supported) form an Iambic trimeter, and occur in this form in a fragment of the Thais of Menander; but Clem. Alex. Strom. i. 14. 59, says, *πρὸς γοῦν Κορινθίους . . . ἱαμβεῖον συγκέχρηται τραγικῶ*—but this may be a mere inaccuracy. Socrates, Hist. Eccl. iii. 16, quotes it as a sufficient proof that Paul was conversant with the tragedies of Euripides. "Perhaps," says Dr. Burton, "Menander took it from Euripides." The Ap. may have cited it merely as a *common-place* current, without any idea whence it came;—and *χρηστὰ* seems to shew this. The plur. *ὁμιλίας* points out the repetition of the practice. Meyer quotes Plat. Rep. viii. p. 550, *διὰ τὸ μὴ κακοῦ ἀνδρὸς εἶναι τὴν φύσιν, ὁμιλίας ἐκ ταῖς τῶν ἄλλων κακαῖς κεχοῦσθαι*.

34. *ἐκνήψ.*] 'Awake out of (your moral) intoxication, already possessing you by the influence of these men.'

δικαίως] either, 'as is just,' 'as you ought' (Wahl., al.),—or, 'in a proper manner' (Olsh., al.),—or, *ἐπὶ συμφέροντι καὶ χρησίμῳ* (Chrys., al.), or, *so as to be δίκαιοι*, as E. V., 'Awake to righteousness.' The last meaning is well defended by Dr. Peile by Thuc. i. 21: *ἀπίστως ἐπὶ*

³⁵ 'Αλλ' ἐρεῖ τις Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται; ³⁶ ἄφρων, σὺ ὁ σπείρεις, οὐ ^g ζῶοποιεῖται, ἐάν μὴ ^h ἀποθάνῃ. ³⁷ καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ ⁱ γυμνὸν ^k κόκκον, ^l εἰ τύχοι, σίτου ἢ τίνος τῶν λοιπῶν. ³⁸ ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστω τῶν σπερμάτων

f Luke xi. 40.
xii. 20 al.
g Rom. iv. 17
reñ.
h = John xii.
21.
i = here only.
k John xii. 24
reñ.
l ch. xiv. 10
only (reñ.).
opt., 1 Pct.
iii. 17.

in marg) 16 (al?) Dial.—35. αλλα B Orig.—36. rec αφρων (*corr*n to the voc), with JK & ff: txt ABDEFG 47. 73. 93. 109 lect 1.—ζωογονεῖται A 89. 108¹ Epiph Chr, and Thdrt₁ (not h l).—αποθανη πρωτον or πρωτ. αποθ. DEFG it v Dial Iren all.—37. αυτο το σωμα arm.—σπειρεις om 238.—τινος om lect 1 (but ins in marg).—αφτ λοιπ. add σπερματων Syr copt arm syr* Nyss Chr.—38. rec αυτω (αυτο lect 1: αυτων 109) διδωσιν, with DEFGJK &c it Chr Thdrt al Ambrst al: txt AB 80 v syrr (copt).—rec

τὸ μυθῶδες ἐκνεκρικότητα,—‘so as to become incredible;’—and seems to be the best.—The aor. imper. ἐκνεψατε marks the quick momentary awaking; the pres. imper. μὴ ἀμαρτάνετε, on the other hand, the enduring practice of abstinence from sin (Meyer). But that this must not always be rigidly pressed, see Kühner, § 445.2. Anm. 1.

ἀγνωσίαν.] The stress is on this word: ‘for some (the τινές of ver. 12, most probably, are hinted at, and the source of their error pointed out) have (are affected with) ignorance (an absence of all true knowledge) of God.’ See ref. to Wisd. πρὸς ἐντ. ὑμ. λ., shews that these τινές were ἐν ὑμῖν,—not the heathen without:—the existence of such in the Cor. church was a disgrace to the whole. λαλῶ] ‘I am speaking;’ not merely ‘I say this;’ it refers to the spirit of the whole passage.

35—50.] *The argument passes from the fact of the resurrection, already substantiated, to the MANNER of it: which is indicated, and confirmed, principally by analogies from nature.*

35.] The new difficulty is introduced in the form of a question from an objector. This is put first generally, πῶς . . . , ‘In what manner,’—and next specifically, ποίῳ δὲ (δὲ, ‘what I mean, is’ . . .) σώματι, ‘With what kind of body’—ἐρχε, ‘do they (pres. as transferring the action to that time,—as ἐγείρονται before: so Meyer and De W.:—or rather perhaps, an *assuming* for the moment the truth of the resurrection as a thing actually happening in the course of things) come (forth at that time)?’

36—41.] *Analogies illustrative of the question just asked: and first, that of seed sown in the earth (36—38).*

36.] Meyer would point this, ἀφρων σὺ, ὁ σπείρεις . . . , because according to the common punctuation there is necessarily an emphasis on σὺ, which the context does not allow. But on the other hand, it seems to me, there is an objection to the introduction of a new matter so lamely as by ὁ σπείρεις. Besides

which, the emphatic σὺ does not necessarily require any *other agency* to be emphatically set against it, but may imply an appeal to the objector’s *own* experience (as Billr. in Dr. Peile):—‘*thou* say this, who art continually witness of the process, &c.’? And let it be remembered that we *have* another σπείρειν below, vv. 42—44, which may be set against *thy sowing*. I retain therefore the stop at ἀφρων (nom. for voc. as freq. See Luke xii. 20. Mark ix. 25. Luke viii. 54, al., and Winer, § 29. 1), and the emphasis on σὺ.—The similitude was used by our Lord of His own Resurrection, John xii. 24.

οὐ ζῶοποιεῖται.] Its life is latent in it; but is not developed into quick and lively action without the death of the deposited seed,—i. e. its perishing, disappearing from nature. The same analogy was used by the Rabbis, but to prove that the dead would rise *clothed*: ‘ut triticum nudum sepelitur et multis vestibus ornatum prodit, ita multo magis justi,’ &c.

37.] Before, the *death* of the seed was insisted on: now, the *non-identity of the seed with the future plant*. There is a mixture of constr., the words ὁ σπείρεις being *pendent*, as the sentence now stands. The two constr. as De W. observes are, εἰ τι σπείρεις, οὐ τὸ σ. τὸ γεν. σπείρεις,—and ὁ σπείρεις, οὐ τὸ σ. τὸ γεν. ἔστιν.—He names the *plant* τὸ σῶμα τὸ γενησόμενον, having already in his eye the application to the Resurrection.

εἰ τύχοι.] ‘if it should so happen,’—‘peradventure!’ not, ‘for example.’ See on ch. xiv. 10.

τῶν λοιπῶν, scil. σπερμάτων. 38.] ἠθέλησεν, *willed*, viz. at the creation: the aor. setting forth the *one act* of the divine Will giving to the particular seed the particular development at first, which the species retains: whereas θέλει would imply a fresh act of the divine Will giving to every individual seed (not ἐκάστω τῶν σπερμάτων, but ἐκάστω σπέρματι, or rather ἐκάστω κόκκῳ), his own body. But the *whole gift*

17 = ver. 23 al. m ³⁹ οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη ABDE
 n Luke x. 34. Acts xxiii. FGJK
 24. Rev. ⁴⁰ καὶ σώματα ἐπουράνια,
 x viii. 13 only. ⁴¹ ἀλλὰ ἄλλη
 Num. xx. 4, ⁴² καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρα- C μὲν
 8, 11. ⁴³ καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα δὲ ἡ τῶν ἐπιγείων. ⁴⁴ ἀλλὰ
 o here only t. ⁴⁵ καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα δὲ ἡ τῶν ἐπιγείων. ⁴⁶ ἀλλὰ
 Xen. Cyr. i. 4, 11. ⁴⁷ καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα δὲ ἡ τῶν ἐπιγείων. ⁴⁸ ἀλλὰ
 p John iii. 12. ⁴⁹ καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα δὲ ἡ τῶν ἐπιγείων. ⁵⁰ ἀλλὰ
 Phil. ii. 10 al. ⁵¹ καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα δὲ ἡ τῶν ἐπιγείων. ⁵² ἀλλὰ
 q John iii. 12. ⁵³ καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα δὲ ἡ τῶν ἐπιγείων. ⁵⁴ ἀλλὰ
 2 Cor. v. 1. ⁵⁵ καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα δὲ ἡ τῶν ἐπιγείων. ⁵⁶ ἀλλὰ
 Phil. ii. 10. ⁵⁷ καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα δὲ ἡ τῶν ἐπιγείων. ⁵⁸ ἀλλὰ
 iii. 19. James iii. 15 only t. ⁵⁹ καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα δὲ ἡ τῶν ἐπιγείων. ⁶⁰ ἀλλὰ

r = here only. See Luke ix. 29.

s = Acts xxii. 11 reff.

bef ιδιον ins το (*corrū from ιδιον σωμ. to the more usual το ιδ.*), with JK most mss Orig
 Chr Thdrt Dam Thl Oec: txt ABDEFG 17. 31. 42. 67². 80. 238 Epiiph.—39. σαρξ
 (2nd) om FG al g Chr (Mtt's mss).—rec aft ἀλλὰ (om D¹ aeth Dial Chr: ἀλλ Γ: γαρ
 Syr) αὐτῶν μιν, ins σαρξ, with appy a few mss: txt ABDEFGJK (60 and more, Tisch) it
 v copt syr aeth gr-lat-fl.—*ανθρωπων* D¹ (E?) d e Syr Dial Tert.—σαρξ bef κτην. om
 D¹(E?)FG 63. 80. 93 lectt 8. 12 it v Syr Chr Tert al.—των κτ. 48.—κτηνους D¹(E?)FG
 d e Syr Tert al: *πτηνων* Dam h l: then κτην., and lastly ιχθ.—rec ιχθ. and πτην.,
 with FGJK &c syr al Thdrt Oec: txt ABDE 17. 46. 71-3. 80 d e v copt Syr ar-erp aeth
 arm Orig Chr (Dam) Thl Tert all (alii aliter).—rec bef πτην. om σαρξ, with AJK &c
 syrr gr-lat-fl: ins BDEFG 179 al it am demid harl tol copt al (Dam) Thl Tert
 Ambrst al.—40. σωμ. (2nd) om FG g Tert al.—επουρ. and επιγ. transpos lect 12.—rec
 ἀλλ, with FGJ(EK?) &c: txt ABD¹ &c.—41. ηλ., ἀλλη δε FG lect 7 g: και om v (ed)

to the species being God's, to continue or withhold, the pres. διδωσιν still holds good.

ἐκάστ. τῶν σπερμ.] 'to each of the (kinds of) seeds;' see above: τῶν is generic.

ιδιον σώμα] 'a body of its own.'—Such then being the case with all seeds, why should it be thought necessary that the same body should rise as was sown, or that God cannot give to each a resurrection-body, as in nature? 39—41.]

And the more,—because we have exx. from analogy of various kinds of bodies; viz. (1) in the flesh of animals (ver. 39); (2) in celestial and terrestrial bodies (ver. 40); (3) in the various characters of light given by the sun, moon, and stars.

σάρξ] animal organism (De W.). Stanley's rendering of οὐ πᾶσα σὰρξ, ἡ αὐτὴ σὰρξ, 'no flesh is the same flesh,' is contrary to the usage of the passages which he alleges to defend it, where the negative is always attached to the verb; οὐ δικαιωθήσεται πᾶσα σὰρξ, Rom. iii. 20. Gal. ii. 16. See Matt. xxiv. 22 ||. Acts x. 14; xi. 8. 1 Cor. i. 29. 1 John iii. 15. Rev. vii. 16; ix. 4. On the other hand, where the negative is attached to πᾶς, as here, the sentence is a particular negative, not an universal: e.g. Rom. x. 16, ἀλλ' οὐ πάντες ὑπήκουσαν: ix. 6, 7. Heb. iii. 16. Matt. vii. 21, οὐ πᾶς ὁ λέγων μοι κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,—where Stanley's rendering would involve portentous consequences indeed. I observe that Conyb. also, though disapproving on the ground of the sense, adds, "the words of the Greek text no doubt admit of such a rendering."

κτηνῶν] properly (κτεῖνος, κτίσμαι) animals possessed by man: but used in a wider sense

for quadrupeds in general.

40.] σώματα ἐπουράνια] not, according to our modern expression, heavenly bodies,—for they are introduced first ver. 41, and if we apply these words to them, we must suppose the Ap. to have imagined the stars to be endowed with bodies in the literal sense: for he is here comparing not figurative expressions, but physical realities:—nor (as Chrys., al.) the bodies of the righteous, as opposed to those of the wicked, for in these there is no organic difference whatever: but, as Meyer and De Wette, 'the bodies of angels,'—the only heavenly organisms of which we are aware, (except indeed the Resurrection-Body of our Lord, and that of those few who have been taken into glory, which, as belonging to the matter in question, are not alleged) which will bear comparison with bodies on earth.

δόξα belongs to the ἐπουράνια more strictly than to the ἐπίγεια. In Luke ix. 26, we have ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἁγίων ἀγγέλων.

41.] This third analogy is suggested perhaps by δόξα just before. There is no allusion whatever here (as some have imagined,—even Chrys., Oecum., Theodoret, Calov., Estius, al.) to different degrees of glorification of the bodies of the blessed; the introduction of such an idea confuses the whole analogical reasoning: which is, that even various fountains of light, so similar in its aspect and properties, differ; the sun from the moon and the stars: the stars (and much more vividly would this be felt under the pure sky of the East than here) from one another: why not then a body here from a resurrection body,—both bodies, but different? 42—44 a.] APPLICATION OF

ἀστέρων· ἀστήρ γὰρ ἀστέρος ὁ διαφέρει ἐν δόξῃ. ⁴² οὕτως t = and constr., Gal. iv. 1 only. Dan. vii. 8. u ver. 12 reff. v See ver. 36. w Rom. viii. 21. Gal. vi. 8. Col. ii. 22. Jonah ii. 7 al. x Rom. ii. 7 al. 2 Tim. i. 10†. y Rom. i. 26. ix. 21, ch. c pneυματικόν. εἶ ἔστιν σῶμα b ψυχικόν, ἔστιν καὶ πνευ- z = Rom. vi. 19 reff. (see note.) c ch. ii. 13, 15 reff. = here only. a Rom. i. 4 reff.

am al copt Orig-int₁ Jer al.—43. ατιμ. to ασθεν., om (similarity of endings) 93.—44. rec εστι σωμα ψυχικον και εστι σωμα πνευματικον (conform to the foregoing assertions; or perhaps ε overlooked from εστιν following. The 2nd σωμα was a gloss), with JK &c syrr al Chr Thdrt al Jacob-nisib (σῶμα [2nd] in some mss mentd below and copt æth Ruf al): om altog 1. 2. 14. 46¹. 108¹-78. 219¹ (but has it in marg) Chr (Mtt's mss) and appy Orig Iren Tert all: txt ABCD¹(D²E omg ε)FG (pref καθως G¹ but corr G¹) 6. 10. 17. 31-9. 67². 73. 80. 93 it v copt æth Arm Dam Aug (oft) Bed Ambrst

THESE ANALOGIES TO THE DOCTRINE OF THE RESURRECTION. 42.] οὕτως,

'thus,' viz. in the entire diversity of that which is raised again from the former body.

σπείρεται] "Cum posset dicere sepelitur, maluit dicere seritur, ut magis insisteret similitudini supra sumtæ de grano." Grot. ἐν φθορᾷ, ἐν ἀφθαρσίᾳ] 'in a state of corruption,'—'in a state of incorruptibility.' 43. ἐν ἀτιμίᾳ, ἐν δόξῃ]

'in dishonour' (τί γὰρ εἰδεχθέστερον νεκροῦ διαφθύνετος; Chrys. Cf. Xen. Mem. i. 2. 53,—τῆς ψυχῆς ἐξεληθοῦσης, . . . τὸ σῶμα τοῦ οικειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν),—'in glory:' regarding, as throughout this argument (see on ver. 24), only the resurrection of the just: see Phil. iii. 21. ἐν

ἀσθενείᾳ] 'in weakness,'—the characteristic of the lifeless body, which is relaxed and powerless. Chrys. understands ἀσθ. of its inability to resist corruption: De Wette would refer it to the previous state of pain and disease: but it seems better to understand it of the powerlessness of the corpse, contrasted with ἐν δυν., 'in vigour,' viz. the fresh and eternal energy of the new body free from disease and pain. "That which Grot. adds: 'cum sensibus multis, quos nunc non intelligimus,' is very likely in itself true, but is not implied in ἐν δυνάμει." Meyer. 44 a. σῶμ. ψυχ.]

'an animal body,' of which the ψυχή, the animal soul, was the acting and informing power. This soul having departed out of it, does not do away with the correctness of the predicate: its whole organism which still remains when it is sown, is arranged to suit this predominance of the animal soul.

σῶμ. πνευματικόν] Theophyl., having explained σῶμ. ψυχ.,—ἐν ᾧ ἡ ψυχή τὸ κύρος καὶ τὴν ἡγεμονίαν ἔχει,—proceeds πνευματικὸν δὲ, τὸ τὴν τοῦ ἁγίου πνεύματος καταπλουτοῦν ἐνέργειαν, καὶ

ὅπ' ἐκείνου τὰ πάντα διοικούμενον. εἰ γὰρ καὶ νῦν ἐν ἡμῖν ἐνεργεῖ τὸ πνεῦμα, ἀλλ' οὐχ οὕτως, οὐδὲ ἀεί. ἀφιπταται γὰρ ἁμαρτανόντων. καὶ τοῦ πνεύματος δὲ παρόντος, ἡ ψυχή διοικεῖ τὸ σῶμα· τότε δὲ διηνεκῶς παραμενεῖ τοῖς σώμασι τῶν δικαίων τὸ πνεῦμα. But this is not quite enough:—for thus the body might remain as it is, sin only being removed: whereas it shall be no longer a body in which the ψυχή predominates to the subordination of the higher part, the πνεῦμα, but one in which the πνεῦμα, and that informed fully by the Spirit of God, shall predominate,—its organism being conformed not to an animal, but to a spiritual life: see on ch. vi. 13.—Some understood πνευματικόν, ætherial, aery, κορυφώτερον καὶ λεπτότερον, καὶ ὅσον καὶ ἐπ' αἶρος ὀχεῖσθαι (Chrys.), or as Origen, ἀερώδες κ. αἰθέριον (see Theophyl.), but the other is certainly right.

44 b—49.] REASSERTION AND CONFIRMATION OF THE EXISTENCE OF THE SPIRITUAL BODY. 44 b.] 'If there exists an animal body, there exists also a spiritual body:' i. e. it is no more wonderful a thing, that there should be a body fitted to the capacities and wants of man's highest part, his spirit, than (which we see to be the case) that there should be one fitted to the capacities and wants of his subordinate animal soul. The emphasis is both times on ἔστιν.

45.] Confirmation of this from Scripture. οὕτως, 'thus,' viz. in accordance with what has been just said.—The citation extends only to the words ἐγένετο ὁ ἄνθρωπος εἰς ψυχ. ζῶσαν; πρῶτος and Ἀδάμ are supplied, as are also the concluding words, in which lies the real confirmation. The words quoted serve therefore rather for the illustration of man being a ψυχή, than for a proof of the existence of the spiritual body.

ἐγένετο] by his creation,—by means of God breathing into him the

d = Matt. ii. 5. ματικόν. 45 d οὕτως καὶ γέγραπται ὁ ἑγέμετο ὁ πρῶτος
 Luke xxi. 46. Acts 46. ἀνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ ABCD
 xiii. 47 al. εἰς πνεῦμα ζωοποιούν. 46 ἀλλ' οὐ πρῶτον τὸ πνευ- EFG
 e Gen. ii. 7. ματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. JK
 constr., Matt. xxi. 42 (from Ps. cxvii. 22) and J. Luke xiii. 19 al. f ver. 36. Rom. iv. 17 reff. g here only f.
 h ver. 40 reff. οἱ χοῖκοι, καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ
 i Rom. xiii. 4 ἑπ' ἐπουράνιοι. 49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ
 k Rom. viii. 29 ἑπ' χοικοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουράνιου.

and Pel (text) Ruf and Gaud (citing freely): *εστι* (2nd) om 52-6.—45. for *οὕτως καὶ, καθὼς* FG g al Ambrst: *καὶ* om 179.—*ανθρωπος* om BK 13. 39. 63. 117 Did Iren Tert al.—*αδὰμ* (1st) om 31 al lect 12 Aug₁: (2nd) om Iren (ms): *ανθρωπος* æth al: *κυριος* Marcion in Tert Dial.—*θεοποιουν* 28.—46. *αλλα* D¹: *αλλα τ. ψ.* om 48¹: *επ. το πν.* om 46¹-8¹. 109 Aug.—47. *αφτ ο πρωτ. ανθρ.*, add *αδὰμ* C.—*ανθρ.* (2nd) om 71.—rec bef *εξ ουρ.* ins *ο κυριος* (gloss), with AD³JK &c syrr goth al Orig₁ Chr Thdrt Dam Thl Oec Orig-int, Maximin-arian (*the insertion is ascribed to Marcion by Tert and in Dial*): om BCD¹EFG 17. 67² it v copt æth arm Orig₁ Hipp (ms) Ath Bas Nyss Naz Isid Cyr Apollinarist and Photin in Epiph Orig-int₁ Tert Cypr (often) Hil all.—*αφτ ουρανου*, add *ο ουρανιος* FG g v lat-ff: *ο επουρ. Ath.*—48. *αφτ τοιουτοι ins ουτοι C.*—*και* om FG.—*ουρανιος* and *ουρανιοι* D¹FG.—49. for *φορεσομεν, φορεσωμεν* (*from a desire* [as Chrys below] *to turn what is really a physical assertion into an ethical exhortation: see var read and note at Rom v. 1*) ACDEFGJK by far most mss it v copt goth slav Thdrt Orig (edd) Cæs Bas Cyr Mac Meth (pref *ινα*) Chr (expressly: *τουτ' εστιν, αριστα προξωμεν. συμβουλευτικως ιεραγει τον λογον*) Epiph Ps-Ath Dam Iren Tert (expressly) Cypr Hil Jer all: txt B 17. 23. 46. 52-5-7. 113 all syrr arr æth arm Orig (edd) Thdrt (expressly: *το γαρ φορεσομεν προροητικως, ου παραινετικως ειρηκεν*) Thl (expressly) Oec (expressly).

breath of life. εἰς ψ. ζῶσ.] becoming thereby a *σῶμα ψυχικόν*. ὁ ἔσχ.

Ἀδὰμ.] This expression was well known among the Jews as indicating the Messiah. The Rabbinical work *Neve Shalom* ix. 9 (Schöttgen), says: "Adamus postremus est Messias:" see other instances in Schöttg. ad loc.

ἔσχατος, as being the *last* head of humanity,—to be manifested in the *last times*: or merely in contrast to the *first*.

εἰς πν. ζωοπ.] scil. ἐγένετο—'became a quickening (life bestowing) spirit.'—*When?* This has been variously answered: see De Wette and Meyer. The principal periods selected are his *Incarnation*, his *Resurrection*, and his *Ascension*. But it seems to me that the question is not one to be pressed: in the union of the two natures, the second Adam *was constituted a life-bestowing Spirit*, and is such now in heaven, yet having the resurrection-body. The whole complex of his suffering and triumphant state seems to be embraced in these words. That his resurrection-state *alone* is not intended, is evident from ἐξ οὐρανοῦ, ver. 47. He was a *πνεῦμα ζωοποιούν*, even while in the *σῶμα ψυχικόν*; and is still such in the *σῶμα πνευματικόν*. The *life* implied in *ζωοποιούν*, is the *resurrection-life*: see John v. 21.

28. Rom. viii. 11. 46.] But in the natural order, that which is *animal* pre-cedes that which is *spiritual* (τὸ ψυχ., τὸ πνευμ., not *σῶμα*, but abstract and general): as in ver. 45, ὁ πρῶτος—ὁ ἔσχατος. 47.] So exactly in Gen. ii.

7. God made man *χοῦν λαβὼν ἀπὸ τῆς γῆς*. Meyer has some excellent remarks here, with which I entirely agree:—"Since the body of Adam is thus characterized as a *ψυχικόν σῶμα*, as ver. 45, and psychical organism involves *mortality* (ver. 44), it is clear that Paul treats of Adam *not as created exempt from death*: in strict accordance with Gen. ii. 7; iii. 19. Nor does this militate against his teaching that *death came into the world through sin*, Rom. v. 12. For had our first parents not sinned, they would have remained in Paradise, and would, by the use of the *Tree of Life*, which God had not forbidden them (Gen. ii. 16, 17), have become immortal (Gen. iii. 22). But they were driven out of Paradise, *ere yet they had tasted of this tree* (Gen. iii. 22), and so, according to the record in Genesis also, Death came into the world by sin." See also some striking remarks on the ver. in Genesis in Stier, 'Andeutungen für gläubiges Schriftverstandniss,' pp. 202, 3. ἐξ οὐρανοῦ]

50 ¹ τοῦτο δέ φημι, ἀδελφοί, ὅτι ^m σὰρξ καὶ ^m αἷμα βασι- ^{1 = ch. vii. 29.}
 λείαν θεοῦ ⁿ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ ⁿⁿ φθορά ^{m = Matt. xvi.}
 τὴν ^o ἀφθαρσίαν ⁿ κληρονομεῖ. 51 ¹ ἰδοὺ ^p μυστήριον ὑμῖν ^{n ch. vi. 9.}
 λέγω. πάντες οὐ ^q κοιμηθῶμεθα, πάντες δὲ ^r ἀλλαγή- ^{Matt. v. 5.}
^{21. Gal. vi. 8. o ver. 42. p = Rom. xi. 25. Matt. xiii. 11. Dan. ii. 18 al. q = ch. vii. 39 reff.}
^{r Acts vi. 14. Rom. i. 23. Gal. iv. 20. Heb. i. 12 only. Ps. cv. 20. nn Rom. viii.}

—50. for κληρ. ου δυνανται (δυναται al), ου κληρονομουσιν (corrⁿ from ch vi. 9, Gal v. 21) FG 42 al g copt Mac Chr Tert¹ al.—for κληρονομει, κληρονομοησει (corrⁿ as above) C¹D¹FG it v copt lat-ff (not Orig-int).—51. recast παντες ins μεν (added on acct of the δε folly), with AC²D³EFGJK &c g v copt al gr-lat-ff: om BC¹D¹ 23¹ 219¹ d e syrr æth ar-pol goth (syrr goth add enim) Orig³ Jer (on the testimony of the greek mss: for after stating that the lat mss read omnes quidem resurgemus, he says all the Greek have either omnes dormiemus or non omnes dormiemus) Jacob-nisib.—for ου κοιμ. παντες δε αλλαγ.,—κοιμηθῶμεθα, ου παντες δε αλλαγησομεθα C¹C²FG 17 (but FG 17 g prefix ουν) and A (but οι παντες, the οι being corr^d to ου or ουν?) and greek mss mentd by Jer Aug Pelag Ruf Oec, also æth arm Cyr-jer (sic legendum, Tisch) Did Pamphil (in Wetst) Max (treats of both this reading and txt) Jer: αναστησομεθα, ου παντες δε αλλαγησομεθα D¹ d e v (resurgemus, but -gimus al) arm-marg lat-mss mentd by Jer Aug Pelag Ruf Gennad,—Jacob-nisib Hil-oft Ambr Aug all: txt B (ascertained by Dr. Tregelles at Rome: see Kitto's Journal of Sacred Lit, April 1851, p. 465) D³EJK mss nrly (appy) greek mss mentd by Jer Acac Did Pelag Gennad Oec, also syrr copt ar goth Thdot Orig¹ (and twice more in Jer) Thdor-heracl Diod-tars Apollin (these three in Jer) Dial Pseud-Justin (in the respons ad orthod) Tit (in Dam) Cæs Chr Thdrt² Andr Max (see above) Dam Thl Oec Tert Orig-int² Jer³. (The variation has prob arisen from the apparent difficulty of reconciling παντες μεν ου κοιμ. with the fact that St. Paul and his readers had all died. Hence the negative particle was

either, in this glorified Body, at his coming,—as Meyer: or, in his whole Personality (De W.) as the God-man: this latter seems more probable from John iii. 13, where ὁ υἱὸς τοῦ ἀνθρώπου is designated as ὁ ἐκ τοῦ οὐρανοῦ καταβάς.

48.] ὁ χοῦκός, Adam; οἱ χ., his posterity on earth: ὁ ἐπουρ., Christ: οἱ ἐπ., His risen people. See, as admirably illustrating this ver., Phil. iii. 20, 21. 49.] For the reason of keeping φορέσομεν, see var. readd. 'As we (Christians) bore' in this life; the time imagined is when this life is past, and the resurrection instant . . .

50—54.] THE NECESSITY OF THE CHANGE OF THE ANIMAL BODY INTO THE SPIRITUAL, IN ORDER TO INHERIT GOD'S KINGDOM. THE MANNER OF THAT CHANGE PROPHETICALLY DESCRIBED: AND THE ABOLITION OF DEATH IN VICTORY CONSEQUENT ON IT. 50.] τοῦτ. δ. φ., see reff. It calls attention to something to be observed, and liable to be overlooked. Not only is the change of body possible, and according to natural and spiritual analogies,—but it is NECESSARY.

σὰρξ καὶ αἷμα] = σῶμα ψυχικόν, the present organism of the body, calculated for the wants of the animal soul. τὴν θνητὴν φύσιν καλεῖ ἀδύνατον ἐν ταύτῃ ἐπιθνητὴν οὖσαν τῆς ἐπουρανίου βασιλείας τυχεῖν. Theodoret. ἡ φθορά . . . τὴν ἀφθαρσίαν, the abstracts, represent-

ing the impossibility of the φθορὸν inheriting the ἀφθαρτον as one grounded in these qualities.

κληρονομεί, pres., sets forth the absolute impossibility in the nature of things. 51.] He

proceeds to reveal to them something of the process of the change at the resurr. day. This he does under the name of a μυστήριον, a hidden doctrine (see reff., esp. the first). πάντες οὐ κοιμ.]

See var. readd.—Meyer maintains that the only rendering of the words which is philologically allowable (the ordinary one, regarding πάντες μὲν οὐ as = οὐ πάντες μὲν,—we shall not all sleep, being inadmissible, here and in other instances where it has been attempted, see Winer, § 26), is this, 'we all (viz. as in 1 Thess. iv. 15, ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου,—in which number the Ap. firmly believed that he himself should be, see 2 Cor. v. 1 ff. and notes) shall not sleep, but shall all be changed.' But we may observe that this would commit the Ap. to the extent of believing that not one Christian would die before the παρουσία;—and that it is besides not necessary, for the emphasis is both times on πάντες—'[All of us] shall not sleep, but [all of us] shall be changed:' i.e. 'the sleep of death cannot be predicated of [all of us], but the resurrection-change can.' 52.] ἐν ἀτόμῳ, 'in a point

56 τὸ δὲ ^d κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις ^{dd} τῆς ἁμαρτίας ὁ νόμος· 57 τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ ^c νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 58 ^{dd} ὥστε, ^e ἀδελφοί μου ^e ἀγαπητοί, ^f ἑδραῖοι γίνεσθε, ^g ἀμετακίνητοι, ^h περισσεύοντες ἐν τῷ ⁱ ἔργῳ τοῦ ⁱ κυρίου πάντοτε, εἰδότες ὅτι ὁ ^k κόπος ὑμῶν οὐκ ἔστι ^l κενὸς ἐν κυρίῳ.

XVI. 1. ¹ Περὶ δὲ τῆς ^m λογίας τῆς ⁿ εἰς τοὺς ^o ἁγίους, ὥσπερ ^p διάταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ

al. Gen. xxxi. 42. 1 ver. 10 reff. m here only t. n = Rom. xv. 26. o Acts ix. 13 reff. See Rom. xv. 26. p ch. vii. 17. Matt. xi. 1 al. Dan. i. 5.

56. *εστιν η αμαρτ.* A v (η αμ. εστ.) Syr (aft both ἀμ. and νομ.).—*αι αμαρτιαν η δε δυν. των αμαρτιων* arm.—for νομ., θανατος 89.—57. *δοντι* DE 91. 113 al Ath (mss.) Chr Oec (v al lat-ff *qui dedit*).—58. *και αμετακιν.* A vss Ambrst.—*του om 109.*—*οτι ουκ εστ. ο κοπ. υμ.* FG.—*ημων slav-ms.*—for *εν κυριω, εν τω οικω του κυριου* 178: *ενωπιον τ. κυρ.* arm.

CHAP. XVI. 1. *της om 219¹.*—*ευλογιας 3².* 109-marg.—*της γαλ. om 33-5.*—*rec*

56.] See above: and comp. Rom. v. 12, and vii.

57.] For this blessed consummation of victory over death, he breaks out in thanks to God, who gives it to us (*present*, as being certain) through our Lord Jesus Christ (the Name in full, as befits the solemnity and majesty of the thanksgiving).

58.] *Conclusion of the whole by an earnest exhortation.*

ὥστε] ‘*quæ cum ita sint*,’—seeing that the victory is sure.

ἑδρ., ἀμετακίν.] a climax (Mey.);—in reference, viz. to the doubt which is attempted to be raised among you on this matter.

ἐν τῷ ἔργ. τοῦ κυρ.] The work of the Lord is the Christian life, with its active and passive duties and graces,—the bringing forth the fruits of the Spirit.

εἰδότες] ‘*Knowing* (as you do)—being convinced by what has been said, that your labour (bestowed on the ἔργ. τοῦ κυρ.) is not vain (which it would be, were there no resurrection: see reff.) in the Lord.’—These last words cannot belong to ὁ κόπος ὑμ., nor very well to οὐκ ἔστι κενός (as Meyer), but are best taken with the whole sentence, *your labour is not in vain*: so ch. ix. 1.

CHAP. XVI.] VARIOUS DIRECTIONS AND ARRANGEMENTS (1—18). SALUTATIONS (19, 20). AUTOGRAPH CONCLUSION AND BENECTION (21—24).

1—4.] *Directions respecting the collection and transmission of alms for the poor saints at Jerusalem.*

1.] The constr. is as in ch. vii. 1; viii. 1; xii. 1;—the *περὶ μὲν* . . . rather serves to introduce the new subject than to form any constructional part of the sentence. Simly in ver. 12.

λογίας] *λογία, συλλογή*, Hesych. *λογίαν, τὴν συλλογὴν τῶν χρημάτων καλεῖ*, Theodoret

(Wetst.). The word is said in the Lexx. not to be found in classic writers.

εἰς τ. ἁγ.] = *εἰς τοὺς πτωχοὺς τ. ἁγίων τῶν ἐν Ἱερουσαλὴμ*, Rom. xv. 26. See also 2 Cor. viii. ff.; ix. 1 ff.: and on the poverty of the church at Jerusalem, note on Acts ii. 44. That poverty was no doubt increased by the continual troubles with which Jerusalem was harassed in this, the distressful close of the Jewish national history. See other causes in Stanley. That the mother church of Christendom should be thus, in its need, sustained by the daughter churches, was natural; and it is at the same time an affecting circumstance, to find *him* the most anxious to collect and bear to them this contribution, whose former persecuting zeal had doubtless (see Acts xxvi. 10) made not a few of those saints *widows and orphans*.

ὥσπερ διέτ.] We do not find any such order in the Ep. to the Gal.: ch. ii. 10 being merely incidental. It had probably been given during his journey among them, Acts xvii. 23,—or perhaps by message (?) from Ephesus. Not as E. V., ‘*as I have given order*,’ but ‘*as I gave order*.’ He refers to the occasion, whatever it was, when that order was given.—Bengel remarks: “*Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus, Corinthiorum et Macedonum Romanis proponit.*” 2 Cor. ix. 2. Rom. xv. 26. *Magna exemplorum vis.*”

2. *μίαν σαββ.*] For this Hebraism, and *σαββ.* in the singular, signifying *week*, see reff.—On the observance of the first day of the week, see notes, Acts xx. 7, and Rom. xiv. 5. Here there is no mention of their *assembling*, which we have in Acts xx. 7, but a plain

q = Acts ii. 46 al.
 r Luke xiv. 1. s
 John x. 1 al.
 Acts xx. 7.
 r = Luke xviii.
 12. Mark xvi.
 9.
 s See Luke
 xxiv. 12. f
 John.
 t Matt. vi. 19
 refl.
 u Rom. i. 10.
 3 John 2.
 Gen. xxxix.
 3, 23.
 v Matt. ii. 1 al. fr.
 w = Rom. xiv. 22 refl.
 z = and constr., here only.
 ww = 2 Cor. ii. 4 al.
 x Acts xix. 12 refl.

ὁμοῖς ποιήσατε. ² ἡ κατὰ ἑμὴν ἑκάστος ὑμῶν
 παρ' ἑαυτῷ τιθέτω ἡ θησαυρίζων ὁ τι ἂν εὐδοῶται, ἵνα
 μὴ, ὅταν ἔλθω, τότε ἡ λογίαί γίνωνται. ³ ὅταν δὲ ἡ παρα-
 γένωμαι, οὓς ἐὰν ἡ δοκιμάσητε, ^{ww} δι' ἐπιστολῶν τούτους
 πέμψω ἡ ἀπενεγκεῖν τὴν ἡ χάριν ὑμῶν εἰς Ἱερουσαλήμ.
⁴ ἐὰν δὲ ἡ ἡ ἄξιον τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύ-
 σονται. ⁵ ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν

οὕτω : txt ACG.—ποιήσετε 93.—2. rec σαββατων, with JK &c copt goth al Thdrt Dam
 al : txt ABCDEFG 17. 109 marg it v al Chr lat-ff.—την κυριακην 46—marg.—παρ εαυτω
 om 178.—for τιθ. θησαυρ., θησαυριζετω arm : τιθ. om 116 Ambrst.—εαν B : txt
 ACDEFGJK &c.—εὐδοῶθη ACK 31. 64-72. 71-3. 80. 117 Dam : εὐδοῦνται 57.—γίνονται
 J al.—3. αν BD¹FG &c : txt ACD³EJK &c.—for υμων, υμιν 109.—εις ιεροσολυμα A.—4.
 αξιον η (corr'n of order) ABC al it v al : txt DEFGJK mss nrly syrr goth al Chr Thdrt Dam
 al.—for καμῆ, εμε slav-ms harl Ambrst Sedul Pelag Bed.—aft πορευσ., add ους εαν δοκι-
 μασητε 1. 108¹. 122—marg lectt.—5. for γαρ διερχ., δε διερχομενες 92.—6. τυχον om 92 :

indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty.

παρ' ἑαυτῷ τιθ.] 'let each of you lay up at home (reff.) whatsoever he may by prosperity have acquired' (lit. 'whatsoever he may be prospered in : ' i. e. the pecuniary result of any prosperous adventure, or dispensation of Providence) : not, as Bengel, al. : 'quod commodum sit,'—a meaning which the word will not bear. ἵνα μὴ . . .] 'that there may not, when I come, THEN be collections to be made.' His time would be better employed in imparting to them a spiritual benefit, than in urging them to and superintending this duty. 3.]

"Vide quomodo vir tantus nullam suspitioni rimam aperire voluerit." Grot.

δι' ἐπιστολῶν cannot belong to δοκιμάσητε (as Beza, Calv., Wetst., E. V.,—for what need of letters from them, ὅταν παραγέ-
 νωμαι, or before his coming, if the person recommended were not to be sent off before his arrival ?), but is emphatically prefixed, as the safe and proper way of giving credentials to those sent :—τούτους πέμψω,—the alternative which follows, of himself accompanying them, being already in the mind of the Ap. ἐπιστολῶν, plur.,—not of the category merely, meaning one letter,—but meaning, either that each should have his letter of credentials,—or more probably, that Paul would give them letters to several persons in Jerusalem.—Meyer well remarks : "Hence we see how common in Paul's practice was the writing of Epistles. Who knows how many private letters of his, not addressed to churches, have been lost? The only letter of the kind which remains to us (except the Pastoral Epp.), viz. that

to Philemon, owes its preservation perhaps to the mere circumstance, that it is at the same time addressed to the church in the house of Phil. See ver. 2."

χάριν] see refl. Meyer compares Plat. Def. p. 113, E : χάρις, ἐνεργεσία ἐκούσιος. 4.]

'But if it (the occasion,—dependent on the magnitude of your collection) be worthy of my also taking the journey (i. e. if your collection be large enough to warrant an apostolic mission in order to carry it,—not said for security,—nor to procure himself a fair reception at Jerusalem,—but with a sense of the dignity of an apostolic mission : "justa æstimatio sui non est superbia." Bengel), they shall go in my company' (σὺν ἐμοὶ π. contr. to δι' ἐπιστολῶν πέμψω, and observing the same order). This did apparently take place, see Acts xx. 4 ff.

5—9.] Taking up ὅταν παραγέ-
 νωμαι, he announces his plan of visiting them.

5.] This plan was a change from his former intention, which had been (see 2 Cor. i. 15, 16, and note), to pass through them to Macedonia, and again return to them from Macedonia, and thence to Judæa. This he had apparently announced to them in the lost Epistle alluded to ch. v. 9 (or in some other), and he now tacitly drops this scheme, and announces another. For this he was charged (2 Cor. i. 17 ff.) with levity of purpose :—but his real motive was, lenity towards them, that he might not come to them in sorrow and severity (2 Cor. i. 23 ; ii. 1). The second plan he adhered to : we find him already in Macedonia when 2 Cor. was written (2 Cor. ii. 13 ; viii. 1 ; ix. 2. 4), and on his way to Corinth (2 Cor. xii. 14 ; xiii. 1) :—and in Acts xx. 1, 2, the journey is briefly narrated. Μακεδ.

διέλθω· Μακεδονίαν γὰρ διέρχομαι· ^{6 a} πρὸς ὑμᾶς δὲ ^a—Matt. xiii. 56. xxvi. 55. ^b τυχὸν ^c παραμενῶ ^d ἢ καὶ ^e παραχειμῶσω, ἵνα ὑμεῖς με ^f προπέμψετε οὐ εἰν πορεύωμαι. ⁷ οὐ θέλω γὰρ ὑμᾶς ^b ἄρτι ἐν ^g παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ ^h ἐπιμεν- ^c ναὶ ^a πρὸς ὑμᾶς, εἰν ὁ κύριος ⁱ ἐπιτρέψῃ. ^{8 b} ἐπιμενῶ ^d δὲ ἐν Ἐφέσῳ ἕως τῆς ^k πεντηκοστῆς· ^{9 l} θύρα γάρ μοι ^e ἀνέωγεν μεγάλη καὶ ^m ἐνεργῆς, καὶ ⁿ ἀντικείμενοι ^f πολλοί. ^g—Acts xv. 3reff. ^h here only. ⁱ Gen. xxxviii. 14. Polyb. v. 9. 20. ^j Heb. vii. 23. ^k Phil. i. 25. ^l James i. 25 only. ^m Gen. xiv. 33. ⁿ d ch. ix. 8 reff. ^o Acts xxvii. 12. xxviii. 11. ^p Tit. iii. 12 only. ^q Acts xv. 3reff. ^r here only. ^s Gen. xxxviii. 14. Polyb. v. 9. 20. ^t Heb. vii. 23. ^u Phil. i. 25 only. ^v w. ἴνα, Col. iv. 17 only. ^x w. πῶς, Eph. v. 15 (see reff.). ^y Luke i. 74. ^z Phil. i. 14. ^{aa} Jude 12 only. ^{ab} Prov. i. 33.

¹⁰ Ἐάν δὲ ἔλθῃ Τιμόθεος, ὁ βλέπετε ἵνα ^a ἀφόβως ^b—v. 68. 8. ^c h Acts x. 48. xxi. 4, 40 al. ^d Exod. xii. 39. ^e i Acts xxvi. 1 reff. ^f Heb. vi. 3. ^g Acts xiv. 27. ^h 2 Cor. ii. 12. ⁱ Col. iv. 3. P. ^j 12 Cor. vi. 11. ^k m Philom. 6. ^l Heb. ix. 12 only. ^m Polyb. xi. 23. 2. ⁿ Luke xiii. 17. xxi. 15 al. ^o Zech. iii. 1. ^p w. ἴνα, Col. iv. 17 only. ^q w. πῶς, Eph. v. 15 (see reff.). ^r Luke i. 74. ^s Phil. i. 14. ^t Jude 12 only. ^u Prov. i. 33.

τυχων 44. 57. 116 al.—καταμενῶ B 64. 67²: παραμενῶ 238: παραπομενῶ FG.—η om FG 2 g.—καὶ om B 3. 64. 116 Chr (Matt's mss).—for ἵνα, εἰ μὴ FG it.—ἵνα εἰ καὶ παραχ. D¹.—ου αν D¹ FG.—πορευομαι J al: -σομαι 80: -σωμαι al.—7. rec ελπ., δε (corr'n to suit the sense), with JK &c syr al Thdrt al: txt ABCDEFG all vss Chr Dam lat.-ff.—rec επιτρεπῇ (-πει J) (corr'n, the force of the aor not being perceived: see note), with DG (EFK al?): txt ABC 3. 17. 31-7-9. 57. 64-7². 73. 80. 93 al; permiserit it v Chr Thl (Mtt's mss).—8. om 18¹.—ἐπιμένω D³ all Oec: ἀρτι δε επιμένω arm.—9. ηνωκται or ανεωκται 46 Thl Oec: ανεωγμενη 47.—for ενεργης (efficax Jer, operosum Ambrst), evidens (εναργης) it v Aug al.—καὶ αντικ. πολλ. om J: οι αντικ. Chr-comm Thdrt¹ Thl.—10. δε om 93.—rec καὶ εγω, with DEFG &c Chr (καθως κ. εγ.) Oec: txt A

γ. διέρχ. is not parenthetical, but διέρχ. is opposed (by δὲ) to παραμενῶ.—The pres. implies, as in E. V., his *now matured plan*,—not, as in the erroneous subscription of the Ep., that he was *on his way* through Macedonia.

6. παραμενῶ] This, of which he speaks uncertainly, was accomplished; he spent (Acts xx. 3) three months, and those (ib. ver. 6) the three winter months, in Greece (at Corinth).

ὑμεῖς, Meyer justly remarks, is emphatic, and conveys an affectionate preference, in his present plan, for them.

οὐ, with a verb of motion. The account of this is that the ideas of motion and rest are both involved in the verb: rest, when the motion is accomplished. So Luke x. 1;—Soph. Trach. 40, κείνος δ' ὅπου βέβηκεν οὐδεὶς οἶδε:—Xen. Hell. vii. 1. 25, ὅπου βουληθεῖεν ἐξελεθῆναι. See Kühner, § 623, Anm. 2.—Whether he should go from Corinth, was as yet uncertain, see ver. 4.

7.] 'For I am not willing, this time to see you by the way.' There is a slight, but a very slight, reference to his change of purpose (see above): but we must not take ἀρτι with θέλω (which Meyer charges Neander with doing, but clearly in error, see Pfl. u. Leit. p. 415 note): rather the ἀρτι refer to the occasion, the news from 'them of Chloe,' which had made it advisable that he should not now pay them a mere passing visit.

γάρ] ground of οὐ θέλω—but not the ultimate one, see above. ἐπιτρέψῃ] 'shall

have permitted me,' i. e. 'if it shall so turn out, in the Lord's direction of my work, that I shall then find my way open to do so.'

8, 9.] *His present plan regarding his stay in Ephesus* (where he was writing).

τ. πεντηκ.] viz. that *next coming*. This probably happened so, or nearly so, notwithstanding the tumult of Acts xix.: for he already (see there, vv. 21, 22) was *meditating his departure*, and had sent on two of his company, when the tumult occurred.

θύρα, see reff.: an *opportunity of action*.

μεγάλη refers to the *extent* of the action thus opened before him: ἐνεργῆς, to its *requirements*; neither of them (though μεγάλη may be referred to θύρα) properly agreeing with the *figure*, but both with the *reality*. Meyer compares Plat. Phædr. p. 245, A: μουσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται.

ἀντικ. πολλ.] See Acts xix. 9. 23 ff.

10, 11.] *Recommendation of Timothy to their good reception and offices*.—He had preceded Paul (Acts xix. 22) in the journey to Macedonia. From εἰν ἔλθῃ, it would appear to have been *probable*, but not quite certain, that he would visit them. In ch. iv. 17, he is described as sent on *for that purpose*: so that the εἰν may merely refer to the uncertainties of the journey.

10. βλ. ἵνα ἀφόβ. γ.] There must have been some special reason for this caution respecting Timothy, besides that assigned by Meyer, al., that he would naturally be depreciated

q ch. ii. 3 reff. ἡ γένηται ἡ πρὸς ὑμᾶς· τὸ γὰρ ῥῥον κυρίου ῥῥγάζεται
r ch. xv. 58. ὡς κάγω· ἡ μῆτις οὖν αὐτὸν ῥῥουθενήσῃ, ῥῥροπέμψατε
s Matt. xxvi. 10. [Mk. John iii. 21. vi. 28, ix. 4. 14ab. i. 6. t = Rom. xiv. 3 reff. αὐτὸν μετὰ τῶν ἀδελφῶν.
u Luke ii. 29. Acts xvi. 36 reff. ch. vii. 15. James ii. 16 al. Judg. xviii. 6. v Acts xvii. 16. John v. 3. ch. xi. 33 al. w adv. (strictly, in gospel, Mark only, iii. 12 al 5.) ver. 19. Rev. f v. 4 var. read. x constr., Rom. xii. 1 reff. y Acts xviii. 21 reff. z of man, ch. vii. 37 reff. a alt. θέλω, Matt. vii. 12. Mark vi. 25. ix. 30 al. b Mark vi. 31. Acts xvii. 21. Polyb. xx. 9. 4. c = Mark xiii. 37 al. fr. 1 Thess. v. 6. d Rom. xiv. 4 reff. e here only. Josh. i. 6. f Luke i. 80. ii. 40. Eph. iii. 16 only. Neh. ii. 18. g constr., here only. h = ch. ix. 15 reff. i ver. 12. k = John iv. 53. Phil. iv. 22 al.

(εργ B 64-72)CJK 73. 80. 93. 114 al Thdrt Dam Thl.—11. ουν om D¹FG it goth arm Ambrst.—εξουθενήσῃ J al : εξουθενήσῃ 93 : εξουθενώσῃ 109.—προπεμψετε 109.—πρ. εμε BD¹FG Dam : txt ACD³EJK mss (nrly) Chr Thdrt Thl Oec.—μετα των αδελφ. om B : αδελφ. το αδελφ. (ver 12) om 48.—12. απολλω om aeth.—bef πολλα, ins δηλω υμιν οτι DEFG it v goth lat-ff.—aft θελημα, ins θεωω 47.—13. τη om FG.—bef. κραταιουσθε, ins και ADE 46. 109 v (not it) Syr ar-erp aeth copt lat-ff (not Ambrst ms nor Chr Thdrt Dam Thl Oec).—14. for υμων, υμιν 52.—15. δε om D¹ 71 aeth goth ar-

as only a subordinate of Paul, whom so many of them opposed. His *youth* occurs to us, mentioned 1 Tim. iv. 12: but even that is not enough, and would hardly be intended here, without some reference to it. De Wette's conjecture may not be without foundation, that he was perhaps of a *timid disposition*. Meyer objects that we have no historical trace of this: but I think some are to be found in 1 Tim.:—e.g. iii. 15 (see note); v. 22, 23.

τὸ ἔργον κυρ.] see ch. 58, note. 11. ἐν εἰρήνῃ] χωρὶς μάχης καὶ φιλονικίας, Theophyl., and simply Chrys.

ἵνα ἔλθ.] the aim of προπέμψ. ἐκδέχ. γὰρ αὐτ.] καὶ τοῦτο φοβούντος αὐτοὺς ἦν. ἵνα γὰρ εἰδότες, ὅτι πάντα εἰρήσεται πρὸς αὐτὸν ἅπερ ἂν πάθῃ, ἐπιεικτέριοι γένωνται, διὰ τοῦτο προσέθηκεν ἐκδ. γ. αὐτ. Chrys. Theophyl. adds, ἅμα δὲ καὶ αἰδεσιμώτερον αὐτὸν ποιῶν, εἶγε οὕτως ἀναγκαῖον τοῦτον ἔχει, ὥστε ἐκδέχσθαι αὐτόν.—By μετὰ τῶν ἀδελφῶν it would appear, comparing ver. 12, that more brethren besides Erastus (Acts xix. 22) accompanied Timotheus to Macedonia. It is hardly probable (as Calov. and De W., al.), that μετὰ τ. ἀδ. is to be taken with ἐκδέχομαι: 'I and the brethren expect him.' 12.]

Of Apollos: that he was not willing at present to go to them. δέ, transitional.

—On the constr. of περὶ . . . ἀδ., see on ver. 1. παρεκάλ. ἵνα ἔλθῃ] ἵνα denotes the aim, not only the purport of

the exhortation. See remarks on ch. xiv. 13.—“Ideo excusatus, ne suspicentur Cor. ab eo fuisse impeditum. . . . Apud se quaerere poterant: Cur hos potius quam Apollo nobis misit? Respondet, minime per se stetit, &c.” Calvin. Meyer remarks, perhaps the Corr. had expressly desired that Apollos should be sent to them.

μετὰ τ. ἀδελφ.] perhaps, those who went with Timotheus (see above): perhaps, those who were to bear this letter (ver. 17).

καί] ‘and,’ not, ‘but:’ see John xvi. 32. Rom. i. 13. It merely couples the exhortation with its result.

θέλημα] Evidently the *will* of Apollos, not as Theophyl.: τουτέστιν, ὁ θεὸς οὐκ ἤθελεν.

ὅταν εὐκαιρ.] The present καίρος not seeming to him a suitable one: apparently on account of the divisions hinted at in the beginning of the Ep.

13.] εἰτα δεικνύς ὅτι οὐκ ἐν τοῖς διδασκάλοις, ἀλλὰ καὶ ἐν ἑαυτοῖς ὀφείλουσι τὰς ἐλπίδας ἔχειν τῆς σωτηρίας, φησί γρηγ. κ.τ.λ. Chrys., who adds: διὸ λέγει, γρηγορεῖτε, ὡς καθυπνόντων· στήκετε, ὡς σαλευομένων· ἀνδρίζεσθε, κραταιουσθε, ὡς μαλακιζομένων· πάντα ὑμ. ἐν ἀγάπῃ γινέσθω, ὡς σπασιαζόντων.

ἀνδρίζ.] Aristot. Eth. iii. 6. 12:—ἅμα δὲ καὶ ἀνδρίζονται, ἐν οἷς ἐστὶν ἡ ἀλκή, ἡ καλὸν τὸ ἀποθανεῖν. Westst.: where see other exx.

15—18.] Recommendation of the family of Stephanas to their honourable regard: and by occasion, ex-

Στεφανᾶ, ¹ ὅτι ἐστὶν ^m ἀπαρχὴ τῆς Ἀχαΐας καὶ ⁿ εἰς ^l διακονίαν τοῖς ^p ἁγίοις ⁿ ἔταξαν ἑαυτούς· ¹⁶ ⁱ ἵνα καὶ ^o ὑμεῖς ^q ὑποτάσσησθε ^r τοῖς τοιούτοις, καὶ παντὶ τῷ ^s συνεργῶντι καὶ ^t κοπιῶντι. ¹⁷ ^u χαίρω δὲ ^u ἐπὶ τῇ ^v παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ^w ὑμέτερον ^x ὕστερον αὐτοὶ ^y ἀνεπλήρωσαν· ¹⁸ ^z ἀνέπαυσαν γὰρ τὸ ^a ἔμὸν ^a πνεῦμα καὶ τὸ ὑμῶν. ^b ἐπιγινώσκετε οὖν ^r τοὺς τοιούτους.

vi. 1. James ii. 22 only t. 1 Macc. xii. 1. t ch. xv. 10 reff. u constr., ch. xiii. 6 reff.
v = 2 Cor. vii. 6, 7. Phil. i. 26. ii. 12 al. w = ch. xv. 31. x 2 Cor. viii. 13, 14. ix. 12. xi. 9. Phil.
ii. 30. Col. i. 24. 1 Thess. iii. 10. Paul only, exc. Luke xxi. 4. y ch. xiv. 16 reff. z = Matt.
xi. 28. 2 Cor. vii. 13. Philom. 7, 20. 1 Chron. xxii. 9, 18. a = Acts xvii. 16 reff. b = here
only? (See 1 Thess. v. 12.)

pol.—aft στεφανα, ins και φορτουνατου DE &c (φουρτ. al): και φορτ. και αχαϊκου C¹FG &c (additions from ver 17).—for οτι, ος 32: οι D arm.—aft αχαϊ, add εις χριστον 73.—εταξα αυτους aeth.—for εστιν, εισιν C¹(appy)DEFG &c as above Orig-
int.—16. ινα το τοιουτοις om 89.—aft και κοπ. (om 17) ins εν υμιν FG g Ambrst.—
17. rec φουρτ. with B(e sil)K &c ff (edd h l): txt AB²CDEFGJ 17. 36-7. 47 vss nrly
(aeth om κ. ρ. κ. α., and does not ins in ver 15).—rec for υμετ., υμων (explanatory
corr), with AJK &c Chr Thdrt Dam al: txt BCDEFG 17. 37. 64. 80: ετερων 71:
μου (aft υστ.) 56.—rec ουτοι, with B(e sil)CJK &c Thdrt Dam al: txt ADEFG al
(illi d e: ipsi illi g: ipsi v lat-ff) Chr Oec.—18. και το εμ. D¹FG 46 it v goth Ambrst

pression of his own joy at the presence of
Stephanas and his companions. 15.]

Some exp. (Erasm., Wolf, al.) take
οἰδατε as imperative, and regard it as the
command: but the imper. use of οἰδατε
(for ἴστε) seems to be without example.
We must therefore understand it as indica-
tive, and the constr. is the well known
attraction οἰδᾶ σε τίς εἶ (Meyer).

ἀπαρχή] see Rom. xvi. 5: the first
Achaean converts.—ἔταξαν, plur., refer-
ring to the noun of number, οἰκία. This
family were among the few baptized by
Paul, see ch. i. 16. εἰς διακ. τοῖς

ἁγίοις] ‘to service for the saints:’ in
what way, does not appear: but perhaps,
from the fact of Stephanas being here in
Ephesus,—for journeys and missions.

ἔταξαν ἑαυτούς] So Demosth. de falsa
legat.: βούλομαι δὲ ὑπομνήσαι εἰς τίνα
τάξιν ἔταξεν ἑαυτὸν Αἰσχίνης. Wetst.:
where see other exx. The ἑαυτοῖς is not
without meaning—they voluntarily devoted
their services. 16.] καὶ ὑμεῖς, you in

your turn,—in return for their self-devot-
tion. ὑποτάσσ. viz. in honouring

their advice and being ready to be directed
by them: there is an allusion to ἔταξαν
ἑαυτοῖς above. τοῖς τοιούτοις] to

such persons, meaning the individuals of
Stephanas’s family, whom they knew. See
the usage of ὁ τοιοῦτος in reff.

συνεργῶντι] viz. with τοῖς τοιούτοις.

17.] Perhaps Fortunatus and Achai-
cus were members of the family of Ste-
phanas. The Fortunatus mentioned by

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Clement at the end of his Ep. i. to the
Corr. may be the same. παρουσία]

viz. in Ephesus. τὸ ὑμέτερον ὕστ.]

‘The want of you’ (ref.); i. e. of your
society.—Grotius interprets it, “Quod vos
omnes facere oportuit, id illi fecerunt: cer-
tiorum me fecere de vestris moribus,” and
holds them to have been οἱ Χλοῆς of
chap. i. 11. But it is very improbable that
he should mention thus a family so dis-
tinguished as this: he names them just
after, i. 16, as the household of Stephanas:

—and still more improbable that one of so
fine feeling should add of the bearers of
such tidings, ἀνέπαυσαν, κ.τ.λ., which
would on that hyp., be almost ironical.

18. καὶ ὑμῶν] this is a beautiful expres-
sion of true affection used in consciousness
of the effect of this ep. on them: q. d. ‘it
is to their presence here that you owe
much of that in this my letter which I
know will refresh and cheer your spirits.’
Theophyl. explains it: ἔδειξεν αὐτοῖς ὅτι
ἡ αὐτοῦ ἀνάπαυσις, αὐτῶν ἐστιν. ὥστε
ἐπεὶ, ἐμοῦ ἀναπαυθέντος περὶ αὐτῶν, καὶ
ὑμεῖς ἐκεδηῶσατε αὐτὸ τοῦτο, τὴν ἐμὴν
ἀνάπαυσιν, μηδὲν ἄχαρι πρὸς αὐτοὺς
τούτους ἐνδείξησθε:—Grot., of the an-
nouncement which they would make on
their return of Paul’s love for the Corr.
But this last can hardly be. ἐπι-

γινώσκετε] ‘know,’ the prep. giving force,
but not altering the meaning; as Grot. and
Theophyl.,—ἐν τῇ αὐτοῖς ἔχετε.

19, 20.] Salutations. 19. ἐν κυρίῳ]

see note, Rom. xvi. 2. On Aquila and Pris-

Q a

c Rom. xvi. 16
d Rom. xvi. 2,
8, 12 al.
e ver. 12 reff.
f Rom. xvi. 4.
Acts ii. 46
reff.
g Rom. xvi. 16
reff.
h = Col. iv. 18.
(2 Thess. iii.
17. Matt.
xxiii. 7. || al.)
i Col. iv. 18.
2 Thess. iii.
17.
j James v. 12.
Rom. ix. 3
reff.
l here only.
m gen. subj.,
Phil. i. 9. Col. i. 8. Philen. v. 7. Rev. ii. 4, 19.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπά-
ζεται ὑμᾶς ἐν κυρίῳ ^ε πολλὰ Ἀκύλας καὶ Πρίσκιλλα,
σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. 20 ἀσπάζονται ὑμᾶς
οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι
ἀγίῳ.
21 Ὁ ^h ἀσπασμὸς ⁱ τῇ ἐμῇ χειρὶ Παύλου. 22 εἴ τις οὐ
φιλεῖ τὸν κύριον, ^j ἥτω ^k ἀνάθεμα. ^l μαρναθά. 23 ἡ χάρις
τοῦ κυρίου Ἰησοῦ χριστοῦ μεθ' ὑμῶν. 24 ἡ ἀγάπη ^m μου
μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. [ἀμήν.]

Pel Bed: το ημων 114-15 al lect 14.—19. om A 34: ασπ. to ασιας om 177.—aft ai εκκλ. add πασαι C 47 Syr ar-erp Chr Bed.—rec ασπαζονται, with B(e sil)FGJ &c vss ff: txt CDEK al goth.—εν κυριω om 123 arm Ambrst: ins aft πολλα 17. 64. 74.—απολλωος (-ω 109) και ακυλας 46. 109.—ακυλα 17.—ακυλ. πολλα DE d e.—πρισκα B 17 am demid harl copt goth Pel.—εκκλησ. αυτων arm.—at end, add παρ οις (ουε F) και ξεινιζομαι DEFG it v goth Pel Ambrst (text ed) Bed.—20. ασπ. to αγιω om 672.—22. κυρ. ημων 23. 44. 89 all lectt v-ed vss Chr Thl Pel Victorin.—rec aft κυρ. ins ιησουν χριστον, with CDEFGJK &c vss ff, but om ABC¹ 17. 64. 73-4 aeth copt (in Wetst) Chr (Mtt's ms.).—23. aft κυρ. ins ημων AJ 17. 39. 106-8-77. 238 lect 13 vss Chr Thl lat-ff.—χριστον om B al am f tol (al latt) goth Thdrt: ιησ. χρ. om 14.—24. μου om A 73: Dei Did in Jer (appy).—εν χρ. ιησ. om 37.—αμην om BFG (has γενεθητω γενεθητω betw the text and the subscr) 17. 64 f g tol (al latt): ins ACDEJ &c vss ff.—SUBSCRIPTION. rec προς κορινθιους πρωτη (ἡ επιστολη J al) εγραφη απο φιλιππων δια στεφανα και φουρτουνατου (φορτ. J al vss) και αχαικου κ. τιμοθεου. with JK al: others vary. B² al have απο εφεσου: so also copt Chr (comm) Euthal (præf) Thdrt (præf to II Cor) Oec (præf) al.—AB¹CDG al have merely προς κορινθιους ἃ or πρωτη, or ετελεσθη πρ. κ. ἃ.

cilla, see Rom. xvi. 3, 4. Acts xviii. 1. They had removed from Corinth (Acts xviii. 2) to Ephesus (ib. 26), and had there, as subsequently at Rome (Rom. xvi. 3, 5), an assembly of the faithful meeting in their dwelling. — οἱ ἅδ. πάντες — the whole Ephesian church. ἐν φιλ. ἀγ.] see Rom. xvi. 16, note. 21—24.] *Auto-graph conclusion.*—ὁ ἀσπασμὸς is the *final greeting*, which according to 2 Thess. iii. 17, was *always in his own hand*, the rest having been written (see Rom. xvi. 22) by an amanuensis. Παύλου is in app. with ἐμοῦ implied in ἐμῇ, as Il. ρ. 226, ὑμῖν τερον δὲ ἐκαστοῦ θυμὸν ἀίξω: ἐμὸς τοῦ ἀθλίου βίος, and the like. See Kühner, § 499. 4. 22.] He adds, as in Col. iv. 18, Eph. vi. 24, some exhortation, or solemn sentence, *in his own hand*, as having especial weight. On the distinction between φιλεῖν and ἀγαπᾶν see notes on John xxi. 15—23. The negation here of the feeling of personal affection, “has no love in his heart for,” is worthy of note, as connected with the curse which

follows. ἥτω ἀνάθ.] On ἀνάθεμα, see note, Rom. ix. 3:—‘let him be accursed.’ μαρναθά] An Aramaic expression, מרנא תה, ‘The Lord cometh!’ (not as Chrys., al., ὁ κύρ. ἡμ. ἤλθε): probably unconnected with ἀνάθεμα: and added perhaps (Mey.) as recalling some remembrance of the time when Paul was among them: at all events, as a weighty watchword tending to recall to them the nearness of His coming, and the duty of being found ready for it:—not added, as Rückert, to stamp genuineness on the letter,—for why here rather than in other Epp., especially as those who were to bear it were so well known? See Stanley’s note. 24. ἡ ἀγ. μου.] Because the Ep. had contained so much that was of a severe character, he concludes it with an expr. of affection; so Chrys.: μετὰ τσαύτην κατηγορίαν οὐκ ἀποστρέφεται, ἀλλὰ καὶ φιλεῖ καὶ περιλαμβάνει πόρρωθεν αὐτοὺς ὄντας. ἐν χρ. Ἰησ.] τουτέστιν, οὐδὲν ἀνθρώπινον ἢ σαρκικὸν ἢ ἀγάπη μου ἔχει, ἀλλὰ πνευματικὴ ἐστὶ καὶ ἐν χριστῷ. Theophyl.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

ABCD
EFG
JK

I. 1 Παῦλος ἀπόστολος Ἰησοῦ χριστοῦ ^a διὰ θελήματος ^a θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ ^b σὺν τοῖς ^c ἁγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
³ ^d Εὐλογητὸς ὁ ^e θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν ^f Ἰησοῦ χριστοῦ, ὁ ^g πατὴρ τῶν ^h οἰκτιρμῶν καὶ θεὸς πάσης
a Rom. xv. 32 ref.
b = Acts xxiii. 15. 1 Cor. i. 2. Phil. i. 1.
c Acts ix. 13 ref.
d Rom. ix. 5 ref.
e Rom. xv. 6 ref.
f = Eph. i. 17. James i. 17. See Acts vii. 2.
g Rom. xii. 1. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 15.

Title: *προς κορ.* β. AB(C appy)K 1. 3. 7. 80. 108-10: *αρχεται πρ. κορ. β.* (δευτερη G)DFG 90: *rec παυλου του αποστολου η προς κορινθιους επιστολη δευτερα*: all aliter.
—CHAP. I. 1. *χριστου ιησ.* B syr Thdrt Bed: txt ADEGJK &c vss Chr Dam al: om F f.—o bef αδελφ. om 238.—*τοις το αχαια* om 178.—3. bef πατηρ om o FG.—

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1. *διὰ θελ. θεοῦ*] see 1 Cor. i. 1, note. *Τιμόθεος ὁ αδ.*] So of Sos-

thenes, 1 Cor. i. 1; ‘*one of the ἀδελφοί*’;—but perhaps in this case with peculiar emphasis: see 1 Cor. iv. 17. 1 Tim. i. 2, 18. 2 Tim. ii. 1. On his being with Paul at this time, see Prolegg. to this Epistle.

σὺν τ. ἁγ. πᾶσιν . . .] This, and the Ep. to Gal., were circular letters to all the believers in the respective countries: the variation of expression in the two cases (*ταῖς ἐκκλησίαις τ. Γαλατίας*, Gal. i. 2) being accounted for by the circumstance that the matter of this Ep. concerned *directly* the church at Corinth, and *indirectly* all the saints in the province,—whereas that of Gal., being to correct deep-rooted Judaizing error, directly concerned all the churches of Galatia.—*Achaia* comprehended Hellas and Peloponnesus; the province was so named by the Romans because they became possessed of them by subduing the *Achaean* league, Pausan. vii. 16. 7. On the hist. of the province, see Acts xviii. 12 and note. 2.] See 1 Cor. i. 3.

3—11.] THANKSGIVING FOR DELIVER-

ANCE FROM GREAT DANGER OF HIS LIFE:—HIS ABILITY TO COMFORT OTHERS IN AFFLICTION. Comm. have endeavoured to assign a definite purpose to this opening of the Ep.—De Wette thinks that Paul had no definite purpose, except to pour out the thankfulness of his heart, and to begin by placing himself with his readers in a position of religious feeling and principle far above all discord and dissension. But I cannot agree with this. His purpose shews so plainly through the whole latter part of the chapter, that it is only consistent with vv. 12—24 to find it beginning to be introduced here also. I believe that Chrys. has given the right account: *ἐλύπει λίαν αὐτοὺς κ. ἰθอรύβει τὸ μὴ παραγενέσθαι ἐκεῖ τὸν ἀπόστολον, καὶ ταῦτα ἐπαγγελάμενον, ἀλλὰ τὸν ἅπαντα ἐν Μακεδονίᾳ ἀναλῶσαι χρόνον, καὶ δοκεῖν αὐτῶν ἐτέρους προτετιμκέναι.* διὰ τοῦτο πρὸς τοῦτο ἰστάμενος τὸ ἀνθορμούν, λέγει τὴν αἰτίαν δι’ ἣν οὐ παρεγένετο· οὐ μὴν ἐξ εὐθείας αὐτὴν τίθισιν, οὐδὲ λέγει ὅτι οἶδα μὲν ὑποσχόμενος ἦξιν, ἐπειδὴ δὲ διὰ τὰς θλίψεις ἐνεπευίσθη, σύγγνωτε, κ. μὴ καταγνώτε τινα ὑπεροψίαν ἢ ῥαθυμίαν ἡμῶν· ἀλλ’ ἐτέρως τοῦτο κ. μεγαλοπρε-

h = Rom. xv. 4. Acts ix. 31. xv. 31 al.
 i = Luke xvi. 25. Acts xx. 12 al. Gen. xlv. 67.
 k = Mark xii. 17. Rom. v. 2. Matt. xiv. 11 al. fr.
 l Acts iii. 19. vii. 19 al.
 m attr. Acts i. 1, 22. Matt. xviii. 19.
 n Zeph. iii. 11.
 o Rom. iii. 7. refl.
 p = Rom. v. 15. viii. 18.
 q constr. 1 Cor. xii. 26.
 r = ch. iv. 8. vii. 5. 1 Thess. iii. 4. 2 Thess. i. 6, 7. 1 Tim. v. 10. Heb. xi. 37 only.
 s Rom. vii. 5 refl.
 t Rom. ii. 7 refl.

ἡ παρακλήσεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ
 ὀλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς
 ἐν πάσῃ ὀλίψει διὰ τῆς παρακλήσεως ἧς παρακα-
 λούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ, ὅτι καθὼς περισσεύει τὰ
 παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ
 χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. ἔτε
 δὲ ὀλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σω-
 τηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθη-

4. ο και παρ. 93.—for επι, εν C 39. 89. 91-3. 122 al Chr Antioch Procop.—τη om B (but as passing from παση to παση afts) 91-3 Chr-comm₃.—ημων om 64 Hil Ambr : υμων 3. —for ις, ινα FG.—υμας 80 aeth.—bef αυτοι, ins και DEFG 14 it v Amb Bed (not Jer Ambrst).—for υπο, απο F 109.—5. το παθημα D¹.—ουτως (rec ουτω : txt ABC &c) και DEFG 37. 80 it (v al Dam Ambrst (ed). but omg και afts).—rec om του bef χρ. (2nd) (as unnecessary), with mss : ins ABCDEFG(J om from περισσο. to περισσο.) K all (25 in Scholz) Orig all.—ημων παρακλησις 238.—6. for ειτε, ει D¹ al.—for δε, ον 177. —ημων 238.—και σωτηριας (1st) om B 176 : σωτ. κ. παρακλ. 42 aeth.—for ων, ως

πίστερον κ. ἀξιοπιστότερον κατασκευάζει, ἐπαίρων τῇ παραμυθία τὸ πρᾶγμα, ἵνα μηδὲ ἐρωτῶσι λοιπὸν τὴν αἰτίαν, δι' ἣν ὑπέστησε. Calvin, somewhat differently: "Incipit ab hac gratiarum actione, partim ut Dei bonitatem prædicet, partim ut animet Corinthios suo exemplo ad persecutiones fortiter sustinendas: partim ut pia gloriatione se efferat adversus malignas obtreactiones pseudapostolorum." But this does not touch the matter of the *postponed journey to Corinth*, which through the latter part of the chap. is coming more and more visibly into prominence, till it becomes the direct subject in ver. 23.

3.] εὐλ., 'Blessed (above all others) is' ὁ θ. κ. πατ. . . .] 'The God and Father of our Lord Jesus Christ.' Here, as in Rom. xv. 6, De Wette would render, 'God, and the Father' . . . , which grammatically is allowable; but I prefer the other rendering, on account of its greater verisimilitude and simplicity.

ὁ π. τ. οἰκτιρ.] οἰκτ. can hardly be the gen. of the attribute, as De W. and Grot., seeing that οἰκτ. is plural and refers to acts of mercy; but as Chrys., ὁ οἰκτιρῶν τοσούτους ἐπιδειξάμενος: see ref. James. This meaning De W. himself recognizes in ὁ θ. πάσης παρακλ.,—'the God who works all (possible) comfort,' and refers to ὁ θεὸς τ. ἐλπίδος, Rom. xv. 13. 4.] The

Ap. in this Ep. uses mostly the *first person plur.*, perhaps as including Timothy, perhaps, inasmuch as he writes *apostolically* (cf. ἡμᾶς τοὺς ἀποστόλους, of himself and Apollos, 1 Cor. iv. 9), as speaking of the Apostles in common. This however will not explain all places where it occurs elsewhere:

e.g. 1 Thess. ii. 18, ἡθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ Ἀπάξ κ. οἷς,—where see note. So that after all perhaps it is best to regard it merely as an idiomatic way of speaking, when often only the singular is intended.—'In order that we may be able:' not, 'so that we are able.' διὰ τοῦτο γὰρ παρέκασεν ἡμᾶς, φησὶν, ἵνα ἡμεῖς ἀλλήλους παρακαλῶμεν. Chrys. "Non sibi vivebat Apostolus, sed Ecclesiæ: ita quicquid gratiarum in ipsum conferebat Deus, non sibi soli datum reputabat, sed quo plus ad alios juvandos haberet facultatis." Calv.

ἦς, attr. for ἡ, or perhaps (Winer, § 24. 1) for ἦν (παράκλησιν παρακαλεῖν). 5.] 'As He is, so are we in this world.' 1 John iv. 17. 'As the sufferings of Christ (endured by Christ, whether in his own person, or in his mystical body the Church, see Matt. xxv. 40. 45) abound towards us (i.e. in our case, see ref.);—even so through Christ our consolation also abounds.'—The form of expression is altered in the latter clause: instead of ἡ παράκλησις τοῦ χριστοῦ περισσ. we have ἡ παράκ. ἡμῶν περισσ. διὰ τοῦ χριστοῦ. And not without reason:—we suffer, because we are His members: we are consoled because He is our Head.—There is no comparison (as Chrys. οὐ γὰρ ὅσα ἔπαθε, φησὶν, ἐπάθομεν μόνον, ἀλλὰ καὶ περισσά) between the personal sufferings of Christ, and theirs.

6.] And all this for your benefit.—'But whether we are afflicted, (it is) on behalf of your comfort (εἰς τὸ δύνασθαι κ.τ.λ. ver. 4, only now applied to the Corr.) and salvation (the great end of the παράκλησις), which (viz. παράκλησις and σω-

μάτων ^m ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ^u ἐλπὶς ἡμῶν ⁿ ^{constr. v.} βεβαία ^{vv} ὑπὲρ ὑμῶν. ^q εἴτε ⁱ παρακαλούμεθα, ὑπὲρ τῆς ⁿ ὑμῶν ⁱ παρακλήσεως καὶ σωτηρίας, ⁷ εἰδότες ὅτι ὡς ^v ^{Rom. iv.} κοινωνοὶ ἐστε τῶν ^o παθημάτων, οὕτως καὶ τῆς ⁱ παρα- ^{iv.} κλήσεως. ⁸ ^x Οὐ γὰρ θέλομεν ὑμᾶς ^x ἀγνοεῖν, ἀδελφοί, ^{vv} ^{Phil. i. 7.} ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ὑμῖν ἐν τῇ Ἀσίᾳ, ^w ^{Matt. xxiii.} ὅτι ^y καθ' ὑπερβολὴν ^z ὑπὲρ δύναμιν ^a ἐβαρύνθημεν, ὥστε ^x ^{1 Cor. x.} ^{18, 20 al.} ^{10. i. 23.} ^x ^{Rom. i. 13.} ^x ^{xi. 25. 1 Cor.} ^{x. 1. 1 Thess.} ^a ^{Matt.}

iv. 13.

xx = John i. 30 refl.

y Rom. vii. 13 refl.

z = Acts xxvi. 13 al.

xxvi. 43 Mk. Luke ix. 32, ch. v. 4. 1 Tim. v. 16 only t.

D¹FG (g has both).—rec has εἰτε παρακαλουμ. &c. before και η ελπις, with only a few mss, no vs nor f (appy): AC 23. 31-7. 51-7. 64-7. 73. 80 am harl flor (v-ed dem) Syr ar-erp copt (arm) Eph Antioch Ambrst (Pel Bed) read εἰτε παρακ., ὑπερ τ. υμ. παρακλ. (omg και σωτ.) της ενεργουμενης εν υπομονη των αυτ. παθ. ων κ. ημ. π. και η ελπ. &c: txt BDEFGJK all (60 and more, Tisch) it f syr ar-pol slav gr.-fl.—aft υπομονη, add πολλη 1. 87. 108¹. 219¹.—for αυτων, αυτου 219².—7. rec for ως, ωσπερ, with D¹E²JK &c Chr Thdrt al: οι FG (ει? si de Syr; om g): txt ABCD¹E al Orig Eph Dam.—των παθ. εστε DEFG it v al.—ουτως om FG it.—8. θελω 93. 109-17. 211 lectt slav-ms Jer.—for υπερ, περι (corr to the more usual prep in this sense) ACDEFG 17. 31-7-marg-9. 47. 73. 80. 118 Bas Chr Thdrt Antioch: txt B(e sil)JK most mss Dam Thl Oec.—aft γενομ. om ημιν (as unnecessary,—to avoid the repetitions of the pron.) ABCD¹FG 17. 73. 93. 211 al lect 8 it v Jer al (ημων om copt Syr Thl Ambrst): ins D¹EJK most mss vss Bas Chr Thdrt Dam Ambrst (ms).—for υπερ, παρα D¹D¹FG.—υπερ δυν. εβαρ. (corr of order) ABC 37. 64. 73. 80. 93 arm Bas Jer: txt DEFGJK most mss vss Chr Thdrt al Tert Ambrst al: εβαρυνθ. al Dam Thl: εβαρυνθ. 109 Oec.—

τηρία) is working (not, as Chrys., Theophyl., Estius, Beza, al., 'being worked': the passive does not occur in St. Paul) in the endurance of the same sufferings which we also suffer;—and our hope is steadfast on your behalf (that you will endure hardness, and be consoled and saved);—or whether we are comforted, (it is) for your comfort and salvation.' This place of the words καὶ—ὑμῶν agrees best with the sense, besides being in accordance with the best MSS. Their position has perhaps been altered to bring the two parts of the dilemma closer together, and because ἐλπίς ἡμῶν seemed to suit the part. εἰδότες, and the future supposed to be implied after οὕτως καὶ (as in E. V.). The objection to this is (as De W.) that the ἐλπίς clearly must be referred to σωτηρία, which however is not hinted at in ver. 7.

7.] εἰδότες refers back to παρακαλούμεθα:—'we are comforted with the assurance that &c.'—After οὕτως καὶ understand not ἐσσεθε, but εἰστε: he is speaking generally, of the community of consolation subsisting mutually between himself and the Cor.; and it was this thought which helped to console him.

8.] see var. read.—It is generally supposed that the tribulation here spoken of was the danger into which Paul was brought by the tumult at Ephesus, related in Acts xix. This opinion has been recently defended by Neander, Wieseler, and Dr. Davidson, but impugned by De Wette, on the grounds,

(1) that ἐν τῇ Ἀσίᾳ can hardly refer to Ephesus, which Paul generally names, 1 Cor. xv. 32; xvi. 8; (2) that he was not in danger of his life in this tumult. The first ground is hardly tenable: there would be an appropriateness in ἐν τῇ Ἀσίᾳ here, as he has in his mind an apologetic account of the reasons which hindered him from leaving those parts and coming to them. I own, however, that the strong expressions here used do not seem to me to find their justification in any thing which we know of that tumult or its consequences. I am unable to assign any other event as in the Ap.'s mind: but the expressions seem rather to regard a deadly sickness, than a persecution: see below, vv. 9, 10.

καθ' ὑπερβ. signifies the greatness of the affliction itself, objectively considered: ὑπὲρ δύν., the relation of it to our power of endurance, subjectively. ὥστε ἐξ.] 'So that we utterly despaired even of life.' Such an expression surely would not be used of a tumult, where life would have been the first thing in danger, if Paul had been at all mixed up in it,—but to some wearing and tedious suffering, inducing despondency in minor matters, which even reached the hope of life itself.

9.] ἀλλά, 'moreover,'—carries on and intensifies the description of his hopeless state.—'We had in ourselves the response of death,' i.e. our answer within ourselves to the question, 'Life or Death?' was, 'Death.' So Vulg.,

b ch. iv. 8 only. b ἔξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν. ⁹ ἀλλὰ αὐτοὶ ἐν ABCD
 Ps. lxxvii. 15. εἰς αὐτοὺς τὸ ἀπόκριμα τοῦ θανάτου ἐσχῆκαμεν, ἵνα μὴ EFG
 c constr., Luke iv. 42. Acts x. 47. Rom. g πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ θεῷ τῷ JK
 x. 22 al. d here only t. h ἐγείροντι τοὺς νεκροὺς, ¹⁰ ὃς ἐκ ἰηλίκου του ἰ θανάτου
 e ch. ii. 13. vii. 5. k ἐρρύσατο ἡμᾶς καὶ ῥύσεται, ¹ εἰς ὃν ἰηλίκκαμεν ὅτι
 f = John i. 31. k ῥύσεται, ¹¹ m συνυπουργούντων καὶ ὑμῶν ὑπὲρ
 g Mark x. 24. Luke xi. 22. καὶ ἔτι ῥύσεται, ¹¹ m συνυπουργούντων καὶ ὑμῶν ὑπὲρ
 xviii. 9. Heb. ii. 13 only. ἡμῶν τῇ δέήσει, ἵνα ἕκ πολλῶν ὁ προσώπων τὸ εἰς
 h = 1 Cor. xv. 12 reff. ἡμᾶς ἡ χάρισμα ἡ διὰ πολλῶν ἡ εὐχαριστηθῇ ὑπὲρ ἡμῶν.
 i Heb. ii. 3. James iii. 4. Rev. xvi. 18 only t. 2 Macc. xii. 3. j = ch. xi. 23. (1 Cor. xv. 31.) k Rom. vii. 24 reff. 11 Pet.
 iii. 5. Rom. xv. 12 reff. perit., 1 Cor. xv. 19. m here only t. n = ch. ii. 2. iii. 5. o = here
 only. πρόσωπον ἀξίωσεν τὸ προστήμενον, Polyb. xv. 25. 8. p = Acts xx. 21. xxiv. 24 al.
 q = Rom. v. 15, 16. vi. 23. xi. 29 al. r so 1 Cor. i. 9. s constr., here only. (εὐχ., Rom. i. 8 reff.)

9. αλλ ACFG &c: txt B(e sil)DEJ &c.—αλλα επι D¹.—θεον τον εγειραντα FG.—
 -ραντι 36. 91-3. 109. 211 lect 8 Thdr Thl: μονω τω εγ. Thl-ed and comm.—10. τηλι-
 κων θανατων d e syrr goth Chr Thdr Orig-int Jer Ambrst (tantis periculis v).—
 rec for κ. ρυσεται, κ. ρυται (see notes), with D³EFGJK &c v syrr goth al Thdr Thl Oec
 Orig-int Jer al: om (for same reason) AD¹ d e demid Syr Chr Ambrst (ed): txt BC 73.
 93. 211 g am tol al copt æth arm al (Ath) Dam: κ. ρυεται επι 44.—εις ον ηλπ. om 93.
 177-8. 211: ηλπικ. δε 31 syr (but txt in marg) (arm) Chr Thl Jer: ελπίζω δε arm.—
 σι om BD¹ 64: κα σι FG g.—ετι om D²FG 47 al vss Jer Ambrst: σι και επι ρυσ.
 om 99. 177-8. 211: ρυεται FG latt goth.—11. ημων υπερ ημ. A al: ημ. vπ. ημ. 44.
 93. 211-19.—for υπερ, περι D¹FG: υπερ ημ. is aft δεήσει in C v copt Chr₂: om Sedul
 (syr has it with *).—εν πολλω προσωπω FG 64-7² it Ambrst (πολλων ed) Chr₁.—for
 ημας, υμας 17.—for ημων, υμων D²(E²)FJK 37¹. 48. 67. 72. 89. 91-3. 109 all slav

Estius, Billroth, Rückert, Meyer, De Wette.

τ. ἀπόκρ. may perhaps mean, the
 'sentence,' as Hesych.: ἀπόκριμα, κατά-
 κριμα, ψῆφον,—and most Comm.—The
 perfect ἐσχῆκαμεν is here (see also ch. ii.
 12) in a historical sense, instead of the
 aorist; which is unusual. Winer notices
 but one such usage, ἦλθε καὶ εἰληφέ τὸ
 βιβλίον, Rev. v. 7. ἵνα μὴ . . .] very
 similarly ch. iv. 7, ἐχομεν δὲ τὸν θησαυρὸν
 τοῦτον ἐν ὀστροκίνοις σκεύεσιν, ἵνα ἡ
 ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ, καὶ
 μὴ ἐξ ἡμῶν. τῷ ἐγ. τ. νεκρούς] Our
 thoughts were weaned from all hope of sur-
 viving in this life, and fixed on that better
 deliverance which God shall work when He
 raises us from the dead.—To see in this
 expression merely a figure (De W.), and
 understand 'Who raiseth the dead' as
 = 'Who delivers men from peril of their
 lives?' because such peril is below and else-
 where (ch. xi. 23) called ἄνατος,—is surely
 very forced. Understanding it literally as
 above, I cannot see how it can be spoken
 with reference to the Ephesian tumult. If
 it alludes to any external danger, I should
 be disposed to refer it to the same obscure
 part of Paul's history to which he alludes
 1 Cor. xv. 32, where he also speaks of the
 hope of the resurrection as his great sup-
 port. But there would be this objection,
 that these two passages can hardly refer to
 the same event; this evidently had taken

place since the sending of the first Ep.

10.] 'Who rescued us from so great
 a death, and will rescue us,—on whom
 we hope that He will also continue to
 rescue us.' The rec. ῥύεται has been sub-
 stituted for the fut. ῥύσεται, as more ap-
 propriate. But it regards the immediate
 future,—the καὶ ἐτι ῥύσεται the continu-
 ance of God's help in time distant and un-
 certain.—The whole verse (as De W. con-
 fesses, who although he repudiates the
 Ephesian tumult, yet interprets the passage
 as alluding to external danger) seems to
 favour the idea of bodily sickness being in
 the Ap.'s mind.

11.] συνυπουρ-
 γούντων—with whom? From the similar
 passage Rom. xv. 30, συναγωνισασθαι μοι
 ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ, it would
 seem as if μοι should be supplied;—but he
 himself could hardly be said ὑπουργεῖν,
 though he well might ἀγωνισασθαι. We
 must therefore understand the preposition
 either with Chrys., τοῦτέστιν, ἐχομένων
 πάντων ὑμῶν ὑπὲρ ἡμῶν,—or as merely
 signifying coincidence with the purpose
 to be accomplished, as in μὴ προειδόντος
 ἡμᾶς τοῦ ἀνέμου, Acts xxvii. 7, where see
 note. ἵνα ἐκ πολλῶν προσώπων . . .]

"Three constructions of this verse are pos-
 sible: (1) to take ἐκ πολλ. προσώπ. as well
 as διὰ πολλῶν with εὐχαριστηθῇ,—in
 order that the mercy shewn to me may be
 given thanks for on my behalf by many

¹² Ἡ γὰρ [†]καύχησις ἡμῶν αὕτη ἐστίν, τὸ ^uμαρτύριον ^t Rom. iii. 27
[†]τῆς ^vσυνειδήσεως ἡμῶν, ὅτι ἐν ^wἀγιότητι καὶ ^xἐilikρινείᾳ
^yτοῦ θεοῦ, οὐκ ἐν σοφίᾳ ^zσαρκικῇ, ἀλλ' ἐν ^aχάριτι θεοῦ, ^v = John viii.
^bἀνεστράφημεν ἐν τῷ κόσμῳ, ^cπερισσοτέρως δὲ πρὸς ὑμᾶς. 9. Acts
¹³ οὐ γὰρ ἄλλα γράφομεν ὑμῖν ^dἀλλ' ἢ ^eἀναγινώσκετε ^w Heb. xii. 10
^fἢ καὶ ^gἐπιγινώσκετε, ἐλπίζω δὲ ὅτι καὶ ^hἕως τέλους ^gἐπι- ^x 1 Cor. v. 8.
 only t. See Phil. i. 10. ^y So δικαιῶσθ. θεοῦ, Rom. iii. 21. See ch. ii. 17. ^z 1 Cor. iii. 3 ref.
 a = Rom. i. 5. v. 2 al. ^b = Matt. xvii. 22. 1 Tim. iii. 15. Eph. ii. 3 ref.
 read, ch. ii. 4 al^s Paul. Heb. ii. 1. xiii. 19 only. ^d Luke xii. 51. Num. xiii. 29. ^e Mark xv. 14 var.
 viii. 28 al. ^f 1 Cor. ix. 8 ref. ^g = Luke vii. 37 ref. ^h 1 Cor. i. 8 only (ref.).

Dam Phot (in Oec) Oec.—12. rec for αἰοστ., ἀποσθη (see note, and Eph vi. 5, Col iii. 22), with DEFG &c vss Chr Thdrst Thl Oec Ambrst al: πρασθη 93. 211: txt ABCCK 37. 64-72. 73 copt arm Clem Orig Antioch Dam₂ Anton.—καὶ ἐν εὐχαρίᾳ. A syr.—rec om του bef θεου, with FGJK &c Orig Thl Oec: ins ABCDE al Dam₂: του θ. om syr (has it in marg) Chr Thdrst Ambrst (θεον ἐγνωμεν Clem).—καὶ οὐκ B 64. 73. 120 v syr al.—σαρκικῇ FG.—13. for γρ., ἐγράφομεν 20-marg 113-marg harl Sedul.—αλλα om BFG.—ἢ ἂ om A: ἢ om likew 4. 17. 219¹ Syr arm goth: ἂ om D¹ 17.—for ἀναγιν., γινωσκ. Syr: legistis v g Ambrst Pel: -εται (and ἐπιγινωσκειται) 111.—ἢ καὶ ἐπιγιν., om B 31. 41. 109. 238 Oec: η om K 114-17 it v copt arm Ambrst al.—οτι om 108¹. 238.—bef εως om και (as unnecessary) ABCD¹EFG 3. 17. 39. 73. 178 vss Dam lat-ff: ins

persons with many words" (Storr, Opusc. ii. 253): but the rendering, 'with many words,' is objectionable, see Matt. vi. 7:—(2) to take ἐκ πολλ. προσώπ. with εὐχαρ., and διὰ πολλῶν with τὸ εἰς ἡμ. χάρ.—'in order that the mercy shewn to me by means of (the intercession of) many, may be given thanks for by many persons on my behalf' (Theophyl., Billroth, Meyer, who explain ἐκ π. προσώπ. 'ex multis oribus': Stanley, "from many upturned faces"): but the position of the words is against this,—and it is more natural that the mention of the effect of the intercession should precede that of the thanksgiving. (3) Consequently, the best method is to take ἐκ πολλ. προσώπ. with τὸ εἰς ἡμ. χάρ., and διὰ πολλῶν with εὐχαρ. (Beza, Calov., Estius, Fritz., Rückert, al.):—'in order that the mercy shewn to us by the intercession of many persons, may by many be given thanks for on our behalf.' De Wette.—The emphasis of the whole being on the ἐκ πολλῶν προσώπων, he places it first, even before the art., after which it would naturally come. προσώπων, 'persons,' a later meaning, which Phrynichus (see Wetst.) blames as used by οἱ ἀμφὶ τὰς δίκας ῥήτορες.

12-24.] EXPRESSION OF HIS CONFIDENCE IN HIS INTEGRITY OF PURPOSE TOWARDS THEM (12-14), AND DEFENCE OF HIMSELF AGAINST THE CHARGE OF FICKLENESS OF PURPOSE IN NOT HAVING COME TO THEM (15-24).

12.] γάρ, reason why they should help him with their united prayers. καύχησις viewed in its ground and substance. But we must not say that it is for καύχημα: the Ap. regards the μαρτύριον and the καύχησις as coin-

cident:—it is not the testimony, &c., of which he boasts, but in which his boasting itself consists.

ἀγιότης.] ἀπλόστη seems to be a gloss from Eph. vi. 5:—'in holiness and sincerity of God:' i. e. either 'belonging to God,' as ἡ δικαιοσ. αὐτοῦ, Matt. vi. 33, or 'which is the gift of God,' as Rom. iii. 21, 22,—or better than either, as E. V., 'godly,' i. e. maintained as in the service of and with respect to God. Calvin interprets it, 'coram Deo.' See on ch. ii. 17; and on the senses of ἀγιότης and ἀπλότης, Stanley's note.

οὐκ ἐν σοφ. σαρκ.] which fleshly wisdom is any thing but holy and pure, having many windings and insincerities in order to captivate men. ἀλλ' ἐν χάρ. θεοῦ] 'but in the grace of God,' i. e. in that χάρις which he had received (Rom. i. 5) εἰς ὑπακοήν πιστεως ἐν πᾶσιν τοῖς ἔθνεσιν—the grace of his apostleship.

To this he often refers, see Rom. xii. 3; xv. 15. Eph. iii. 2, al. περισσοτέρως] "Non quod apud alios minus sincere conversatus fuisset: sed quia majora sinceræ suæ conversationis documenta apud Corinthios ostenderat: ut quibus gratis ac sine stipendio prædicasset evangelium, parcens eorum infirmitati." Estius. But perhaps it may relate only to the longer time, and greater opportunities which he had had at Corinth for shewing his purity of purpose: so Calv., De W.

13, 14.] Confirmation of the foregoing assertion. 'For we do not write to you any other things, except those which ye read, or know (by experience of facts), and I hope, shall know to the end.'—i. e. 'my character in my writings is one and the same, not fickle and changing, but such as past facts have sub-

iconstr. see
 1 Cor. xiv. 37. γνώσεσθε, ¹⁴ καθὼς καὶ ^{g i} ἐπέγνωτε ἡμᾶς ^k ἀπὸ μέρους, ABCD
 k Rom. xi. 25. ὅτι ¹ καύχημα ὑμῶν ἐσμεν ^m καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ EFG
 xv. 15. ch. ii 5. ἡμέρα τοῦ κυρίου Ἰησοῦ. ¹⁵ καὶ ^o ταύτη τῇ ^p πεποιθήσει JK
 1 Rom. iv. 2 al^s n ἐβουλόμην πρότερον ἐλθεῖν πρὸς ὑμᾶς, ἵνα δευτέραν
 Paul. Heb. iii. 6. Deut. x. 21 al. ^q χάριν ἔχητε, ¹⁶ καὶ ^r δι' ὑμῶν ^r διελθεῖν ^r εἰς Μακεδονίαν,
 m Rom. iv. 6. ref. καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ'
 n 1 Cor. i. 8. ref.
 o dat., 1 Cor. ix. 7.
 p ch. iii. 4. viii. 22. x. 2. Eph. iii. 12. Phil. iii. 4 only. P. 4 Kings xviii. 19. q = here only. r See Acts
 ix. 38 refl. al. fr. (Rom. xv. 28.)

D³JK most mss syr al Chr Thdrt Thl Oec.—14. for απο, εκ 80.—καθ. κ. υμ. ημ. om 117.—aft κυρ. ins ημων BFG al vss ff.—aft ιησ. add χριστου D¹EFG all (nrly the same as ins ημ. above) vss Chr Antioch Thl lat-ff.—15. rec ἐβουλ. πρ. υμ. ελθ. προτερον, ινα (see notes), with K &c copt al Thdrt al: txt (προτ. om 121: το δευτερον K 117, το προτ. J all Thl Oec) ABCDEFGJ all it v syrr goth al Chr Dam lat-ff.—rec πρ. υμ. ελθειν (corr of arrangement), with ABC &c syr al Chr Dam Oec: txt DEFGJK all vss Chr (Mtt's ms¹) Thdrt Thl lat-ff.—for χαριν, χαραν BJ 31. 71-3. 80. 115 Thdrt (Chromm says: χάριν δὲ ἐνταῦθα τὴν χαρὰν λέγει).—σχητε BC al Thdrt₂ Dam.—16. for διελθ., απελθειν AD¹FG (g has both) 80 copt (syr marg goth ire) Chr₁ Dam: ελθειν 44-8. 72-4. 115 vss Oec: txt BCD³EJK most mss v all Chr₂ Thdrt Thl (see Rom xv. 28).—παλιν om arm.—εισελθειν 80.—for υφ, αφ D¹FG 44. 91. 238 al Chr

stantiated it to be, and as I hope future facts to the end of my life will continue to do.' ἀναγινώσκοντες γὰρ ἐπιγινώσκετε, ὅτι ἃ σύνιστε ἡμῖν ἐν τοῖς ἔργοις, ταῦτα καὶ ἐν τοῖς γράμμασι λέγομεν· καὶ οὐκ ἐναντιοῦται ὑμῶν ἡ μαρτυρία ταῖς ἐπιστολαῖς, ἀλλὰ συνῴμι τῇ ἀναγνώσει ἡ γνώσις, ἣν προλαβόντες ἔχετε περὶ ἡμῶν. Chrys., who has the advantage of being able to express in his exposition the play of words in ἀνα- and ἐπι-γινώσκετε.—'As also ye have partly (that part of you, viz. which have fairly tried me: ἀπὸ μέρους, because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge. Chrys. refers it to what follows: μετριάζων εἶπεν· Theophyl. to the not yet completed testimony of his ἐναρέτου βίου· Estius and Calvin, to their inadequate estimation of him, which he blames: but I much prefer the above. So most Comm.) known us, that (not 'because,' putting a colon at μέρους, as Luth., Griesbach, and Scholz: nor is it to be joined with ἐπιγινώσκετε, what follows being parenthesized, as Theophyl., al., Meyer, Olsh.) we are your glory, as ye are ours, in the day of the Lord Jesus.' ἐσμεν, 'present,' as of that which is a settled recognized fact. But this is no ground for its being joined with ἐπιγινώσκετε, as Olsh. The experimental mutual knowledge of one another as a καύχημα was not confined to what should take place ἐν τῇ ἡμ. τ. κ. Ἰησοῦ, but regarded a present fact, which should receive its full completion at the day of the Lord.

15—24.] *His defence of himself against the charge of fickleness of purpose for not having come to them.* 15.] ταύτ. τ.

πεπ., i. e. of my character being known to you as that of an earnest and sincere man.

πρότερον belongs to ἐλθεῖν, not to ἐβουλόμην. This having been seen, its place was changed to after ἐλθεῖν, to remove the present ambiguity. πρότερον, viz. before he visited Macedonia, where he now was.

ἵνα δευτέραν χάριν ἔχητε], 'that you might have a second benefit' (effusion of the divine χάρις by my presence: not = χάραν as Chrys., see var. read.).

Δευτέραν, second, because there would thus have been opportunity for two visits, one in going towards Macedonia, the other in returning. This is the interp. of De Wette, Bleek, and Wieseler, and I believe the only one which the words will bear. The other, according to which δευτέραν χάριν would mean 'a second benefit,' by my visiting you for the second time, is in my view unnatural, and would hardly have justified the use of δευτέραν at all. For come when he would, the χάρις of the second visit would be the δευτέρα χάρις, and the conferring a δευτέρα χάρις would have been of no signification in the present connexion, which is to state a purpose of paying them two visits in one and the same journey. The first of these he characterizes by πρότερον ἐλθεῖν,—the second by δευτέρα χάρις, implying also the first. So that I do not believe this passage to be relevant to the question respecting the number of visits which Paul had made to Corinth previously to writing these Epp. See on that quest., Prolegg. to 1 Cor.

16.] *If this is the same journey* which is announced in 1 Cor. xvi. 5, the idea of visiting them in the way to Macedonia as well as after having passed through it, must

ἡμῶν ³προπεμφθῆναι εἰς τὴν Ἰουδαίαν. ¹⁷ τοῦτο οὖν ^{s Acts xv. 3}
^wβουλευόμενος μήτι ^tἄρα τῇ ^uἐλαφροῖα ^vἐχρησάμην; ἢ ^{t u interrog.}
^wβουλευόμεναι ^xκατὰ σάρκα ^wβουλευόμεναι, ἵνα ἡ ^yπαρ' ^{u here only.}
^{ἐμοὶ} τὸ ^zναὶ ναὶ, καὶ τὸ ^zοὐ οὐ; ¹⁸ ^aπιστὸς δὲ ὁ θεός, ^{v = ch. iii. 12.}
^aὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ναὶ καὶ οὐ. ^{w esp., here only. = Acts v. 33, xv. 37.}
^{xiv. 31. John xii. 10 only. Isa. iii. 9 al. x Rom. i. 3 reff. y = Rom. xi. 25 al. xxvii. 39. 68pp., Luke Matt. v. 37. James v. 12. a (1 Cor. i. 9 reff.) constr., see ch. xi. 10. Rom. xiv. 11. Judith xii. 4.}

(Mitt's ms.) Thdrt (ms).—*ἡμῶν* 48.—17. for *οὖν*, *δε* A, *vero igitur* goth.—for *βουλευόμενος*, *βουλομενος* (*corrto* to *suit* *εβουλομην* above?) ABCFG 17. 31-7. 73. 80. 106-11. 219¹ lect 14 v copt Chr Dam Thl bed: txt DEJ(-σομενος)K most mss it syrr æth goth al Thdrt Oec Ambrst.—*τη* om FG Thdrt.—*κακα* σ. *βουλ.* om 17.—*αλλ* *ινα* arm.—*ναι* (2nd) and *ου* (2nd) om 67² v Pel.—18. for *ἡμῶν* (νμ. 236) ο *πρ. νμ.*, *αυτου ο πρ. ημας* 114.—ο *bef* *προς* om D¹.—*rec* for *εστιν*, *εγενετο* (*corrto* to *suit* the supposed reference to the past), with D³EJK &c (*fuit* syrr al) Chr Thdrt Dam al: txt ABCDFG 17. 23. 57. 70 it v goth al Cyr Thl (marg).—for *ναι και ου*, *το ναι ναι*, κ. *το ου ου* 80.—

have occurred to him subsequently to the sending of that Ep.; or may even then have been a *wish*, but not expressed, from uncertainty as to its possibility,—the main and longer visit being there principally dwelt on. But perhaps the following is the more likely account of the matter. He had announced to them in the lost Epistle (see 1 Cor. v. 9) his intention, as here, of visiting them *on his way* to Macedonia: but the intelligence from “them of Chloe” had altered his intention, so that, in 1 Cor. xvi., he speaks of visiting them *after he should have passed through* Macedonia. For this he was accused of levity of purpose. Certainly, some intention of coming to them seems to have been mentioned in that lost Epistle: see 1 Cor. iv. 18. But the *προπεμφθῆναι εἰς τὴν Ἰουδαίαν* can hardly but be coincident with the alms-bearing scheme of 1 Cor. xvi. 4; in which case the two plans certainly are modifications of one and the same. 17.] *μήτι* . .

‘Did I at all use levity (of purpose)?’ τῇ ἐλαφ., as ἡ ἀρετή, ἡ πίστις,—the art. being generic. Olsh., De Wette, Billroth, take it to mean ‘the levity of purpose which has been laid to my charge.’ Winer, ‘the levity of purpose inherent in human nature.’—‘Or those things which I plan, do I plan according to the flesh (i. e. according to the changeable, self-contradictory, and insincere purposes of the mere worldly and ungodly man), that there may be with me (not, so that there is with me: he is speaking not merely of the result, but of the design: ‘do I plan like the worldly, that I may shift and waver as suits me?’) the Yea, yea, and the Nay, nay (i. e. both affirmation and negation concerning the same thing)?’ Chrys., Theodoret, Theophyl., Oec., Calv., Bengel, Billroth, Winer, al., take it thus: ‘Or those things which I plan, do I plan after the flesh (as

fleshly men do), so that my yea must (at all events) be yea, and my nay, nay?’ i. e. as worldly men who perform their promise at all hazards, and whatever the consequences, whereas I am under the guidance of the Spirit, and can only journey whither He permits. But this expl. is directly against the next ver., where *ναὶ καὶ οὐ* is clearly parallel to *ναὶ ναὶ καὶ οὐ οὐ* here, the words being repeated, as in Matt. v. 37, without altering the sense: and inconsistent with ver. 23 and ch. ii. 1, where he says that his alteration of plan arose from a desire to spare them. See the whole discussed in Stanley’s note. 18.] Such fickleness, you know, was not my habit in preaching to you. Chrys. gives the connexion well: *καλῶς ἀντιθεῖσαν ἀνακύπτουσαν καταλύει. εἰ γὰρ ὑποσχόμενος, φησὶ, παραγενέσθαι ὑπερίθεον, καὶ οὐκ ἔστι παρά σοι ναὶ, ναὶ* (predicate in Chrys.’s interp.; see above), *καὶ οὐ, οὐ, ἀλλὰ νῦν ἂ λέγεις ἀνατρέπεις μετὰ ταῦτα, ὥςπερ ἐπὶ τῆς σῆς ἐπιδημίας ἐποίησας: οὐαὶ ἡμῖν, μήποτε καὶ ἐν τῷ κηρύγματι τοῦτο γέγονεν. ἴν’ οὖν μὴ ταῦτα ἐννοῶσι, μηδὲ θορυβῶνται, φησὶ: πιστὸς δὲ ὁ θεός, κ.τ.λ.* Hom. iii. p. 446, v. *πιστ.* δὲ ὁ θ., ὅτι.] a form of asseveration: see reff.—The δὲ follows on the denial of the preceding question.

ὁ λόγ.] ‘Our doctrine (which we preached, cf. ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18) to you is not (present, inasmuch as the character of the doctrine was present and abiding. The pres. has been altered in rec. to the easier ἐγένετο) yea and nay’ (i. e. inconsistent with itself). 19.] Confirmation of the last ver., by affirming the same of the great Subject of that doctrine, as set before them by Paul and his colleagues.

χριστός, personal—not for ‘doctrine de Christo’—HE HIMSELF is the centre and substance of all Christian

b constr., Matt. 19 ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν·
 c Acts i. 4 reff. 20 ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ
 d Mark ix. 23 reff. 21 ὁ δὲ βεβαίων ἡμᾶς σὺν ὑμῖν εἰς χριστὸν καὶ χρίσας
 e See Rom. xv. 7, 9, ch. iv. 13, viii. 19, f Rom. v. 8 reff. g Luke iv. 18, from Isa. lxi. 1, Acts iv. 27, x. 38, Heb. i. 9 only.

19. rec γὰρ του θεου (corrⁿ of order), with (του om FG) DEFGJK &c: txt ABC 37. 67. 73. 80.—χριστ. ιησ. AC om Chr.—ὁ δι ημ. FG.—σιλβανου DEFG.—for εγεν., εστι C.—γεγονε 238.—ναι om 219¹.—20. του θεου A 48. 72. 106 lectt 13. 14 Thdrt.—for κ. εν αυτω το αμην, διο δι αυτου τ. αμ. ABCD¹(om διο)FG 10. 17. 31-7-8. 80 vss Marcion (in Epiph) Dam Pel Fulg Bed (add dicimus Syr Pel Fulg) (see notes): txt D¹EJK most mss syr al Chr Thdrt Thl Oec.—τα αμην 44: του αμ. B 80.—bef ημ. om δι CJ 1. 106 v Pel Fulg.—δι ημων προς δοξαν τω θεω arm.—υμων 34. 219² lect 13 Fulg Bed.—21. υμας συν ημιν BC 38. 57. 72. 120 latt 8. 13. 14 (but ημιν B al): ημ. συν ημ. f al.—ο και χριστας D: και ο χριστας it v arm lat-ff.—ο θεος 89 lect 8.—22. ὁ om

preaching: see 1 Cor. i. 23, and note at ii. 2.

ὁ τοῦ θεοῦ υἱὸς is prefixed for solemnity, and to shew how unlikely fickleness or change is in Christ, *being such as He is*. Cf. 1 Sam. xv. 29, 'the Strength of Israel will not lie nor repent.'

Σιλουανοῦ] = Silas, see Acts xviii. 5 and al. 1 Pet. v. 12. He names his companions, as shewing that neither was he inconsistent with himself, nor were they inconsistent with one another. The Christ was the same, whether preached by different persons or by one person at different times.

ἀλλὰ ναὶ ἐν αὐτ. γέγ.] 'Christus prædicatus, i. e. prædicatio nostra de Christo, facta est næ in *Ipsa Christo*.' Bengel. This seems to me far better than with De Wette, al., to make ναὶ the subject, and γέγονεν predicatory. The absence of the art. before ναὶ, as well as the sense, stamps it as the predicate. 'Christ preached as the Son of God by us, has become yea in Him,' i. e. has been affirmed and substantiated as verity by the agency of the Lord Himself.

20.] ὅσαι γὰρ . . . is an independent relative clause, as in ref.,—not the subject answering to ἐν αὐτῷ τὸ ναὶ as a predicate, as E. V.:—'For how many soever be the promises of God, in Him is the yea (the affirmation and fulfilment of them all); and in Him, the Amen, for glory to God by our (the Apostles') means.' The other reading, which in spite of its strong external authority I have rejected, appears to have arisen from an idea that the clause had reference to the Amen uttered at the end of prayers. So Theodoret, οὗ δὴ χάριν καὶ εἰς αὐτοῦ τὸν τῆς εὐχαριστίας αὐτῷ προσφέρομεν ὕμνον, from which comment De W. thinks the reading has sprung. The vital objection to it is, that then ἡμῶν must mean ἡμῶν καὶ

ὑμῶν, which without notice it could hardly do. In the next verse, when such is about to be its meaning, we have first ὑμᾶς σὺν ὑμῖν, and then in ver. 22, ἡμᾶς . . ἡμῶν in the general sense: but here, without any such preparatory notice, δι' ἡμῶν must signify 'by means of us Apostles,' 'by our work in the Lord.' Thus αὐμὴν will be merely a strengthening of ναὶ—the affirmation and completion of God's promises.

21, 22.] constr. as in ch. v. 5, which in form is remarkably similar: 21.] ὁ δὲ

βεβ.—ἡμᾶς is the (prefixed) predicate, and θεός the subject. βεβ. εἰς χριστόν = βεβ. τῇ πίστει εἰς χριστόν, 'confirmeth us (in believing) on Christ.'

χρίσας ἡμᾶς, after ἡμ. σὺν ὑμῖν and the καὶ, cannot refer (as Meyer, al.) to any anointing of the App. only, but must be taken, as Chrys., al., of all, App. and Corr.—ἡμῶν προφῆτας κ. ἱερεῖς κ. βασιλεῖς ἐργαζόμενος· ταῦτα γὰρ τὸ παλαιὸν ἐχρίετο τὰ γένη. Chrys. See 1 John ii. 20. "Observe the connexion of χριστός and χρίσας." Stanley. 22.]

σφραγ. again cannot refer to the App. alone, nor is John vi. 27 any ground for such a reference,—but as in the other N. T. reff., to all,—sealed by the Holy Spirit to the day of redemption. καὶ δούς . . .] 'And assured us of the fact of that sealing:' see Rom. viii. 16.

τ. ἀρρ. τ. πν.] 'the pledge or token of the Spirit:' genitive of apposition: the Spirit is the token. ἀρρ., πρόδομα, Hesych.:—ἡ ἐπὶ ταῖς ὁναῖς παρὰ τῶν ὀνομαζόμενων διδομένη προκαταβολὴ ὑπὲρ ἀσφαλείας, Etymol. in Wetst., where see examples. "It is remarkable that the same word רִצָּן is used in the same sense in Gen. xxxviii. 17, 18, from רִצָּן, to 'mix' or 'exchange,' and thence to 'pledge,' as Jer. xxx. 21. Neh. v. 3. It was therefore probably derived by the

ABCD
EFG
JK

ἡμᾶς θεός, ²² ὁ καὶ ^h σφραγισάμενος ἡμᾶς καὶ ⁱ δούς ^{h = John vi. 27, Eph. i. 13, iv. 30. See I Cor. vii. 3 al., Dan. viii. 26 al., i = Acts iv. 12, k ch. v. 5, Eph. i. 14 only. Gen. xxxviii. 17, 18, 20. 1 = here only. m = Luke ix. 5, Acts xiii. 51. n Acts xx. 29 refl. o Rom. vi. 9 refl. p Rom. xvi. 3 refl. constr., here only.}
²³ Ἐγὼ δὲ μάρτυρα τὸν θεὸν ^l ἐπικαλοῦμαι ^m ἐπὶ τὴν ἐμὴν
 ψυχὴν, ὅτι ⁿ φειδόμενος ὑμῶν οὐκέτι ἤλθον εἰς Κόρινθον.
²⁴ οὐχ ὅτι ^o κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ ^p συν-
 εργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ^q ἐστήκατε.
 II. ¹ ἔκρινα δὲ ^s ἑμαυτῷ ^{ss} τοῦτο, ^t τὸ μὴ πάλιν ^u ἐν
 λύπῃ πρὸς ὑμᾶς ἐλθεῖν. ² εἰ γὰρ ἐγὼ ^v λυπῶ ὑμᾶς,
^w καὶ τις ὁ ^x εὐφραίνων με εἰ μὴ ὁ ^y λυπούμενος ^y ἐξ ἐμοῦ;

dat., Acts xxi. 21. q = Rom. v. 2. 1 Cor. xv. 1. r = Acts xx. 16. 1 Cor. ii. 2, v. 3. vii 37. Tit. iii. 12 al. 2 Macc. xi. 25. s dat., Rom. xiv. 7 refl. Tit. ii. 14. ss So Rom. xiv. 13. 1 Pet. ii. 19 refl. t art., Rom. xiv. 13 al. u = 1 Cor. iv. 21 refl. v Matt. xix. 22 ll. Rom. xiv. 16 al. w interrog., 1 Cor. v. 2. See Phil. i. 22. x Rom. xv. 10. Luke ii. 13 al. y = ch. i. 11, iii. 5.

AC¹K 30-7. 74. 109-16-17 copt Syr goth Ps-Just Did Chr Dam : καὶ ο FG it tol demid Ambr Sedul Pel Bed.—²¹⁹2.—^αραβῶνα AFGJ : txt B(e sil)CDE.—for ^ημ., ^υμων 17. 115.—23. for ουκετι, ουκ FG it copt Syr al Ambrst (m-).—24. της πιστ. ^υμων DEFG al vss Aug Ambrst.—for ^{χα}ρας, ^{χα}ριτος 37. 71. 93. 211 arm.

CHAP. II. 1. for δέ, τε D¹ (*et igitur* æth) : γαρ al.—rec εν λυπη aft ελθ. (*corr'n of arrangement—see notes*), with mss : txt ABCDEFGJK all (40 and more, Tisch) vss ff.—rec παλιν ελθειν, with mss copt al : παλ. εν λυπ. ελθ. DEFG 14. 120 it v Syr goth al Chr Thl lat-ff : txt ABCJK all (30 and more, Tisch) syr Thdrt Dam Oec.—2. rec aft καὶ τις, ins εστιν (*supplementary*), with DEFGJK &c vss Orig Chr Thdrt al : om ABC

Greeks from the language of Phœnician traders, as 'tariff,' 'cargo,' are derived, in English and other modern languages, from Spanish traders." Stanley. ^{23, 24.} *His reason for not coming to them.* ^{23.} ἐπὶ . . . ψυχ.] 'against my soul,'—'cum maximo meo malo, si fallo,' Grot.

φειδόμενος ὑμ.] 'sparing you,'—out of a feeling of compassion for you. οὐκέτι, 'no more,' viz. after the first time: see Prolegg. to 1 Cor. The following οὐχ ὅτι κυρ. seems to be added to remove any false inference which might have been drawn from φειδόμενος as seeming to assert an unreasonable degree of power over them. But why ὑμῶν τῆς πίστεως? He had power over them, but it was in matters of discipline, not of faith: over matters of faith not even an Apostle has power ('fides enim prorsus ab hominum jugo soluta liberimque esse debet.' Calv.), seeing it is in each man's faith that he stands before God. And he puts this strongly, that in matters of faith he is only a fellow helper of their joy (the χαρὰ ἐν τῷ πιστεύειν, Rom. xv. 13), in order to shew them the real department of his apostolic power, and that, however exercised, it would not attempt to rule their faith, but only to secure to them, by purifying them, joy in believing. He proceeds to say, that it was the probable disturbance of this joy, which induced him to forego his visit. τῇ πίστει, dat. of the state or condition in which: cf. Gal. v. 1. So Polyb. xxi. 9. 3: ἐστη τῇ διανοίᾳ.

CHAP. II. 1—4.] FURTHER EXPLANATION ON THE REASON OF THE POSTPONEMENT OF HIS VISIT.

1.] δέ is merely transitional, and does not imply any contrast with what has preceded. ἑμαυτῷ, not = παρ' ἑμαυτῷ (as most Comm. and E. V.), but 'dat. commodi,' 'for my own sake,' as is evident by the consideration in the next ver. τοῦτο refers to what follows: see refl.

τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν] 'not again to come to you in grief.' This is the only fair rendering of the words; implying, that some former visit had been in grief. Clearly the first visit Acts xviii. 1 ff., could not be thus described: we must therefore infer, that an intermediate unrecorded visit had been paid by him. On this subject, comp. ch. xii. 14; xiii. 1 and notes: and see Prolegg. to 1 Cor. § v.

ἐν λύπῃ] is explained in vv. 2, 3 to mean (so Estius, Bengel, Rückert, Olsh., De Wette, al.) 'in mutual grief:' 'I grieving you (ver. 2), and you grieving me' (ver. 3): not, as Chrys., al., Paul's grief alone, nor as Meyer, al., grief inflicted on them by Paul. 2.] γάρ, reason why I would not come to you in grief: because I should have to grieve those who formed my proper material for thankfulness and joy.

ἐγὼ has a peculiar emphasis: 'If I cause you grief' . . . implying, 'there are who cause you sufficient.'

καὶ prefixed to a question denotes inconsequence on, or inconsistency with, the foregoing supposition or affirmation: so Eur. Med. 1388: ὦ τέκνα φίλτατα!

z Acts xxiv. 15. ³ καὶ ἔγραψα ^z τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπην σχῶ ^a ἀφ' ^{ABC} ὧν ^b ἔδει με χαίρειν, ^c πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ^{EF} ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν. ⁴ ^d ἐκ γὰρ πολλῆς θλίψεως ^{JK} καὶ ^e συνοχῆς καρδίας ἔγραψα ὑμῖν ^f διὰ πολλῶν δακρύων, οὐχ ^g ἵνα ^h λυπηθῆτε, ἀλλὰ ⁱ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω ^j περισσοτέρως ^k εἰς ὑμᾶς. ⁵ Εἰ δέ τις ^l λελύπηκεν, οὐκ ^m ἐμὲ ⁿ λελύπηκεν, ἀλλὰ ^o ἀπὸ μέρους, ἵνα μὴ ^p ἐπιβαρῶ, ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} 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^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv}

πάντας ὑμᾶς. ⁶ ἱκανόν ^m τῷ τοιούτῳ ἢ ⁿ ἐπιτιμία αὐτῇ ^m Acts xxii. 22. 1 Cor. v. 5 al. n here only †. Wisd. iii. 10. o ellips., see 2 Pet. ii. 22. p 1 Cor. ix. 19 rell. q Gal. ii. 7. 1 Pet. iii. 9 only †. s = ch. i. 4, &c. reff. v 1 Cor. xv. 54 reff. y Rom. xiv. 9 reff.

ἢ ^o ὑπὸ ^p τῶν ^p πλειόνων, ⁷ ὥστε ^q τοὐναντίον μᾶλλον ὑμᾶς ^r χαρίσασθαι καὶ ^s παρακαλέσαι, ^t μήπως τῇ ^u περισσοτέρᾳ ^v λύπῃ ^v καταποθῇ ^m ὁ τοιοῦτος. ⁸ διὸ ^w παρακαλῶ ὑμᾶς ^x κυρῶσαι εἰς αὐτὸν ἀγάπην. ⁹ ^y εἰς τοῦτο γὰρ καὶ ἔγραψα,

³ Macc. iii. 22. ^r = Luke vii. 42, 43. ch. xii. 13. Col. ii. 13. iii. 13. ^s = ch. i. 4, &c. reff. ^t 1 Cor. ix. 27 reff. ^u = Matt. xxiii. 13 †. 1 Cor. xii. 23. Dan. iv. 33. ^v 1 Cor. xv. 54 reff. ^w = w. inf., Rom. xii. 1 al. ^x Gal. iii. 15 only. ^y Gen. xxiii. 20. Levit. xxv. 30.

FG: πάντας, ἵνα μὴ ἐπιβαρῶ ὑμᾶς Syr.—6. ἐπιτιμῆσις 44.—ἡ ὑπο πλειόνων (πλειόνων C) om FG g æth.—7. μᾶλλον om AB Syr Aug Thdr̄t h l Dam Thl Oec Ambrst al: ins CJK mss (appy) v copt syr al Chr, and aft ὑμᾶς DEFG it goth Thdr̄t.—9. for εἰς, κατὰ 177.—καὶ om 112 am copt Syr goth Thdr̄t Oec Ambrst Sedul.—aft εγραψ. ins ὑμιν FG 31 copt al Chr Thdr̄t Pel Bed (ὑμῶν FG).—ἐοκίμ. παντῶν ὑμῶν

me (not,—‘not only me,’ which destroys the meaning,—‘I am not the aggrieved person, but you’) but, more or less (‘partially’: ref.), that I be not too heavy on him (refers to ἀπὸ μέρους, which qualifies the blame cast on the offender) all of you.’ The above punctuation and rendering is adopted by Chrys. (ἵνα μὴ βαρὴσω ἐκείνον τὸν πορνεύσαντα), Beza, Calvin (but not in his *text*), al., with Meyer, De Wette. But Theodoret, Vulg., Luther, Bengel, Westt., al., join ἐπιβαρῶ πάντας ὑμ., thus: ‘he hath not grieved me (alone and principally) but only in part (having grieved you also), that I may not lay the fault on all of you,’ which I should in this case do, by making myself the only person aggrieved, and classing you with the offender. But this can hardly be; ἀλλά must be εἰ μή.—Another way is adopted by Mosheim, Billroth, and Olsh.,—to join πάντας with ἵνα μὴ ἐπιβ.,—‘but in part,—that I burden not all,—you:’—ἐπιβαρῶ being variously understood, either (1) of including you in the blame of the offender, or (2) as Olsh., of extending to them all the burden of this sorrow;—he supposes it to be ironically spoken;—their highest praise would have been that all had been troubled. But as Meyer remarks, irony is entirely out of place in this part of the Ep. The meanings are well discussed in Stanley.

6.] ἱκανόν, sc. either ἐστίν or ἔστω. τῷ τοιούτῳ] Meyer remarks on the expr. as being used in mildness, not to designate any particular person: but the same designation is employed in 1 Cor. v. 5, παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ. ἢ ἐπιτ. αὐτῇ] ‘This punishment’ (= ἐπιτιμὸν, see ref.): what it was, we are unable with certainty to say; but 1 Cor. v. seems to point to excommunication as forming at least a part of it. But it was not a formal and public, only a voluntary individual abstinence from communion with him, as is shewn by ὑπὸ τῶν πλειόνων: the

anti-pauline party probably refusing compliance with the Ap.’s command.

ἱκανόν] ‘enough,’ not in duration, though that would be the case, but in magnitude: sufficient, as having produced its desired effect, penitence.

7.] ‘so that (conseq. on ἱκανόν) on the contrary you (should) rather (than continue the punishment) forgive and comfort him,’ &c. Meyer denies that δεῖν should be supplied, and makes ὥστε depend immediately on ἱκανόν,—‘enough, for you to forgive and console him.’

τῇ περισσοτέρᾳ λύπῃ] not, as E. V., ‘by overmuch sorrow:’ but (as Meyer), ‘by the increase of sorrow’ which will come on the continuance of his punishment.

καταποθῇ does not set any definite result of the excessive sorrow before them, such as apostasy or suicide, but leaves them to imagine such possible.

8.] κυρῶσαι, hardly (as usually understood) to ratify by a public decree of the church: if (see above) his exclusion was not by such a decree, but only by the abstinence of individuals from his society, the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother.

9.] Reason why they should now be ready to shew love to him again,—the end of Paul’s writing to them having been accomplished by their obeying his order. ‘For to this end I also wrote:’ the καὶ signifying that my former epistle, as well as my present exhortation, tended to this, viz. the testing your obedience. Meyer (ed. 2) explains the καὶ as implying that other orders to the same effect were sent by word of mouth. He alludes beyond doubt to the former Ep., ch. v. Yet the ancient Comm., Chrys., &c., and Erasm., Wolf, Bengel, al. (not Olsh., as De Wette says), interpret it of this Ep.: which certainly is grammatically allowable (see 1 Cor. v. 9, note), but opposed to the context (see vv. 3, 4, besides the manifest sense here, that

z Rom. v. 4

reff.

a = ver. 12.

ch. vii. 23.

is. 8. Gal.

v. 10 al.

b Acts vii. 39

reff.

lb act. signif.,

Acts xxvii.

24. Gal. iii.

18.

c (ch. iv. 6.)

Prov. viii. 30.

(See Matt.

xxi. 42.)

d ch. vii. 2. xii.

17, 18.

13 reff.

1 Thess. iv. 6 only. P.

Ezek. xxii. 27.

g Acts xiv. 27.

1 Cor. xvi. 9.

Col. iv. 3. P.

e ch. iii. 14. iv. 4. x. 5. xl. 3.

Phil. iv. 7 only. P.†

f Rom. i.

ἵνα γινῶ τὴν ^zδοκιμὴν ὑμῶν, εἰ ^aεἰς πάντα ^bὑπὲρ πάντων ἔσται. ABCD
 10 ᾧ δέ τι ^rχαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὁ ^{bb}κεχά- EFG
 ρισμαι, εἴ τι ^{bb}κεχάρισμαι, δι' ὑμᾶς, ἐν ^cπροσώπῳ JK
 χριστοῦ, ¹¹ἵνα μὴ ^dπλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ
 γὰρ αὐτοῦ τὰ ^eνοήματα ^fἀγνοοῦμεν.

¹²Ἐλθὼν δὲ εἰς τὴν Τρωάδα ^aεἰς τὸ εὐαγγέλιον τοῦ
 χριστοῦ, καὶ ^gθύρας μοι ^gἀνεῳγμένης ἐν κυρίῳ, ¹³οὐκ

FG g: for γν. τ. δοκ. νμ., δοκιμασῶ ὑμᾶς arm: probarem or scirem Ambrst-edd.—for
 ei, η (ἡ?) AB: ως 109.—10. rec και εγω, with C'FGJK &c Thdrt al: txt ABC²DE al
 Chr Dam.—rec ει τι κεχαρ. ᾧ κεχαρ., with D²(DE see below)JK &c syr al Thdrt Thl
 Occ: all aliter: txt (ὅ) om D: ᾧ D³E 31-7: ο κεχ. om 2. 46¹-7. 71. 109 Chr-comm Thdrt-
 ms Aug: for ει τι, τιιν Aug: ει τι κεχ. om 39. 73 æth Ambr₂ Pac₁) ABC(DE)FG al it
 v Dam Jer₃ Abstr Pel Pac₁ al.—ως εν προσωπ. 73.—του χρ. 112: του θ. 17.—
 12. δια το ευαγγ. FG Dam: δια του ευαγγελιου DE: propter evang. it v lat-ff.—for
 χρ., θεου 17.—και θυρα μοι ην (g has esset over ην) εωγμενη FG.—ηνεωγμενης D(E?)

the object of his writing *had been accomplished*). 'That I might know the proof of you, whether in all things (emphatic) ye are obedient.' This was that one among the various objects of his first Ep., which belonged to the matter at present in hand, and which he therefore puts forward: not by any means implying that he had no other view in writing it. 10.] *Another assurance to encourage them in forgiving and reinstating the penitent*;—that they need not be afraid of lack of apostolic authority or confirmation of their act from above—he would ratify their forgiveness by his sanction.

ᾧ δὲ . . .] 'Your forgiveness is mine.' not said *generally* (as Meyer), but indefinitely, pointing at the one person here spoken of and no other. κἀγώ, scil. χαρίζομαι. Then he substantiates this assurance, by further assuring them, that his forgiveness of any fault in this case, if it takes place, takes place *on their account*. Meyer's (and Rückert's) rendering of κεχάρισμαι as *passive*, disturbs the whole sense of the passage, besides being inconsistent with the N. T. usage of the word, see reff.

ἐν προσώπῳ χριστοῦ] either 'in the presence of Christ,' as in Prov. (reff.),—so Theodoret, Erasm., Beza, Calv., Olsh., De W.,—or, and far better, 'in the person of Christ,' acting as Christ, in the same way as he had commanded the punishment, ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, 1 Cor. v. 4: so Vulg., Estius (who argues the matter at some length), West., al. 11. ἵνα μὴ . . .] follows out the δὲ ὑμᾶς—'to prevent Satan getting any advantage over us' (the Church generally: or better, *us Apostles*), in robbing us of some of our people,—viz. in causing the penitent offender to despair and fall away

from the faith. Chrys. remarks: πλεονεξίαν εἰκότως ἐκάλεσεν, ὅταν καὶ διὰ τῶν ἡμετέρων κρατῇ. τὸ γὰρ δι' ἁμαρτίας λαμβάνειν, ἴδιον αὐτῷ ἐστὶ τὸ μέντοι διὰ μετανοίας, οὐκέτι ἡμέτερον γὰρ, οὐκ ἐκείνου, τὸ ὅπλον. The word has yet another propriety: the offender was to be delivered over τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός—care must be taken lest we πλεονεκτηθῶμεν ὑπὸ τοῦ τοῦ σ., and his soul perish likewise.

οὐ γὰρ . . .] αὐτοῦ before τὰ νοήμ. for emphasis:—such devices, as coming from him, are special matters of observation and caution to every Christian minister; much more to him who had the care of all the churches. See 1 Pet. v. 8.—The personality and agency of the Adversary can hardly be recognized in plainer terms than in both these passages.

12—17.] HE PROCEEDS (after the digression) TO SHEW THEM WITH WHAT ANXIETY HE AWAITED THE INTELLIGENCE FROM CORINTH, AND HOW THANKFUL HE WAS FOR THE SEAL OF HIS APOSTOLIC MINISTRY FURNISHED BY IT.—The only legitimate connexion is that with vv. 1—4.

δέ serves to resume the main subject after parenthetical matter: so Herod. viii. 67.—ἐπεὶ ὦν ἀπὶ κατοῖς ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίου. Παριοὶ δὲ ὑπολειφθέντες ἐν Κύθῳ ἡκαράδον τον πόλεμον κῆ ἀποβήσεται· οἱ δὲ λοιποὶ ὡς ἀπὶ κατοῖς ἐς τὸ Φάληρον, κ.τ.λ. See Hartung, Partikellehre, i. 174. 12.] To Troas, viz. on his journey from Ephesus, Acts xx. 1, 2. 1 Cor. xvi. 5—9. "The art. perhaps indicates the region of 'the Troad,' rather than the city." Stanley. εἰς τὸ εὐαγγ. τ. χρ.] 'for (the purpose of preaching) the Gospel of Christ.' He had been before at Troas, but the vision of a Mace-

^h ἔσχηκα ⁱ ἄνεσιν ^k τῷ πνεύματί μου, ^l τῷ μὴ εὑρεῖν με ^h ch. i. 9. vii. 5.
 Τίτον τὸν ἀδελφόν μου· ἀλλὰ ^m ἀποταξάμενος αὐτοῖς, ⁱ Acts xxiv. 23
ⁿ ἐξήλθον εἰς Μακεδονίαν. ¹⁴ Τῷ δὲ Θεῷ ^{on} χάρις τῷ ^k Acts xvii. 16
 πάντοτε ^o θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ καὶ τὴν ^l casual dat.,
^p ὁσμὴν τῆς γλῶσσεως ^q αὐτοῦ ^r φανεροῦντι δι' ἡμῶν ἐν ^{5.} here only.
 m Acts xviii. 18 reff. n = John i. 44. ch. viii. 17. nn Rom. vi. 17. 1 Cor. xv. 57 al. o Col.
 ii. 15 only †. p Eph. v. 2 reff. q gen. object., ch. x. 5. r John i. 31 al. fr.

91² (see FG above).—13. ἐν τῷ μὴ DE 17.—του μὴ C² 73 Thdr̄t-ms: το μὴ 109.—
 ευρισκειν D¹.—(μὴ is omd by mistake in Grsb and Scholz.)—14. for τῷ χρ., χρ. τησὺν 17.

donian asking for help prevented his remaining there. He now revisited it, purposely to stay and preach. On his return to Asia he remained there seven days, Acts xx. 6—12. καὶ θύρας . . .] ‘and an opportunity of apostolic action being afforded me.’

ἐν κυρίῳ defines the sort of action implied, and to which the door was opened. It is remarkable that in speaking of this journey, though not of the same place, Paul uses this expression, 1 Cor. xvi. 9. Compare the interesting passage at Troas on his return from Europe the next spring, Acts xx. 6—13. 13. ἔσχηκα ἄνεσιν] perf. in the sense of aorist, as ch. i. 9.—‘I had not rest for my spirit’ (not, ‘in my spirit:’ compare οὐχ ἐβρουσα ἡ περιστέρᾳ ἀνάπανσιν τοῖς ποσὶν αὐτῆς, Gen. viii. 9). He could not with any tranquillity prosecute the spiritual duties opened to him at Troas.

τῷ μὴ εὑρ̄.] ‘by (reason of) my not finding:’ see reff.—Paul had sent Titus to Corinth, ch. viii. 6; xii. 18, partly to finish the collection for the saints, but principally to bring intelligence respecting the effect of the first Ep. Probably it had been fixed that they should meet at Troas. τ. ἀδελ. μου implies a relation closer than merely that of Christian brotherhood—my colleague in the Apostleship.

αὐτοῖς] the disciples there: understood from the context. 14—17.] Omitting, as presupposed, the fact of his having met with Titus in Macedonia, and the nature of the intelligence which he brought,—he grounds on these a thanksgiving for that intelligence, and a magnification of his apostolic office.—It is evidently beside the purpose to refer this thanksgiving to the diffusion of the gospel in Macedonia (as Flatt), or in Troas (as Emmerling), or to general considerations (as Bengel):—both the context, and the language itself (see below), shew that its reference is to the effects of the apostolic reproof on the Corinthians. 14. θριαμβεύοντι] ‘leading us in triumph,’ see ref. Two kinds of persons were led in triumph: the participators of the victory, and the victims of the defeat. In Col. the latter

are plainly meant; here, according to many Comm. (Calv., Elsner, Bengel, De Wette, al.), the former: which however is never elsewhere the reference of the word, but it always implies triumphare de aliquo. Wetst. quotes this sense, βασιλεῖς ἐθιράμβυσσε, Plut. Rom. p. 38 r, and in four other places:—and the Scholiast to Hor. Od. i. 37. 31, who relates of Cleopatra, “invidens Privata deduci superbo Non humilis mulier triumpho,” that she refused the terms offered her by Augustus, saying, οὐ θριαμβευσθήσομαι. Meyer in consequence understands it in this sense here: ‘who ever triumphs over us,’ i. e. ‘who ceases not to exhibit us, His former foes, as overcome by Him:’—and adds in a note, “Remark the emphatic πάντοτε, prefixed, to which the similarly emphatic ἐν παντὶ τόπῳ, at the end, corresponds. God begun His triumph over the ἡμεῖς at their conversion;—over Paul, at Damascus, where he made him a servant, from being an enemy. This triumph he ever continues, not ceasing to exhibit before the world these His former foes, by the results of their present service, as overcome by Him. This, in the case before us, was effected by Paul, in that (as Titus brought him word to Macedonia) his Ep. had produced such good results in Corinth.” And I own that this, notwithstanding that De W. objects to it as a strange way of expressing thankfulness for deliverance from our anxiety (but is it so to those who look beneath the surface? In our spiritual course, our only true triumphs are, God’s triumphs over us. His defeats of us, are our only real victories), yet appears to me to be the only admissible rendering. We must not violate the known usage of a word, and invent another for which there is no precedent, merely for the sake of imagined perspicuity. Such is that of ‘to make to triumph’ (Beza, Estius, Grot., al.):—μαθητεύειν, Matt. xxviii. 18, and βασιλεύειν, 1 Kings viii. 22, are not cases in point, their sense being, ‘to make a disciple,’ ‘to make a king,’—whereas that required for θριαμβεύειν, would be, ‘triumphatorem facere.’ χορεύειν, for ‘to

s = 1 Cor. ii. 6. ¹⁵ παντὶ τόπω. ¹⁵ ὅτι χριστοῦ ^p εὐωδία ἐσμέν τῷ θεῷ ^s ἐν ^{ABCDF}
 t 1 Cor. xv. 2 ^{refl.} τοῖς ¹⁶ σωζόμενοις καὶ ^s ἐν τοῖς ^u ἀπολλυμένοις, ¹⁶ οἷς ^{EFG}
 u Rom. ii. 12 ^{refl.} μὲν ^p ὁσμὴ ἐκ θανάτου ^w εἰς θάνατον, ^v οἷς δὲ ^p ὁσμὴ ἐκ ^{JK}
 v Matt. xiii. 8. ^{refl.} ζωῆς ^w εἰς ζωὴν. καὶ ^x πρὸς ταῦτα τίς ^x ἰκανός; ¹⁷ οὐ
 1 Cor. xi. 21 ^{al.} γάρ ἐσμεν ὡς ^y οἱ πολλοὶ ^z καπηλεύοντες τὸν λόγον τοῦ
 w = Rom. v. 16 ^{refl.} θεοῦ, ἀλλ' ^a ὡς ἐξ ^b εἰλικρινείας, ἀλλ' ^a ὡς ἐκ θεοῦ,
 18. ^c κατενώπιον τοῦ θεοῦ ^{cc} ἐν χριστῷ λαλοῦμεν.
 x here only. ^z here only †. ^a = John i. 14. ^b 1 Cor. v. 8 refl. ^c Rom. iv. 17 refl.
 Xen. Mem. i. 2. 15. See Col. i. 12. ^y Rom. v. 15. ^z Rom. v. 15. ^{cc} 1 Cor. x. 17. ^{cc} = 1 Thess. iv. 1.

80.—15. εν τω θεω 92.—16. οσμην (2ce) DE.—rec om εκ (2ce) (*corr'n to suit the appa-
 rent sense*), with DEFGJK &c vss Chr h l Thdrt₂ Cyr₁ Thl Oec latt: ins AB (has it
twice, Tisch, ed 2) C 10. 17. 31-7. 47. 80 copt æth goth (2nd only) Clem Orig₃ Dial
 Nyss.—17. for πολλοι, λοιποι DEFGJ 23. 39. 44-6-8. 72 to 4 all vss (not d e v copt al:
 g has both) Chr Thdrt al (not Dam Oec-text Iren Jer all): ως πολ. Thl-ed.—for
 καπηλευοντ., ταλαντευοντες 4¹.—αλλα B.—ως om FG al it v copt goth Iren latt.—
 αλλ (2nd) om FG it demid al syr Iren all (not Jer); et Syr al.—for κατενωπ., κατεναντι
 (see ch xii. 19, Eph i. 4, Col i. 22) ABC 1. 17. 37. 67. 93. 211 (39 has both) Chr
 (Mtt's ms₁): txt DEFGJK most mss Bas Chr₂ Thdrt Dam [Dam-ed και ενωπ.] al.—
 bef θεου om του (to corresp with εκ θ. before: but the art here is significant as giving
 solemnity) ABCD¹ 17. 37. 46. 57. 73. 80. 93. 114. 211 Bas: ins D¹ EFGJK most mss
 Chr Thdrt Dam al.

make to dance,' is more to the point; οὐπω
 καταπαύσομεν μούσας, αἱ μ' ἐχόρευσαν,
 Eur. Herc. Fur. 688,—τάχα σ' ἐγὼ μᾶλλον
 χορεύσω, ib. 873:—but the Ap.'s own usage
 in Col., in my mind, decides the question.
 See also the following context. ἐν τῷ

χρ., as usually, 'in our connexion with,'
 'as members of,' 'Christ:' not, 'by Christ.'

τὴν ὁσμὴν] The similitude is not
 that of a sacrifice, but still the same as be-
 fore: during a triumph, sweet spices were
 thrown about or burnt in the streets, which
 were θυμιαμάτων πλήρεις, Plut. Æmil. p.
 272 (cited by Dr. Burton). As the fact of
 the triumph, or approach of the triumphal
 procession, was made known by these odours
 far and wide, so God diffuses by our means,
 who are the materials of His triumph, the
 sweet odour of the knowledge of Christ (who
 is the Triumpher, Col. ii. 15). τῆς

γνώσεως] genit. of apposition: the odour,
 which, in the interp. of the figure, is the
 knowledge. αὐτοῦ,—χριστοῦ, cf. next

verse. 15.] Here the propriety of the
 figure is lost, and the source of the odour
 identified with the Apostles themselves.
 'For we are a sweet savour of Christ
 (gen. object., of that which was diffused by
 the odour, viz. the knowledge of Christ.
 'Instar fragrantis cujusdam unguenti, seu
 florum aut herbarum, famam nominis ejus,
 velut bonum et suavem odorem, . . . spargimus
 apud omnes.' Estius) among those
 who are being saved, and among those
 who are perishing' (σωζ. and ἀπολλ., see
 note, 1 Cor. i. 18). κἂν σώζωνται τινες,
 κἂν ἀπολλύωνται, τὸ εὐαγγέλιον μένει

ἔχον τὴν οἰκίαν ἀρετῆν, κ. ἡμεῖς μένομεν
 τοῦτο ὄντες ὑπὲρ ἐσμέν, Theophyl., mainly
 from Chrys., who proceeds καὶ καθάπερ τὸ
 φῶς, κἂν σκοτίζῃ τοὺς ἀσθενεῖς, φῶς ἐστί,
 καίτοι σκοτίζον' κ. τὸ μέλι, κἂν πικρὸν ᾖ
 τοῖς νοσοῦσι, γλυκὺ τὴν φύσιν ἐστίν' οὕτω
 καὶ τὸ εὐαγγέλιον εὐωδὴς ἐστί, κἂν ἀπολ-
 λύωνται τινες ἀπιστοῦντες. Hom. v. 467
 c. 16 a.] 'to the one (the latter) an

odour arising from death and tending to
 death: to the others (the former) an
 odour arising from life and tending to
 life.' The odour was, CHRIST,—who to the
 unbelieving is *Death*, a mere announcement
 of a man crucified,—and working death by
 unbelief: but to the believing, *Life*, an an-
 nouncement of His Resurr. and Life,—and
 working in them life eternal, by faith in Him.
 The double working of the Gospel is set forth
 in Matt. xxi. 44. Luke ii. 34. John ix. 39.

16 b.] In order to understand the con-
 nexion, we must remember that the purpose
 of vindicating his apostolic commission is in
 the mind of Paul, and about to be intro-
 duced by a description of the office, its re-
 quirements, and its holders. This purpose
 already begins to press into its service the
 introductory and apologetic matter, and to
 take every opportunity of manifesting itself.
 In order then to exalt the dignity and shew
 the divine authorization of his office, he
 asks this question: 'And (see remarks at
 ver. 2) for (to accomplish) these things
 (this so manifold working in the believers
 and unbelievers,—this emission of the
 εὐωδία χριστοῦ every where), who is suf-
 ficient?' He does not express the answer,

III. ¹ Ἀρχόμεθα πάλιν ^d ἐαυτοὺς ^e συνιστάνειν; ἡ ^d 1st pers. ^f μὴ ^f χροῖζομεν ὡς ^g τινες ^g συστατικῶν ἐπιστολῶν πρὸς ^f ὑμᾶς, ἡ ^h ἐξ ὑμῶν; ² ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ^e ^h ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, ⁱ γινωσκομένη καὶ ^f Rom. xvi. 2 ref. ^g here only. ^h Luke x. 20 only. ⁱ 1 Macc. xiii. 40. ^f Acts viii. 30 ref. ^g See ch. i. 13.

CHAP. III. 1. for παλιν, τοιουν 4.—συνισταν BD¹ 17. 39: -σταναι FG Thdr̄t (-στανειν ms₁): txt ACD³EJK most mss ff.—rec ει μη (which Mey prefers, thinking the η seemed easier to the transcribers than ει: but in my view, it was the μη which created the difficulty, and from its apparently awkward posn in the question, led to the substitution of ει μη, by which the interrogn is got rid of), with AB(e sil)JK &c Chr Dam al: txt CDEFG 31-7. 44-6. 67². 74. 80. 113²-23²-79. 219¹ all (it v aut numquid) vss Thdr̄t lat.-ff.—χροῖζομεν (J Scholz) 219¹.—ὡς περ AD¹ 93.—rec at end, add συστατικων, with D³(D¹ -κας)EFG(add ἐπιστολων FG g)JK &c vss (add προς ετερους 23-marg syr†) Dam al (Chr-comm has η εξ υμ. συστ. προς αλλους: simy Thdr̄t) (supplementary glosses, as the varr shew): om ABC 17. 23². 67². 80 v copt arm Chr Thdr̄t (exc ms₁) lat.-ff.—2. η επ. γαρ arm slav Chr₁.—for ημων (1st), υμων 4. 93. 219¹ Thdr̄t ms.—εγγεγραμμενοι 55. 112: γεγραμμενοι 52: γεγραμμενη 32. 45.—for ημων (2nd), υμων 17. 219¹ demid æth al.—γινωσκομενοι κ. αναγινωσκομενοι 52.—κ. αναγ. om 109.

but it is too evident to escape any reader,—indeed it is supplied in terms by ch. iii. 5, οὐχ ὅτι ἀφ' ἐαυτῶν ἱκανοὶ ἐσμεν, . . . ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ.—Meyer remarks that πρὸς ταῦτα is put first, in the place of emphasis, to detain the attention on its weighty import, and then τις purposely put off till the end of the question, to introduce the interrogation unexpectedly; as in Herod. v. 33,—σοὶ δὲ κ. τοῦτοις τοῖσι πρήγμασι τί ἐστι;—Plat. Symp. p. 204, ὁ ἐρῶν τῶν καλῶν τί ἐρᾷ; 17.] οἱ πολλοὶ here points definitely at those false teachers, of whom he by and by, ch. x.—xii., speaks more plainly.

17.] οἱ πολλοὶ here points definitely at those false teachers, of whom he by and by, ch. x.—xii., speaks more plainly. ἐσμεν . . . κατηλεύοντες] 'are not in the habit of adulterating.' (The word κάπηλος originally signifies any kind of huckster or vender, but especially of wine,—and thence, from the frequency of adulteration of wine, καπηλεύω implied to adulterate; in Isa. i. 22, we have οἱ κάπηλοι σου μίσγουν τὸν οἶνον ὕδατι: in the Etymol. (Wetst.), κάπηλος, ὁ οἶνοπώλης . . . ὁ δὲ Αἰσχύλος τὰ ἐόλια πάντα καλεῖ κάπηλα' κάπηλα προφέρων τεχνήματα: in Lucian, Hermotim. 59 (ib.), ὅτι καὶ φιλόσοφοι ἀποδιδόνται τὰ μυθήματα, ὥς περ οἱ κάπηλοι, κερασάμενοι γε οἱ πολλοί, καὶ δολῶσαντες, καὶ κακομετροῦντες. See many more exx. in Wetst.—The same is expressed ch. iv. 2, by δολοῦντες τ. λόγον τ. θεοῦ) the word of God, but as ('ut qui') from sincerity (the subjective regard of the speakers), but as from God (the objective regard—a dependence on the divine suggestion) we speak before God (with a consciousness of His presence) in Christ' (not 'in the name of Christ,' Grot., al., nor 'concerning Christ,'—Beza, al.: nor

'according to Christ,' Calv.: but as usual, 'in Christ;') as united to Him, and members of His Body, and employed in His work).

CH. III. 1—VI. 10.] BEGINNING WITH A DISOWNING OF SELF-RECOMMENDATION, THE AP. PROCEEDS TO SPEAK CONCERNING HIS APOSTOLIC OFFICE AND HIMSELF AS THE HOLDER OF IT, HIS FEELINGS, SUFFERINGS, AND HOPES, PARTLY WITH REGARD TO HIS CONNEXION WITH THE CORINTHIANS, BUT FOR THE MOST PART IN GENERAL TERMS. 1—3.]

He disclaims a spirit of self-recommendation. 1.] ἀρχ., 'are we beginning?' πάλιν, alluding to a charge probably made against him of having done this in his former ep.: perhaps in its opening section, and in some passages of chs. v. ix. and in ch. xiv. 18; xv. 10 al.—see 2 Cor. x. 18.

ἡ μὴ χρ.] 'Or do we want (the μὴ gives an ironical turn to the question, which is more strongly expressed in the rec. reading εἰ μὴ,—unless it be thought, that' . . .) as some (so τινες, 1 Cor. iv. 18; xv. 12. Gal. i. 7, of the teachers who opposed him. Probably these persons had come recommended to them, by whom does not appear, whether by churches or Apostles, but most likely by the former (ἐξ ὑμῶν); and on their departure requested similar recommendations from the Corinthian church to others), letters of recommendation to you (ἐπιστ. συστατικαὶ are fully illustrated by Suicer, Thes. in voc. Among other passages he cites the 13th canon of the council of Chalcedon: ξένους κληρικοὺς καὶ ἀγνώστους ἐν ἐτέρᾳ πόλει δίχα συστατικῶν γραμμάτων τοῦ ἰδίου ἐπισκόπου μηδὲ ὕλως μηδ' αὐτοῦ λαιτουρ- R R

^j ch. i. 14. ^k transit. ch. vii. 19. ² Tim. i. 18. ¹ Pet. i. 12. ^{iv.} 10 al. ^{kk} 2 John 12. ³ John 13 only. ^l Heb. ix. 4 only. ^{Exod.} xxxi. 18. ^{li} John ii. 6. ^{Rev.} ix. 20 only. ^{Exod.} i. c. al. ^m Rom. vii. 14 refl. ^{Ezek.} xxxvi. 26. ^r = Rom. iii. 28. (Jer. xi. 19.) ⁿ ch. i. 15 refl. ^s John v. 19 refl. ^o = Rom. iv. 3. ^p ch. i. 24. ^q ch. ii. 16. ^{ABCDEF} ^{JK}

ⁱ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων, ^{3 j} φανερούμενοι ὅτι ἐστὶ ἐπιστολὴ ^k χριστοῦ ^h διακονηθεῖσα ὑφ' ἡμῶν, ^h γεγραμμένη οὐ ^{kk} μέλανι, ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν ^l πλαξίν ^{ll} λιθίναις, ἀλλὰ ἐν ^l πλαξίν καρδίαις ^m σαρκί-
κίταις. ^{4 n} Πεποιθήσω δὲ τοιαύτην ἔχομεν διὰ τοῦ
χριστοῦ ^o πρὸς τὸν θεόν. ^{5 p} οὐχ ὅτι ^q ἱκανοί ἐσμεν
λογίσασθαι ^r τι ^s ἀφ' ἑαυτῶν ὡς ^t ἐξ ἑαυτῶν, ἀλλ' ἡ

—for παντων, των FG.—3. for ημ., υμων 109.—και ιγγεργ. B 67². 74 v arm Jer Pel Bed: γεγραμμενη 89.—μελανη 44.—εν πνευματι 37.—πλανξιν (2cc) D(E?).—rec αλλα εν, with (B?) &c: txt AB(appy)CDEFGJ &c.—rec καρδιας (see note), with (no MS?) mss Orig Chr Thdrt Dam al Iren Hil all, vss (cordis: goth cordium): txt ABCD(EF?)GJ(K?) all syr Oec; Thdrt-comm says, ἡ μὲν γὰρ (διαθήκη) πλαξίν ἐνεκολάφη λιθιναις, ἡ δὲ ταῖς λογικαῖς ἐνεγράφη καρδιας.—4. for εχομεν, εχω A, εχωμεν 46.—δε om 80.—του om 209¹.—5. rec ικαν. εσμ. αφ εαυτ. with JK &c syr al Chr Thdrt Dam al: αφ εαυτ. ικ. εσμ. BC 37. 73 copt arm Bas Antioch (attempts to connect ικανοι and αφ εαυτ.): txt ADEFG it v goth lat-ff: αφ εαυ. om 139 Syr Aug¹: αφ om 17.—λογιζεσθαι CDEFG 91: txt ABJK most mss ff.—τι om B (Birch, not Bintl).—ως om C.—εξ αυτων FG al (so also Lachm reads: and Tisch, ed 2, but appy by

γείν; and Epist. xi. of Basil, which has this inscription: Εὐσεβίῳ ἑταίρῳ συστατικῇ ἐπὶ Κυριακῇ πρεσβυτέρῳ, “Eusebio sodali commendatitia Cyriaci presbyteri”), or from you?”—The rec. συστατικῶν at the end, as well as συστ. ἐπιστολῶν, have probably been glosses, inserted (the ancient MSS having no stops) to prevent ἐξ ὑμ. being taken with ἡ ἐπιστ. following.

2.] ‘Ye are our epistle (of commendation), written on our hearts (not borne in our hands to be shewn, but engraven, in the consciousness of our work among you, on our hearts. There hardly can be any allusion, as Olsh. thinks, to the twelve jewels engraven with the names of the tribes and borne on the breast-plate of the High Priest, Exod. xxviii. 15. The plural seems to be used, as so often in this Ep.,—see e. g. ch. vii. 3. 5,—of Paul himself only), known and read (a play on γιν. and ἀναγιν., as at ch. i. 13) by all men (because all men are aware, what issue my work among you has had, and receive me the more favourably on account of it. But ‘all men’ includes the Corr. themselves; his success among them was his letter of recommendation to them as well as to others from them),

3.] manifested to be (that ye are) an epistle of Christ (i. e. written by Christ,—not, as Chrys., al., concerning Christ:—He is the Recommender of us, the Head of the church and Sender of us His ministers) which was ministered (aor.) by us (i. e. carried about, served in the way of ministration by us as tabellarii,—not, as Meyer and De W. and al., written by us as amanuenses: see

below), having been inscribed, not with ink, but with the Spirit of the living God (so the tables of the law were γεγραμμένοι τῷ δακτύλῳ τοῦ θεοῦ, Exod. xxxi. 18), not on stone tables (as the old law, ib.) but on (your) hearts, (which are) tables of flesh’ (Meyer calls the reading καρδιας a mistake of the pen. But surely internal as well as external evidence is strong in its favour, the correction to καρδιας being so obvious to those who found the constr. harsh).—The apparent change in the figure in this ver. requires explanation. The Corr. are his Ep. of recommendation, both to themselves and others; an Epistle, written by Christ, ministered by Paul; the Epistle itself being now the subject, viz. the Corinthians, themselves the writing of Christ, inscribed, not on tables of stone, but on hearts, tables of flesh. The Epistle itself, written and worn on Paul’s heart, and there known and read by all men, consisted of the Corinthian converts, on whose hearts Christ had written it by His Spirit. I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your hearts. On the tables of stone and of flesh, see Exod. ut supr. Prov. iii. 3; vii. 3. Jer. xxxi. 31—34, and on the contrast, also here hinted at in the background, between the heart of stone and the heart of flesh, Ezek. xi. 19; xxxvi. 26.

4—11.] His honour of his apostolic office was no personal vanity, for all the ability of the App. came from God, who had made them able ministers of the new covenant (4—6), a ministration infinitely more glorious than that of the old dis-

^u ἰκανότης ἡμῶν ^t ἐκ τοῦ θεοῦ, ⁶ ὃς καὶ ^v ἰκάνωσεν ἡμᾶς ^u here only †.
^w διακόνους καινῆς [^] διαθήκης, οὐ ^y γράμματος ἀλλὰ ^z πνεύ- ^v Col. i. 12
 ματος· τὸ γὰρ ^y γράμμα ἀποκτείνει, τὸ δὲ ^z πνεῦμα ^w only.
^a ζωοποιεῖ. ⁷ εἰ δὲ ^h ἡ διακονία τοῦ θανάτου ἐν ^y γράμματι ^x Eph. iii. 7
^c ἐντετυπωμένη λίθοις ἐγενήθη ^g ἐν ^d δόξῃ, ὥστε μὴ δύν- ^{al.} Col. i. 23.
 νασθαι ^e ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον ^x i Cor. xi. 23.
 Μωυσέως διὰ τὴν ^d δόξαν τοῦ προσώπου αὐτοῦ τὴν ^f κατ- ^{Gal.} Gal. iv. 24 al.
 αργουμένην, ⁸ πῶς οὐχὶ μάλλον ἢ ^b διακονία τοῦ ^z πνεύ- ^y Rom. i. 23.
 and ver. 13 only. Luke iv. 20. xxii. 56. Acts i. 10 al⁸ only. L. P. Job vii. 8 alex. (Exod. xxxiv. 29.)
 f i Cor. i. 28 reff. part. pres., ib. ii. 6.

mistake).—6. *ou* γραμματι ἀλλὰ πνευματι 17 it v Syr ar-erp Jer Ambrst Pel Bed (not Aug).—rec *αποκτείνει*, with B & c ff (in pres editions); *αποκτείνει* (so accented in D³J al ACD(E)?J all (appy) Orig-mss: txt FGK 46 all appy Chr (Matt's mss). (*Hence it seems that -ννι was the origl readg, altered to -νι and -νιαι.*)—7. rec γραμμασιν (see note), with ACD³EJK & c vss nrly Orig Mac Chr Thdrt Dam lat-ff: txt BD¹FG (litteris aut littera g).—τετυπωμένη FG.—rec bef λιθοις ins εν (explanatory insertn), with D¹EJK & c vss (but v all om εν bef γραμμ.) Orig¹ Mac Chr Dam lat-ff (Ambrst al om εν bef γρ.): txt ABCD¹FG 17. 67². 73. 80 g Orig₂ or Did Epiph Thdrt Aug₁.—for λιθοις, πλαξί λιθιναις arm.—ενατενίσαι 7. 32. 49. 121 Oec.—rec μωσ. with

pensation (7—11). 4.] The connexion with the foregoing is immediate: he had just spoken of his consciousness of apostolic success among them (which assertion would be true also of other churches which he had founded) being his world-wide recommendation. It is *this confidence* of which he here speaks. 'Such confidence, however, we possess through Christ towards God.' i. e. 'it is no vain boast, but rests on power imparted to us through Christ in regard to God, in reference to God's work and our own account to be given to Him.'

5.] 'not that (i. e. 'I mean not, that' . . . :—not, 'not because,' as Winer, § 65. 4) we are of ourselves able to think any thing (to carry on any of the processes of reasoning or judgment, or faith belonging to our apostolic calling: there is no ellipsis, 'any thing great,' or 'good,' or the like) of ourselves, as if from ourselves (ἀφ' ἑαυτ. and ἐξ ἑαυτ. are parallel: the latter more definitely pointing to ourselves as the origin),—but our ability (λογίσασθαι τὰ πάντα) is from (as its source) God,

6.] Who also (= 'qui idem'; so Eur. Bacch. 572, ταῦτα καὶ καθύβρις αὐτόν, 'hæc eadem illi exprobravi.' See Hartung, Partikellehre, i. p. 132) hath enabled us as ministers of the (or, as Stanley, 'a:') but not necessarily from the omission of the art.: cf. Heb. xii. 24, καὶ διαθήκης νέας μεσίτρῃ Ἰησοῦ) new Covenant (i. e. the gospel, Eph. iii. 7. Col. i. 23, as distinguished from the law: see i Cor. xi. 25. Gal. iv. 24:—the πλάκες λίθιναι and σάρκιναι are still borne in mind, and lead on to a fuller comparison of

the two covenants),—not of (gov. by διακόνους, not by καινῆς διαθ.—'ministers, not of' . . .) letter (in which, viz. in formal and literal precept, the Mosaic law consisted), but of spirit (in which, viz. in the inward guiding of the Spirit of God, the gospel consists. Bengel remarks: 'Paulus etiam dum hæc scripsit, non literæ, sed spiritus ministerium egit. Moses in proprio illo officio suo, etiam cum haud scripsit, tamen in litera versatus est'): for the letter (mere formal and literal precept of the law) killeth (as in Rom. vii.,—brings the knowledge of sin, its guilt and its punishment. The reference is not, as Meyer, to natural death, which is the result of sin even where there is no law; nor as Chrys. to the law executing punishment), but the Spirit (of the gospel, i. e. God's Holy Spirit, acting in and through Christ, Who ἐγένετο εἰς πνεῦμα ζωοποιούν, i Cor. xv. 45. See also below, ver. 17) giveth life' (not merely life eternal, but the whole new life of the man of God, see Rom. vi. 4. 11; viii. 2. 10). On the history of this meaning of γράμμα, see Stanley's note.

7—11.] And this ministration is infinitely more glorious than was that of Moses under the old Covenant. He argues from the less to the greater: from the transitory glory of the killing letter, to the abiding glory of the life-giving Spirit.

7.] 'But (passing to another consideration,—the comparison of the two διακονίαι) if the ministration of death in the letter (of that death which the law, the code of literal and formal precept, brought in. This not

g Luke iv. 32 al. Psa. xlviii. 3. 1 Tim. iii. 15
 h ch. vii. 3 only
 i = Rom. iii. 7 refl. constr., ch. viii. 7. (πιστει, κ.τ.λ.)
 k = Rom. xi. 13.
 l Exod. xxxiv. 30.
 m ch. ix. 3. (1 Pet. iv. 16 rec.)
 n ch. ix. 14. Eph. i. 19. ii. 7. iii. 19 only. P.†. 2 Macc. iv. 13. ὑπερβαλλόντως, Job xv. 11. o = ch. ii. 4. v. 7.
 p = 1 Pet. i. 23, 25 al. fr. q (Gospp. παρόρησια, adv., Mark, John only.) Acts ii. 29 al. 4. ch. vii. 4 al 6 Paul. Heb. iii. 6 al 3. 1 John ii. 28 al 3 only. Prov. i. 20 al.
 s here only. Exod. xxxiv. 33-35. r Rom. iv. 6 refl.

ματος ἔσται ἑν δόξῃ; ἑῖ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ. καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. ἑῖ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον, ἑν δόξῃ. ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρόρησία χρώμεθα, καὶ οὐ καθάπερ Μωυσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον

A &c: txt BCFG &c.—9. for η διακ., τ. διακονια (explanatory corrpn, as is shewn by the latin varr below) ACDFG 17. 31-9. 73-4. 80 d e am syrr Orig Cyr Ruf (in or ex ministerio Orig-int Ambrst Sedul): txt (η om 112) B(e sil)D³EJK most mss g v copt goth al Mac Chr Thdrt Dam al Aug Pel al.—for δοξα, εν δοξη v-Sixt arm Pel: add ιστιν D¹EFG vss lat-ff: ην arm.—ουχι πολ. μαλ. arm.—περισσευσει DE 38. 72. 93 it syrr al Mac Ambrst.—rec bef δοξη ins εν (prob from εν δ. above, ver 8, and below, ver 11), with DEFGJK &c it v copt syr (e gloria goth) Orig₂ Mac all Ambrst al: om ABC 17. 39. 67². 80 tol al Syr al Orig (Wtst).—10. rec for ου, ουδε (mistake, from δε being the first syll of the next word), with mss g (ne d e) v al Chr (not Mtt's mss) Thdrt-ancyr (ουδε γαρ) Thl-ed: txt ABCDEFGJK most mss syrr copt goth al gr-ff Jer₂ Aug.—rec ενεκεν, with CJK &c Orig all: txt ABD(E?)FG 44-8. 108 al Dam.—13. rec μωσης: see above, ver 7.—τιθη FJG &c Oec.—rec αυτου, with DE &c Chr Thdrt: txt ABCF^aFGJ

having been seen, it was imagined that γράμματι belonged to ἐντετυπωμένη, and hence it was altered, as more according to fact, into γράμμασιν, the received reading.—No art. is required before γράμματι, as Meyer objects,—on account of the preposition ἐν engraven on stones (it seems strange that ἐντερ. λίθ. should be the predicate of διακονία; but the ministration is the whole putting forth of the dispensation, the purport of which was summed up in the decalogue, written on stones. The decalogue thus written was, as in ver. 3, διακονηθεῖσα ὑπὸ Μωυσίως) was constituted (on ἐγγιγῆθι being necessarily passive, see notes, 1 Thess. i. 5 bis, 6) in glory (as its state or accompanying condition:—the abstract as yet, to be compared with the glory of the other:—the concrete, the brightness on the face of Moses, is not yet before us), so that the sons of Israel could not fix their eyes on (they were afraid to come nigh him, Exod. xxxiv. 30—so that μὴ δύνασθαι is not said of physical inability, but of inability from fear) the face of Moses, on account of the glory of his face, which was transitory ('transitoria et modici temporis,' Estius;—super-naturally conferred for a season, and passing away when the occasion was over), how shall not rather the ministration of the Spirit (= ἡ διακονία τῆς ζωῆς ἐν πνεύματι, as formally opposed to the other:—but not so expressed, because the Spirit is

the principle of life, whereas the Law only led to death) be (future, because the glory will not be accomplished till the manifestation of the kingdom: according to Billroth, 'esse invenietur si rem recte perpenderit': or as Bengel, 'loquitur ex prospectu veteris Testamenti in novum:' but I much prefer the above, as giving the contrast, by and by expressed, between τὸ καταργούμενον and τὸ μένον) in glory? 9.] For (an additional reason 'a minori ad majus') if the ministration of condemnation was (or, is) glory (the change to the dat. has been made apparently because a difficulty was found in the ministration itself being glory) much more does the ministration of righteousness abound in glory.—The min. of condemnation, because (Rom. vii. 9 ff.) the Law detects and condemns sin:—the min. of righteousness, because (Rom. i. 17) therein the righteousness of God is revealed and imparted by faith.

10.] 'For (substantiation of the foregoing πολλῶ μᾶλλον) even that which has been glorified (viz. the διακ. τ. κατακρίσ., which was ἐν δόξῃ by the brightness on the face of Moses) is not glorified (has lost all its glory) in this regard (i.e. when compared with the gospel, κατὰ τὸν τῆς συγκρίσεως λόγον, Chrys.—De W. takes ἐν τ. τῷ μέρ. with δεδόξασμένον, 'that which was in this particular glorified,' viz. in the brightness on the face of Moses:—but that would more

αὐτοῦ ¹ πρὸς τὸ μὴ ^ε ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς ^{t constr., =}
 τὸ ^u τέλος τοῦ ⁱ καταργουμένου. ¹⁴ ἀλλ' ^v ἐπωρώθη τὰ ^u ^{1 Thess. ii. 9.}
^(See note.)
^u See Rom. x.
¹
 v Rom. xi. 7 reff.

al Chr (Mtt's mss) Dam Thl Oec.—δυνασθαι ατεν. 48 slav Thl-ms.—for τέλος, προς-
 ωπον A v Ambrst Bed.—14. αλλα B.—επωρωθησαν K 93. 177 Thl: επορωθη 219¹.

naturally be τὸ ἐν τούτῳ τῷ μέρει δεδοξασμένον:—as it now stands, I cannot divide otherwise than οὐ δεδοξασται | τὸ δεδοξασμένον | ἐν τούτῳ τῷ μέρει. Meyer takes τὸ δεδοξ. as *abstract*, and ἐν τούτῳ τῷ μέρει as pointing to the *concrete*: 'that which has been glorified [general and abstract] has in this particular department [concrete, viz. the διακ. κ. κατακρίσι, which was δεδοξασμ.] no glory: q. d. 'the glorified is unglorified in this case.' This may certainly be, and is ingenious; but the other is simpler) on account of (i. e. when we take into consideration) the surpassing glory (viz. of the other διακονία:—present, because spoken of qualitatively).

11.] For a fresh ground of superiority in glory of the Christian over the Mosaic ministry) if that which is transitory (not here, as above, the brilliancy of the visage of Moses, for that was the δόξα, but the ministry itself, the whole purpose which that ministry served, which was parenthetical and to come to an end) was with glory (διὰ, see reff., of the condition or circumstances in which a thing takes place) much more is that which abideth (the everlasting gospel) in glory.—Estius says, "*per gloriam (διὰ δ.) innuere videtur aliquid momentaneum ac transitorium: in gloria, aliquid manens et stabile.*" Simly, Ols-hausen: but it is quite (qu. this? Dec. 1856) in the style of our Ap., to use various prepositions to express the same relation.—see Rom. iii. 22. 30; v. 10.

12, 13.] From a consciousness of this superior glory of his ministration, the Ap. uses great plainness of speech, and does not, as Moses, use a veil.

12. ἐλπ[δα] viz. that expressed by ἔσται ἐν δόξῃ, ver. 8: the hope of the ultimate manifestation of exceeding glory as belonging to his ministration.

παρόρησι[α] πρὸς τινα, εἰπέ, μου, πρὸς τὸν θεόν, ἢ πρὸς τοὺς μαθητάς; πρὸς ὑμᾶς τοὺς μαθητευομένους, φησί· τουτέστι, μετ' ἐλευθερίας πανταχοῦ φεγγόμεθα, οὐδὲν ἀποκρυπτόμενοι, οὐδὲν ὑποστέλλομενοι, οὐδὲν ὑφωρώμενοι, ἀλλὰ σαφῶς λέγοντες· καὶ οὐ δεδοίκαμεν μὴ πληξωμεν ὑμῶν τὰς ὄψεις, καθάπερ Μωσὴς τὰς Ἰουδαίων, Chrys.

13.] καὶ οὐ, 'and (do) not (place a veil on our face,—so Mark xv. 8, ὁ ὄχλος ἤρξατο αἰτεῖσθαι [ποιεῖν] καθὼς αἱ ἐποίει αὐτοῖς. See Winer, § 66. 1) as Moses placed a veil on

his face, in order that (see below) the sons of Israel might not look on the termination of the transitory' (viz. his διακονία, see ver. 11, but spoken of as δεδοξασμένη: 'the glory of his ministration.'—A mistake has been made with regard to the history in Exod. xxxiv. 30—35, which has considerably obscured the understanding of this verse. It is commonly assumed, that Moses spoke to the Israelites, *having the veil on his face*; and this is implied in our version—'till Moses had done speaking with them, he put a veil on his face.' But the LXX (and Heb.) gave a different account: καὶ ἐπειδὴ κατέπαυσεν λαλῶν πρὸς αὐτοὺς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. He spoke to them *without* the veil, with his face shining and glorified:—when he had done speaking, he placed the veil on his face; and that, not because they were afraid to look on him, but as here, *that they might not look on the end*, or the fading, of that transitory glory; that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes. Thus the declaration of God's will to them was not ἐν παρόρησι, but was interrupted and broken by intervals of concealment, which ours is not. The opposition is twofold: (1) between the veiled and the unveiled ministry, quoad the mere fact of concealment in the one case, and openness in the other: (2) between the ministry which was suspended by the veiling, that its τέλος might not be seen, and that which proceeds ἀπὸ δόξης εἰς δόξαν, *having no termination*.—On the common interpretation, Comm. have found an almost insuperable difficulty in πρὸς τὸ μὴ ἄρ. The usual escape from it has been to render it, 'so that the Israelites could not,' as in ver. 7. De Wette somewhat modifies this, and sees in it the divine purpose: 'in order that,' but not in the intention of Moses, but of God's Providence. But both these renderings are ungrammatical. πρὸς τὸ with an infinitive never signifies the mere result, nor, as Meyer rightly remarks against De Wette, the objective purpose, but always the subjective purpose present to the mind of the actor: he refers to Matt. v. 28; vi. 1; xiii. 30; xxiii. 5. Mark xiii. 22. Eph. vi. 11. 1 Thess. ii. 9. 2 Thess. iii. 8. James iii. 3 (rec.), and Matt. xxvi. 12 (see my

w ch. ii. 11 reff. w νόματα αὐτῶν. x ἄχρι γὰρ τῆς y σήμερον y ἡμέρας ABCD
 x = Rom. viii. 22. 1 Cor. iv. 11. Gal. iv. 2 al. τὸ αὐτὸ s κάλυμμα z ἐπὶ τῇ a ἀναγνώσει τῆς b παλαιᾶς EFG
 y Acts xx. 26. διαθήκης μένει, μὴ c ἀνακαλυπτόμενον ὅτι ἐν χριστῷ JK
 Rom. xi. 8 only. Josh. d καταργεῖται. 15 ἀλλ' e ἔως e σήμερον, e' ἡνίκα i ἀνα-
 v. 9. Jer. i. 18. John iv. 27. ch. vii. 4. γινώσκεται Μωσῆς, s κάλυμμα s ἐπὶ τὴν καρδίαν αὐτῶν
 Heb. ix. 15, 16. a Acts xiii. 15. 1 Tim. iv. 13 only. Neh. viii. 8. b 1 Cor. v. 7. c here only. Job
 xii. 22 vat. Isa. iii. 17. d 1 Cor. i. 28 reff. e here only. w. τῆς, Matt. xxvii. 8. 1 Kings
 xxix. 6. ce here only. f constr., Acts viii. 28. (xiii. 27) xv. 21.

for αὐτῶν, του κοσμου Tert.—rec om ημερας (as unnecessary, see ver 15), with JK &c Cyr-jerus (μεχρι γαρ σημ.) Chr Thdrt Dam al Tert Archel: ins ABCDEFG all it v copt vss nrly Clem Cyr Ambrst al.—for επι, εν DEFG Chr.—15. bef αναγινωσκ. ins an (originally written appy by mistake, from an beginning αναγινωσκ.—then the verb was changed to the subj to suit the constr, and by some an omā, as unnecessary. So Meyer) ABC 17. 31 Orig Thdrt₁: om DEFGJK mss nrly Cyr Caes Chr Thdrt₃ Dam al.—for αναγινωσκειται, -σκηται (see on an above) ABCDE 17. 31-7. 48. 123 lect 13 Orig Cyr Chr (Matt's ms₁) Thdrt₂ Oec: txt FGJK most mss Cyr-jerus Caes Chr Thdrt₁ Dam Thl.—rec μωση, with A &c: txt BCDG &c.—κειται επι D'EFG it v al.—

note there).—I may remark also, that the narrative in Exodus, the LXX version of which the Ap. here closely follows (see below on ver. 16), implies that the brightness of Moses's face had place not on that one occasion only, but throughout his whole ministry between the Lord and the people. When he ceased speaking to them, he put on the veil; but whensoever he went in before the Lord to speak to Him, the veil was removed till he came out, and had spoken to the Israelites all that the Lord had commanded him, during which speaking they saw that his face shone,—and after which speaking he again put on the veil. So that the veil was the symbol of concealment and transitoriness: the part revealed they might see; beyond that, they could not: the ministry was a broken, interrupted one; its end was wrapped in obscurity.—In the τέλος τοῦ καταργ. we must not think, as some Comm. have done, of Christ (Rom. x. 4), any further than it may be hinted in the background that when the law came to an end, He appeared.

14—18.] The contrast is now made between the CHILDREN OF ISRAEL, on whose heart this veil still is in the reading of the O. T., and US ALL (Christians), who with uncovered face behold the glory of the Lord. This section is parenthetical. Before and after it, the ministry is the subject: in it, they to whom the ministry is directed. But it serves to shew the whole spirit and condition of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry.

14] 'But (also) their understandings were hardened (on this, the necessary sense of ἐπωρώθη, see note, Eph. iv. 18).' These words evidently refer, as well as what follows, not to the

τέλος, which they did not see, but to that which they did see: to that which answers to the present ἀνάγνωσις τῆς παλαιᾶς διαθήκης, viz. the word of God imparted by the ministration of Moses. And by these words the transition is made from the form of similitude just used, to that new one which is about to be used; q. d. 'not only was there a veil on Moses's face, to prevent more being known, but also their understandings were darkened: there was, besides, a veil on their hearts. So that ἀλλά = 'but also,' or 'moreover.'—To refer this ἀλλ' ἐπωρ. to παρῆρσις χρώμεθα, to the present hardness of heart of the Jews under the freedom of speech of the Gospel, as Olsh., De W., al., is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the Jews under the preaching of the gospel, but only as the objects of the O. T. ministration.—then, under the oral teaching of Moses,—now, in the reading of the O. T.—In order to understand what follows, the change of similitude must be carefully borne in mind.

τὸ αὐτὸ κάλυμμα] 'the veil once on Moses's face,' is now regarded as laid on their hearts. It denoted the ceasing, the covering up, of his oral teaching; for it was put on when he had done speaking to the people. Now, his oral teaching has altogether ceased, and the διακονία is carried on by a book. But as when we listen, the speaker is the agent, and the hearers are passive,—so on the other hand, when we read, we are the agents and the book is passive. The book is the same to all: the difference between those who understand and those who do not understand is now a subjective difference—the veil is no longer on the face of the speaker, but on the heart of the reader.

^g κείται. ¹⁶ ^{ee} ἥνικα δ' ἂν ^h ἐπιστρέψῃ πρὸς κύριον, ⁱ περι- ^g constr., Acts
 αἰρεῖται τὸ ^s κάλυμμα. ¹⁷ Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. ^h Acts ix. 35.
 οὗ δὲ τὸ πνεῦμα κυρίου, ^k ἐλευθερία. ¹⁸ ἡμεῖς δὲ πάντες ^h Acts ix. 35.
 I Acts xxvii. 20, 40 reff. k (Rom. viii. 21.) Gal. v. 1, 13. 1 Cor. x. 20.

16. *αν* om C Mac.—for *ἥνικα*, *οταν* FG: all aliter.—*ἐπιστρέφει* 72 lect 8.—for *κυρ.*, *θεον* d e tol Tert Vig Pel: *χριστον* Promiss Aug₁ Bed.—17. for *οὗ*, *που* FG.—for *κυριου*, *το* *αγιον* J; om 33-5 Sedul.—rec bef *ἐλευθ.* ins *ἐκει* (see notes), with D³EFGJK & vss Ath Chr Thdrt Dam al lat-ff: om ABCD¹ 17. 67² copt Syr Cyr Nyss.—18. *παντες*

So that of necessity the form of the similitude is changed. 'For (answering to an understood clause, 'and remain hardened') to the present day the same veil (which was once on the face of Moses) remains, at the reading of the Old Testament (*ἡ παλ. διαθ.* here, as we now popularly use the words, the book comprising the ancient Covenant), the discovery not being made (by the removal of the veil) that it (the O. T.) is done away in Christ' (that the Old Covenant has passed away being superseded by Christ). This I believe to be the only admissible sense of the words, consistently with the symbolism of the passage. The renderings, 'remains not taken away,—for it (i. e. the veil) is done away in Christ,' and (as E.V.) 'remaineth . . . untaken away . . . which veil (ὁ τι) is done away in Christ,'—are inadmissible: (1) because they make *καταργείται*, which throughout the passage belongs to the *glory of the ministry*, to apply to the *veil*: and (2) because they give no satisfactory sense. It is not because the veil can only be done away in Christ, that it now remains untaken away on their hearts, but because *their hearts are hardened*. Besides, the Ap. would not have expressed it thus, but *ἐν χριστῷ γὰρ καταργ.* The word *ἀνακαλυπτόμενον* has been probably chosen, as is often the practice of the Ap., on account of its relation to *κάλυμμα*,—'it not being unveiled to them that . . .'

15.] 'But (reassertion of *μὴ ἀνακαλυπτόμενον*, with a view to the next clause) to this day, whenever Moses is read, a veil lies upon their heart (understanding. *κείται ἐπὶ* w. acc.—pregn., involving the *being laid on, and remaining there*).

16.] Here, the tertium comparationis is, the having on a veil, and taking it off on going in to the presence of the Lord. This Moses did; and the choice of the same words as those of the LXX, shews the closeness of the comparison; ἥνικα δ' ἂν εἰσεπορεύετο Μωυσῆς ἐναντι κυρίου λαλεῖν αὐτῷ, περιηρεῖτο τὸ κάλυμμα. This shall likewise be done in the case of the Israelites: when it (i. e. ἡ καρδία αὐτῶν,—not *Israel*, as Chrys., Theod., Theophyl., Erasm., al.,—nor *Moses*, as Calv., Estius,—nor *τις*, as Orig., al.) shall

turn to the Lord (here again *ἐπιστρέφῃ πρὸς* is carefully chosen, being the very expression of the LXX, when the Israelites, having been afraid of the glory of the face of Moses, returned to him after being summoned by him:—*ἰφοβήθησαν ἐγγίσει αὐτῷ· καὶ ἐκάλεσεν αὐτοὺς Μωυσῆς, καὶ ἐπεστράφησαν πρὸς αὐτὸν* . . . ,—and κύριον appears to be used for the same reason) the veil is taken away' (not, *shall* be, because ἡ καρδία is the subject, and thus the *taking away* becomes an individual matter, happening whenever and wherever conversion takes place). Let me restate this,—as it is all-important towards the understanding of vv. 17, 18. 'When their heart goes in to speak with God,—ceases to contemplate the dead letter, and begins to commune with the Spirit of the old covenant (the Spirit of God), then the veil is removed, as it was from the face of Moses.'

17.] 'Now (δέ exponentis. *τις δὲ οὗτος πρὸς ὃν δεῖ ἀποβλέψαι*; Theodoret) the Lord is the Spirit: i. e. the κύριος of ver. 16, is the Spirit, whose word the O. T. is: the πνεῦμα,—as opposed to the γράμμα,—which ζωοποιεῖ, ver. 6.—But it is not merely, as Wetst., 'Dominus significat Spiritum,' nor is πνεῦμα merely, as Olsh., the spiritual sense of the law: but, 'the Lord,' as here spoken of, 'Christ,' 'is the Spirit,' is identical with the Holy Spirit: not personally nor essentially, but, as is shewn by τὸ πνεῦμα κυρίου following, in this department of His divine working:—Christ, here, is the Spirit of Christ. The principal mistaken interpretation (among many, see Pool's Synops., Meyer, De Wette) is that of Chrys., Theodoret, Theophyl., Oecum., Estius, Schulz,—making τὸ πνεῦμα the subject, and ὁ κύρ. the predicate, which though perhaps (but would δὲ then have had its present position?) allowable, is against the context, ὁ δὲ κύρ. being plainly resumed from ὁ κύρ. in ver. 16. The words are then used by them as a proof of the Divinity of the Holy Spirit.—'But (δέ appealing to a known or evident axiom, as in a mathematical demonstration) where the Spirit of the Lord (see above) is, is liberty' (*ἐκεῖ* has pro-

1 here only. (See note.)
 m Rom. viii. 29
 n Rom. xii. 2.
 Mat. x vii. 2.
 Mark ix. 2
 only t.
 o Rom. iv. 6
 p = Acts ii. 22.
 James i. 13 al.
 q = Acts i. 17. Rom. xi. 13. r Rom. xi. 30 reff. 1 Tim. i. 16. s Luke xviii. 1. ver. 16. Gal. vi. 9.
 (See Eph. iii. 13.) 2 Thess. iii. 13 †. L. P. t here only. 3 Kings xi. 2. Job x. 3 al.

ABCD
 EFG
 JK

^c ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου ¹ κατ-
 οπτριζόμενοι, τὴν αὐτὴν ^m εἰκόνα ⁿ μεταμορφούμεθα ἀπὸ
 δόξης εἰς δόξαν, ^o καθάπερ ^p ἀπὸ κυρίου πνεύματος.

IV. ¹ διὰ τοῦτο ἔχοντες τὴν ^q διακονίαν ταύτην, καθὼς
 ἡλείθηνμεν, οὐκ ^s ἐγκακοῦμεν, ² ἀλλὰ ^t ἀπειπάμεθα τὰ

om 73.—αποπτριζόμενοι FG : ενοπτριζόμεθα Mac.—μεταμορφούμενοι A 23 Mac Orig-
 in.—καθωςπερ B.

CHAR. IV. 1. rec εκκακουμεν, with CD³EJK &c ff: txt ABD¹FG 37-9. 46. 73.—
 2. rec αλλ, with FGJ &c: txt A(appy)BCDE 44. 109. 238.—for κρυπτα, εμγα K 117.

bably been inserted, as being usual after οὐ: but, as Meyer remarks, not in St. Paul's style, see Rom. iv. 15; v. 20.—They are fettered in spirit as long as they are slaves to the letter, = as long as they have the veil on their hearts; but when they turn to the Lord the Spirit, which is not πνεῦμα δουλείας but πν. υιοθεσίας, Rom. viii. 15, —and by virtue of whom οὐκ ἔτι εἰ δοῦλος, ἀλλὰ υἱός, Gal. iv. 7,—then they are at liberty. There can hardly be any allusion to a veil over the head implying subjection, as 1 Cor. xi. 10, (Erasm., Beza, Grot., Bengel, Fritz,) for here the *covering of the head* with a veil is not thought of, but merely intercepting the sight.

18.] 'But (the sight of the Jews is thus intercepted; in contrast to whom) we all ('all Christians;') not, as Erasm., Estius, Bengel, al., m., 'we Apostles and teachers;' the contrast is to the υἱοὶ Ἰσραὴλ above) with unveiled face (the veil having been removed at our conversion: the stress is on these words) beholding in a mirror the glory of the Lord (i. e. Christ: from vv. 16, 17. κατοπτρίζω is to *shew in a mirror, to make a reflection in a mirror*; so Plutarch, de Placitis Philosophorum, iii. 5: Anaxagoras explained a rainbow to be the reflexion of the sun's brightness from a thick cloud, that always stands opposite τοῦ κατοπτρίζοντος αὐτὸ ἀστέρος. In the middle, it is 'to behold oneself in a mirror;' so Diog. Laert., Plato, p. 115, τοῖς μεθόουσι συμβούλευε κατοπτρίζεσθαι;—but also, to see in a mirror, so Philo, Legis Allegor. iii. 33, μὴ γὰρ ἐμφανισθείης μοι δι' οὐρανοῦ ἢ γῆς ἢ ὕδατος ἢ ἀέρος ἢ τινος ἀπλῶς τῶν ἐν γενέσει, μηδὲ κατοπτριασμῶν ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν, ἢ ἐν σοὶ τῷ θεῷ. And such is evidently the meaning here: the gospel is this mirror, the εὐαγγέλιον τῆς δόξης τοῦ θεοῦ, ch. iv. 4, and we, looking on it with unveiled face, are the contrast to the Jews, with veiled hearts reading their law. The meaning 'reflecting the glory,' &c. as Chrys., Luth., Calov., Bengel, Billroth,

Olsh., is one which neither the word nor the context [see above] will bear [see, however, Stanley's note. Dec. 1856], are changed into the same image (which we see in the mirror: the image of the glory of Christ, see Gal. iv. 19, which is more to the point than Rom. viii. 21, cited by Meyer, and 1 John iii. 3. But the change here spoken of is a *spiritual* one, not the bodily change at the Resurrection: it is going on here in the process of sanctification.—No prep. need be understood before τὴν αὐτὴν εἰκόνα—the passive verb indirectly governs the acc., as in ἀποτέμνομαι τὴν κεφαλὴν and similar cases) from glory to glory (this is explained, either [1] 'from one degree of glory to another;' so most Comm. and De Wette, or [2] 'from [by] the glory which we see, into glory,' as Chrys., ἀπὸ δόξης τῆς τοῦ πνεύματος, εἰς δόξαν, τὴν ἡμετέραν, τὴν ἐγγιγνομένην.—Theodoret, Oecum., Theophyl., Bengel, Fritz., Meyer, al. I prefer the former, as the other would introduce a tautology, the sentiment being expressed in the words following,) as by the Lord the Spirit.' κυρίου πνεύματος = τοῦ κυρίου τοῦ πνεύματος,—the first art. being omitted after the preposition, the second to conform to the predicate to its subject, as in ἀπὸ θεοῦ πατρός, Gal. i. 3, —and answers to ὁ δὲ κύριος τὸ πνεῦμα ἔστιν above. This seems the obvious and most satisfactory way of taking the words, and, from ver. 17, to be necessitated by the context; and so Theodoret, Luther, Beza, Calov., Wolf, Estius, al. The rendering upheld by Fritz, Billroth, Meyer, De Wette, 'the Lord of the Spirit,' i. e. 'Christ, whose Spirit He is,' seems to me to convey very little meaning, besides being an expression altogether unprecedented. The transformation is effected by the Spirit (τοῦτο μεταμορφοῖ, Chrys.), the Author and Upholder of spiritual life, who 'takes of the things of Christ, and shews them to us,' John xvi. 14, see also Rom. viii. 10, 11,—who sanctifies us till we are holy as Christ is holy; the process of renewal after Christ's image

^k Acts iii. 19. ^{vii.} 19. Rom. ^{i.} 11, 20 al. ¹ here only. ^{Levit} xiii. 21. ^m here only. ^{not in classics.} Ps. xxvi. 1 al. ⁿ Rom. vii. 29. ¹ Cor. xi. 7 al. ^{Gen.} i. 26, 27. ^o ch. iii. 1 reff. ^{on ver. 11.} p = Acts xxii. 24 reff. ^q Acts xii. 7. ^{Isa.} ix. 2. ^r = 1 Cor. vii. 35. ^s ch. ii. 10 reff. ^{ABCDEF} ^{JK}

^k εἰς τὸ μὴ ¹ αὐγάσαι τὸν ^m φωτισμὸν τοῦ εὐαγγελίου τῆς ^{ABCDEF} ^{JK}
 δόξης τοῦ χριστοῦ, ὅς ἐστιν ⁿ εἰκὼν τοῦ θεοῦ. ⁵ οὐ γὰρ
^o εἰαυτοὺς κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον.
^o εἰαυτοὺς δὲ δούλους ὑμῶν ^{oo} διὰ Ἰησοῦν. ⁶ ὅτι ὁ θεὸς ὁ
^p εἰπὼν ἐκ σκότους ^q φῶς ^q λάμψαι, ὅς ἔλαμψεν ἐν ταῖς
 καρδίαις ἡμῶν ^r πρὸς ^m φωτισμὸν τῆς γνώσεως τῆς δόξης
 τοῦ θεοῦ ^s ἐν προσωπῳ χριστοῦ.

(*αὐγαῖαι*) Dam h l Thl Oec-text.—rec bef *τον* ins *αυτοις* (*supplementary*), with D³EJK &c vss Orig, Chr al: om ABCD¹FG 17. 23². 39. 73. 177-8-9 it am demid harl (al) gr-ff lat-ff: *αυτους* 74: *εν αυτοις* Dion-alex Bed: *αυτων* Dial.—*της δοξ. του ευαγγ.* 115.—for *χριστου, κυριου* C.—for *ος, ο* FG.—*τ. σορατου θεου* 80. 106-77: τ. θ. του σορατου 23-marg 31-7. 47-8. 72-4. 113¹ v-ms arm syr ar-pol Thl.—5. *ιησ. χρ.* ACDEFG (*κυρ. ιη. χρ.* FG g: *κυρ.* om 42. 238: *τον κυρ.* 80) it v all Marcion₁ (in Epiph) Aug al: txt BJK mss nrly copt Syr Cyr-jerus Chr Thdrt Dam al Ambrst.—for *ιησουν*, (2nd) *ιησον* A²C 17 Marcion₁ (in Epiph): *per Jesum* it v ff (not Ambrst al): *ιησον χρ. copt* Cyr: *χριστου* 5.—6. ὁ (1st) om B.—*λαμψει* (*corrū to the direct form of speech*) ABD¹ 67² æth al (Clem: *ἔστιν ἡ ἀλήθεια ἡ κεκραγυῖα Ἐκ σκότους φῶς λάμψει*): txt CD¹EF GJK mss (nrly) vss Marcion (in Epiph) Mac Ath₂ Chr Thdrt Dam al lat-ff.—*ος* om D¹FG 36 it demid harl (not am) Chr Did Ambrst al: *ως* 122 æth: o Mac: *ουτος* 67²: *ipse* v-ed Pel: *και* arm.—for *ημων, υμων* C 3 Dial Chr.—*προς* om arm Orig₁.—*της γν.* om 219¹. —*της δοξης* om 17. 67². 74.—for *του θεου, αυτου* B:C:D¹FG 39 it æth Dial Cyr (Thl-comm) Tert al: txt AB(c sil)C³D³EJK mss nrly (appy) vss (Orig) Ath Chr Thdrt Dam al Ambrst Ambr₁ (*Domini*₁) (*του θεου is certainly original; for, as Meyer observes, had αυτου been origl, it is hardly possible that του θεου should have been a gloss on it, as ο θεος occurs just before*).—for *εν προσωπω, δια της παρουσιας* 6.—rec bef *χρ.*, ins *ιησου*, but om AB 17 Orig₂ (*του χρ.*) Dial Ath Chr Thl-comm Tert: ins (but *χρ. ιη.*

ciplēs), in the sight of God' (as ch. ii. 17: not merely to satisfy men's consciences, but with regard to God's allseeing eye which discerns the heart). 3.] 'But if ('which I concede;—see note, 1 Cor. iv. 7) it is even so, that our gospel (the gospel preached by us) is hidden, it is among (in the estimation of) the perishing that it is hidden.' The allegory of ch. iii. is continued,—the hiding of the gospel by the veil placed before the understanding.

4.] 'In whose case (it is true, that) the god of this world (the Devil, the ruling principle in the men of this world, see reff. It is historically curious, that Irenæus (Hær. iv. 48), Origen, Tertull. (contr. Marc. iv. 11), Chrys., Augustine (c. advers. leg. ii. 7, 8), Oecum., Theodore, Theophylact, all repudiate, in their zeal against the Marcionites and Manichæans, the grammatical rendering, and take τῶν ἀπίστων τοῦ αἰῶνος τούτου together) blinded (the aor. of a purely historical event) the understandings of the unbelieving (i. e. who, the ἀπολλύμενοι, are victims of that blinding of the understandings of the unbelieving, which the Devil is habitually carrying on. Meyer well remarks, that if it had merely been τὰ νοήματα, it would have only expressed in the concrete the

νοήμ. of those signified by ἐν οἷς,—whereas now, by the addition of τῶν ἀπίστ., the blinding inflicted on the ἀπολλ. is marked as falling under its category. The rendering τῶν ἀπίστων 'so that they believe not,' Fritz., Billroth, is out of all question) in order that the illumination of (*shining from*, gen. subj.) the gospel of the glory of Christ, who is the image of God (recurrence to the allegory of ch. iii. 18;—Christ is the image of God, ἀπαύγασμα τῆς δόξης αὐτοῦ, Heb. i. 3, into which same image, τὴν αὐτὴν εἰκόνα, we, looking on it in the mirror of the gospel, are changed by the Spirit; but which glorious image is not visible to those who are blinded by Satan) might not illuminate ('them?') αὐτοῖς was a correct gloss:—the rendering, 'that they might not see,' Grot., al., is inadmissible.)' 5, 6.] *We have no reason to use trickery or craft, having no selfish ends to serve: nor concealment, being ourselves enlightened by God, and set for the spreading of light.* 5.] 'For we preach not (the subject of our preaching is not) ourselves (Meyer understands κυρίου, 'as lords; but as De W. observes, this would anticipate the development of thought which follows, the contrast between χρ. Ἰησοῦν as κύριον, and ourselves as your δούλους,

7 Ἐχομεν δὲ τὸν ἑθουσινὸν τοῦτον ἐν ὁστροκίνοις ἑ
 ὁ σκεύειν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ
 καὶ μὴ ἐξ ἡμῶν. 8 ὡ ἐν παντὶ ὁ θλιβόμενοι ἀλλ' οὐ ὅστε-
 νοχοροούμενοι, ὁ ἀπορούμενοι ἀλλ' οὐκ ὁ ἐξαπορούμενοι, ὁ

v constr., Rom. vii. 13. ch. xii. 7. Joseph. Antt. i. 13. 4. ii. 2. 1.
 x ch. i. 6 refl.
 a ch. i. 8 only. Ps. lxxvii. 15. y ch. vi. 12 bis. Isa. xxviii. 20. xlix. 19.

ἑpp., Col. ii. 3. Heb. xi. 26 only.
 Gosspp., Matt. ii. 11 and passim. Josh. vi. 19.
 u 2 Tim. ii. 20. Levit. vi. 18.
 w = ch. vii. 5. xi. 6.
 z Acts xxv. 20 refl.

DEFG it v lat-ff) CDEFGJK &c vss Orig₁ Thdrt Dam al.—7. εχοντες 179.—

not being yet raised),—but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake' (on account of Him and His work).

6.] 'For (explains and substantiates the last clause,—that we are your servants for Jesus' sake) (*it is*) God, who commanded light to shine out of (not, 'after the darkness,' this meaning of ἐκ, though allowable, e. g. ἐκ κυμάτων γὰρ αὐθις αὐτὴ γάλην' ὁρῶ, does not occur in N. T.) darkness (originally, Gen. i. 3) who shined (Grot., Fritz., Meyer, would render ἐλαμνεν, 'caused light to shine,' using the verb in the *factitive* sense, as ἀνατέλλω, Matt. v. 45, and ὁ λαμπρυνῶσα πέτρα πυρὸς δικόρφον σέλας, Eur. Phœn. 226. But this usage of the word seems entirely poetical, and the intransitive sense would as well express the divine act) in our hearts (the physical creation bearing an analogy to the spiritual) in order to the shining forth (to others) of the knowledge (in us) of the glory of God in the face of Christ' (= τῆς δόξης τ. θεοῦ τῆς ἐν προσώπῳ χρ., 'the glory of God manifested in Christ'). The figure is still derived from the history in ch. iii., and refers to the brightness on the face of Moses:—the only true effulgence of the divine glory is from the face of Christ. Meyer contends for the connexion of ἐν προσώπῳ χρ. with φωτισμόν, but his explanation fails to convey to my mind any satisfactory sense. He says that when the γνώσις is imparted by preaching, it shines, and its brightness illuminates the *face of Christ*, because it is His face whose glory is looked on in the mirror of preaching. But I cannot think that any thing so very far-fetched would be in the Ap.'s mind.—As to the necessity of the art. τῆς before ἐν, none will assert it who are much versed in the many varieties of expression in such sentences in the Ap.'s style.

7—18.] *This glorious ministry is fulfilled by weak, afflicted, persecuted, and decaying vessels, which are moreover worn out in the work (7—12). Yet the spirit of faith, the hope of the resurrection, and of being presented with them, for whom he has laboured, bears him up against the decay of the outer man, and all present tribulation (13—18). We are not justified in assuming, with Calvin, Estius, al., that a definite reproach of per-*

sonal meanness had induced the Ap. to speak thus. For he does not deal with any such reproach here, but with matters common to all human ministers of the word.—All this is a following out in detail of the οὐκ ἐγκακοῦμεν of ver. 1, already enlarged on in one of its departments,—that of *not shrinking from openness of speech*,—and now to be put forth in another, viz. *bearing up against outward and inward difficulties*.—If any polemical purpose is to be sought, it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi. 23–30), which substantiated his apostolic mission: but even such purpose is only in the background; he is pouring out, in the fulness of his heart, the manifold discouragements and the far more exceeding encouragements of his office.

7.] τὸν θησ. τοῦτ., viz. 'the light of the knowledge of the glory of God,' ver. 6. ἐπειδὴ γὰρ πολλὰ καὶ μεγάλα εἶπε περὶ τῆς ἀπορρήτου δόξης ἵνα μὴ τις λέγῃ, καὶ πῶς τοσαύτης δόξης ἀπολαβόντες μένομεν ἐν οὐνητῷ σώματι; φησὶν, ὅτι τοῦτο μὲν οὖν αὐτὸ μάλιστ' ἐστι τὸ θαυμαστόν, καὶ δεῖγμα μέγιστον τῆς τοῦ θεοῦ δυνάμεως, ὅτι σκεῦος ὁστροκίνον τοσαύτην ἡδυνήθη λαμπρότητα ἐνεγκεῖν, καὶ τηλικούτων φυλάξαι ἑθουσινόν. Chrys. Hom. viii. 496 A. Some (Calv., al.) think the θησ. to be the whole διακονία: but it seems simpler to refer it to that which has immediately preceded, in a style like that of Paul, in which each successive idea so commonly evolves itself out of the last. The σκεῦος is the *body*, not the whole personality: the ὁ ἐξ ὧ ἀνθρώπος of ver. 13; see ver. 10. And in the troubles of the body the personality shares, as long as it is bound up with it here.—The similitude and form of expression is illustrated by Wetst. from Artemidorus vi. 25, θάνατον μὲν γὰρ εἰκότως ἐσήμαινε τῇ γυναικὶ τὸ εἶναι ἐν ὁστροκίνῳ σκεύει,—Arrian, Epict. iii. 9, ταῦτα ἔχω ἀντὶ τῶν ἀργυρομάτων, ἀντὶ τῶν χρυσωμάτων σὺ χρυσὰ σκεῦη, ὁστροκίνον δὲ τὸν λόγον, and Herod. iii. 96, τοῦτον τὸν φόρον θηουσινὸν ὁ βασιλεὺς τρόπῳ τοιῷδε. ἐς πίθους κεραμίους τήξας καταχέει, πλήσας δὲ τὸ ἄγγος περιαιρίει, ἐπεὶ δὲ δεῖθ' χρημάτων, κατακόπτει τοσοῦτον, ὅσου ἂν ἐκὰ-

b = Matt. v. 10 al. fr.
 c Matt. xxvii. 46 § Mk.
 Acts ii. 27 al.
 2 Tim. iv. 16.
 Ps. xv. 10.
 d = here only.
 (Heb. vi. 1 only) 4 Kings
 iii. 19.
 e = Matt. ii. 13 al. fr.
 f Rom. iv. 19 only.
 g Mark vi. 55.
 Eph. iv. 14 reff.
 h = Rom. v. 10.
 i John i. 31 al. fr.
 k Matt. x. 21 al.
 l ver. 6.
 m Rom. vi. 12.
 n Rom. vii. 5 reff.

9. εγκαταλιπανομενοι FG 73. 92 Eus Chr Max (ενκ. FG and -ννομενοι G).—10. rec bef ιησυν (1st) pref κυριου, with JK &c syr goth al Chr Thdrtd Dam al Ambrst ms al: om ABCDEFG 17. 18¹. 31. 71. 80. 177-8 it v Syr ar-erp copt aeth arm Orig-oft Cyr Iren Tert Did al (χριστου D¹FG: χρ. ιησ. D³E Tert: ιησ. χρ. al).—σωματι ημων DEFG vss Iren Orig-int₂ latt: σωματι κυριου ημων 112 it Iren Tert Ambrst al.—ιησ. to ιησ. om 89¹.—του ιησ. χρ. D¹: ιησ. χρ. FG g Iren Orig-int al (all alit).—φαν. εν τ. σωμ. ημ. A v (not am demid al).—11. for αι (om 37²) ει FG g Syr (sic et for ινα και) al Tert Ambrst: και Chr.—διδόμεθα FG.—ιησουν to ιησυν om 93—aft ινα, om και C 3 Tert.—θνητη om 3. 116-19 al.—for του ιησυν, ι. χριστου D¹(D³ om χρ.)EFG: του χρ. C.—12. rec bef θαν ins μεν (to correspond to δε below), with JK &c syr† al Thl Oec Ambrst-ms: om ABCDEFG 31 it v copt Syr goth al Chr Thdrtd Dam lat-ff.—

στοτε δέηται. ἡ ὑπερβ. τῆς δυν.
 not = ἡ ὑπερβάλλουσα δύναμις, but, the δύναμις contemplated on the side of its ὑπερβολή,—the power consisting in the effects of the apostolic ministry (1 Cor. ii. 4), as well as in the upholding under trials and difficulties. The passage commonly referred to (even by Stanley) to prove the hendiadys, may serve entirely to disprove it: Jos. Antt. i. 13. 4, μαθὼν δὲ αὐτοῦ τὸ πρόθυμον κ. τὴν ὑπερβολὴν τῆς θρησκείας: “the readiness and surpassingness of his obedience.” ἡ τοῦ θεοῦ]

‘may belong to (i. e. be seen to belong to) God.’ Tertull., Vulg., and Estius, render it ‘ut sublimitas sit virtutis Dei, non ex nobis,’ which is hardly allowable, and disturbs the sense by confusing the antithesis between ὁ θεός and ἡμεῖς.

8.—10.] He illustrates the expr., ‘earthen vessels,’ in detail, by his own experience and that of the other ministers of Christ.

8] ‘in every way (see reff.) pressed, but not (inextricably) crushed (στ. ‘angustias h. l. denotat tales, e quibus non detur exitus,’ Meyer, from Kypke); —in perplexity but not in despair (a literal statement of what the last clause stated figuratively: as Stanley, “bewildered, but not benighted”):—persecuted but not deserted (ἐγκαταλειπόμενοι, see reff., used of desertion both by God and by man. Hammond, Olsh., Stanley, al., would refer διωκόμ. . . . to the foot race, and render it ‘pursued, but not left behind,’ as Herod. viii. 59, οἱ δὲ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται,—but the sense thus would be

quite beside the purpose, as the Ap. is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions): struck down (as with a dart during pursuit: so Xen. Cyr. i. 3. 14, θηρία . . . τοξείων καὶ ἀκοντιζων καταβαλεῖς. It is ordinarily interpreted of a fall in wrestling; but agonistic figures would be out of place in the present passage, and the attempt to find them has bewildered most of the modern Comm.), but not destroyed: 10.]

always carrying about in our body (i. e. ever in our apostolic work having our body exposed to and an example of: or perhaps even, as Stanley, “bearing with us, wherever we go, the burden of the dead body.” But see below) the killing (the word appears to occur only twice besides,—in Rom. iv. 19, where it signifies, figuratively, utter lack of strength and vital power, and in a fragment of the Oneirocritica of Astrampsychus (Meyer), νεκροῦς ὁρῶν, νεκρῶσιν ἔξεις πραγμάτων, where the sense is also figurative. But here the literal sense, ‘the being put to death,’ must evidently be kept, and the expr. understood as 1 Cor. xv. 31, and as Chrys.: οἱ θάνατοι οἱ καθημερινοί, δι’ ὧν καὶ ἡ ἀνάστασις ἐδείκνυτο. The rendering, ‘the deadness of Jesus to the flesh, as opposed to the vitality, ἡ ζωὴ τοῦ Ἰησοῦ below,’—see Dr. Peile’s Annotations on the Epistles, i. 383,—is beside the present purpose, and altogether inconsistent with αἰεὶ εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ver. 11. See Stanley’s note) of Jesus (as τὰ παθήματα τοῦ χριστοῦ, ch. i. 5:—

^hζωὴ ἐν ὑμῖν. ¹³ἔχοντες δὲ τὸ αὐτὸ ^oπνεῦμα τῆς πίστεως ^{o = Rom. viii.}
κατὰ τὸ γεγραμμένον ^pἘπίστευσα, διὸ ἐλάλησα, καὶ ^{p PSA. cxv.}
ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, ¹⁴εἰδότες ὅτι ὁ ^{1. (cxiv.)}
^qἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ^{q 1 Cor. xv. 4}
⁹ἐγερεῖ ^{and passim.}

13. κατα . . . ελαλ. om Marcion (in Epiph): bef ελαλ. ins και FG g syrr goth.—
14. κυριον om B 71-3 v (am demid: not tol) arm (om τον also Chr-comm Dam-comm
Thl) Tert Pel Sedul Bed: ins CDEFGJK mss nrlly (app) vss gr-lat-fl.—rec δια ιησουν
(corr, on account of the difficulty found in συν ιησουν being joined to a future verb,
His Resurren being past), with D³JK &c vss Chr-text Thdrt Dam al: δι αυτου 91: om
71 Chr-comm Thl-comm: txt BCDEFG 6. 17. 31 it copt Tert (cum ipso) Amb Ambrst
(not ed Rom) Pel Bed (συν ιω δια ιω 93).—εγρει D¹FG, suscitāt et constituit goth.—

not 'ad exemplum Christi,' as Grot., al.), in order that also the life of Jesus may be manifested in our body: i. e. 'that in our bodies, holding up against such troubles and preserved in such dangers, may be shewn forth that mighty power of God which is a testimony that Jesus lives and is exalted to be a Prince and a Saviour:—not, 'that our repeated deliverances might resemble His Resurrection, as our sufferings His Death,' as Meyer, who argues that the literal meaning must be retained, as in the other member of the comparison, owing to ἐν τῷ σώματι ἡμ. But, as De W. justly observes, the bodily deliverance is manifestly a subordinate consideration, and the ζωὴ of far higher significance, testified indeed by the body's preservation, but extending far beyond it.

11.] Explanation and confirmation of ver. 10.—'For we who live (ζῶντες asserting that to which death is alien and strange, an antithesis to εἰς θάνατον παραδ., as in the other clause ζωὴ ἐν τῷ θνητῇ σαρκί. No more specific meaning for ζῶντες must be imagined, as 'tantis mortibus superstitem,' Bengel, Estius, al.—or 'as long as we live,' Beza, al.—or 'qui adhuc vivimus, qui nondum ex vita excessimus ut multi jam Christianorum,' as Grot.) are ever delivered to death (in dangers and persecutions, so ch. xi. 23, ἐν θανάτοις πολλάκις) on account of Jesus (so in Rev. i. 9 John was in Patmos διὰ τὸν λόγον τοῦ θεοῦ κ. διὰ τὴν μαρτυρίαν Ἰησοῦ χρ.) that also the life of Jesus may be manifested in our mortal flesh (the antithesis is more strongly put by θνητῇ σαρκί than it would be by θνητῷ σώματι in Rom. viii. 11, the flesh being the very pabulum of decay and corruption). By this antithesis, the wonderful greatness of the divine power, ἡ ὑπερβολὴ τῆς δυνάμεως, is strikingly brought out: God exhibits DEATH in the living, that He may exhibit LIFE in the dying. 12.]

By it is also brought out that which is here the immediate subject,—the vast and unex-

ampled trials of the apostolic office, all summed up in these words: 'So that death works in us, but life in you;' i. e. 'the trials by which the dying of Jesus is exhibited in us, are exclusively and peculiarly OUR OWN,—whereas (and this is decisive for the spiritual sense of ζωὴ) the life, whereof we are to be witnesses, extends beyond ourselves, nay finds its field of action and energizing in YOU. Estius, Grot., and apparently Olsh., take ἐνεργεῖται passively, 'is wrought' ('mors agitur et exercetur . . . perficitur vita.' Est.): but it is never so used in N. T. Chrys., Calv., al., take the ver. ironically, τὰ μὲν ἐπικινδύνα ἡμεῖς ὑπομένομεν, τῶν δὲ χρηστῶν ὑμεῖς ἀπολαύετε,—but such a sentiment seems alien from the spirit of the passage. Meyer, as unfortunately, limits ζωὴ to natural life, whereas (as above) the context plainly evinces spiritual life to be meant, not merely natural.—In Rom. viii. 10, 11, the vivifying influence of His Spirit who raised Jesus from the dead is spoken of as extending to the body also; here, the upholding influence of Him who delivers and preserves the body, is spoken of as vivifying the whole man: LIFE, in both places, being the higher and spiritual life, including the lower and natural. 'And, in our relative positions,—of this life, YE are the examples,—a church of believers, alive to God through Christ in your various vocations, and not called on to be θεατροζόμενοι as we are, who are (not indeed excluded from that life,—nay it flows from us to you,—but are) more especially examples of conformity to the death of our common Lord;—in whom DEATH WORKS.'

13—18.] ENCOURAGEMENTS: and (1) FAITH, which enables us to go on preaching to you. Meyer connects this ver. with ἡ ἐξ ζωῆ ἐν ὑμῖν: for, he says, by means of πιστεύομεν διὸ καὶ λαλοῦμεν, is that ζωὴ ἐν ὑμ. ἐνεργεῖται, wrought. But, not to mention that thus the context is strangely disturbed, in which we and our trials form the leading subject, it would

r — ch. xi. 2. Eph. v. 27. Col. i. 22. s Rom. v. 20. vi. 1 al. t 1 Cor. ix. 19 reff. u Acts xxiv. 3. v transit., ch. ix. 8. Eph. i. 8. 1 Thess. iii. 12. w ver. 1. x ver. 3. y here only. See Rom. vii. 22 reff. Eph. iii. 16. BCDE FGJK

καὶ ῥ παραστήσει σὺν ὑμῖν. ¹⁵ τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ ῥ χάρις ῥ πλεονάσασα διὰ ῥ τῶν πλειόνων τὴν ῥ εὐχαριστίαν ῥ περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. ¹⁶ διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ῥ ἔξω ἡμῶν ῥ ἄνθρωπος

ἐξεγερει 72. 109.—συν om 109: συν ημιν 219-38 lect 8.—15. δι ημας 37. 80: αυτον αθη.—περισευση 72¹.—16. rec εκκακ. (see ver 1), with CJK & c ff: txt BDEFG 37-9. 109-39¹.—for εξω, εξωθεν D¹D⁴ 73. 137 Bas Thdrt₁ (εξω₁).—φθεριται JK 46¹-7. 114

surely be very unnatural that ἔχοντες δέ should apply not to the principal but to the subordinate clause of the foregoing ver.—‘But (contrast to the foregoing state of trial and working of death in us) having the same spirit of faith (not distinctly the Holy Spirit,—but as in reff., not merely a human disposition: the indwelling Holy Spirit penetrates and characterizes the whole renewed man) with that described in the Scriptures (τὸ αὐτὸ κατὰ τὸ γεγρ., i. e. either as Billroth, τὸ αὐτὸ [ἐκείνῳ] περὶ οὗ γέγραπται, or as De W., = τὸ αὐτὸ ὡς γέγρ., ὡς περ being sometimes found after ὁ αὐτός, ἴσος, and the like, and κατὰ here being equivalent to it. I prefer the former: but at all events the connexion of τὸ αὐτὸ and κατὰ τὸ γεγρ. must be maintained, and we must not, with Meyer, connect κατὰ τὸ γεγρ. . . with καὶ ἡμεῖς πιστεύομεν, which makes the Ap. say that his faith is according to the words of the citation, and thus confuses the whole process of thought), I believed, wherefore I spoke (the connexion of the words in the Psalm is not clear, nor the precise meaning of ῥ, rendered by the LXX διό. See Pool's Synopsis in loc. for the various renderings), we too believe, wherefore we also speak (continue our preaching of the gospel, notwithstanding such vast hindrances within and without):

14.] knowing (fixes, and expands in detail the indefinite πιστεύομεν, and thus gives the ground of λαλοῦμεν,—not as commonly understood, the matter of which we speak) that He who raised up (from the dead) the Lord Jesus, will raise up us also (from the dead hereafter, see 1 Cor. vi. 13, 14:—not in a figurative resurrection from danger, as Beza, who afterwards changed his opinion, al., and lately Meyer, whose whole interpretation of this passage is singularly forced, and his defence of it unfair, see below) with Jesus (σὺν Ἰησοῦ is not necessarily figurative, as Meyer; even in the passages where a figurative sense is the prevailing one, it is only as built upon the fact of a literal ‘raising with Christ,’ to be accomplished at the great day: see Col. iii. 1. 3. 1 Thess. v. 10. Eph. ii. 6) and

present us with you’ (i. e. as in Jude 24, τῷ δυναμένῳ . . . στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλίασει . . ., and in reff., at the day of His coming).—Meyer's objection to the meaning above given,—that the Ap. could not thus speak of the resurrection, because he expected (1 Cor. xv. 51, 52; i. 8. 2 Cor. i. 13, 14) to be alive at the day of Christ, is best refuted by this very passage, ch. v. 1 ff., where his admission of at least the possibility of his death is distinctly set forth. The fact is that the ἐγερει here, having respect rather to the contrast of the future glory with the present suffering, does not necessarily imply one or other side of the alternative of being quick or dead at the Lord's coming, but embraces all, quick and dead, in one blessed resurrection-state.—This confidence, of being presented at that day σὺν ὑμῖν, is only analogous to his expressions elsewhere; see ch. i. 14. 1 Thess. ii. 19, 20; iii. 13.

15.] Explanation of σὺν ὑμῖν as a ground of his trust: with reference also to ἡ δὲ ζωὴ ἐν ὑμῖν, ver. 12; viz. that all, both the sufferings and victory of the ministers, are for the church: see the parallel expression, ch. i. 6, 7. ‘For all things (of which we have been speaking; or perhaps hyperbolically, ALL THINGS, the whole working and arrangements of God, as in 1 Cor. iii. 22, 23, εἴτε ἐνεστώτα εἴτε μέλλοντα πάντα ὑμῶν) are on your behalf, that Grace, having abounded by means of the greater number (who have received it), may multiply the thanksgiving (which shall accrue), to the glory of God.’ Such (1) is the rendering of Meyer, and, in the main, of Chrys., Erasm., al., and recently, Rückert and Olshausen. Three other ways are possible: (2) ‘that Grace, having abounded, may, on account of the thanksgiving of the greater number, be multiplied (‘πλεονάζω habet vim positivi: περισσεύω, comparativi,’ Bengel) to the glory of God.’ So Luther, Beza, Estius, Grot., Bengel, al.:—(3) ‘that Grace, having abounded, may, by means of the greater number, multiply the thanksgiving to the glory of God.’ So Emmerling and De Wette:—(4) ‘that Grace, having mul-

^z διαφθείρεται, ἀλλ' ὁ ^a ἔσθωεν ^b ἀνακαينوῦται ^c ἡμέρα καὶ ^z ἡμέρα. ¹⁷ τὸ γὰρ ^d παραντικά ^e ἐλαφρόν τῆς θλίψεως ἡμῶν ^f καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον ^g βάρους ^h δόξης ⁱ κατεργάζεται ἡμῖν, ¹⁸ μὴ ^k σκοπούντων ἡμῶν τὰ ^l βλεπόμενα ἀλλὰ τὰ μὴ ^l βλεπόμενα· τὰ γὰρ ^l βλεπόμενα ^m πρόσκαιρα, τὰ δὲ μὴ ⁱ βλεπόμενα αἰώνια.

only. Exod. xviii. 26, constr., 1 Cor. i. 25, ch. viii. 8. f Rom. vii. 13 reff. καθ' ὅ, εἰς ὅ, here only. g = here only. Matt. xx. 12. Acts xv. 28 reff. h = Rom. ii. 7 reff. i = Rom. iv. 15, v. 3. k = Phil. ii. 4. (Rom. xvi. 17 reff.) l = Rom. viii. 24. m Matt. xiii. 21. Mk. Heb. xi. 23 only +.

al Thdr₂ (once txt) Thl.—for εσθωεν, εσω (corr_n for uniformity) BCD¹FG 4. 37. 47. 57. 72. 113-16-37 Orig Ath Chr Thdr₁, Dam: txt D³EJK most mss Thdr₂ Thl Oec.—aft εσω (or -θεν) ins ημων (corr_n, as the last, for uniformity) BCDEFG 37. 73 al g syr arm Thdr₂ (Marcion₁ in Tert): om JK most mss vss Orig Ath Chr Thdr₁ Thl Oec Tert₂ (Marcion₁ in Tert) Lucif Ambrst al.—17. προσκαιρον και ελαφρον D¹EFG 31 vss lat-if (Thdr₂-comm says: διὰ τοῦ παραντικά ἐδειξε τὸ βραχύ τε καὶ πρόσκαιρον. So also Thl).—ημων om B Chr.—εις υπερβ. om C¹ 38. 80 Bas.—αιωνιον om arm: εν ημιν it v Ambrst Aug₁ Pel: ημας 93.—18. for σκοπ. ημων, σκοπουντες D¹FG it Ambrst-ed.—from βλεπομενα (1) to (3) om 109-78: τα γαρ βλ. om 80.—προσκαιρα εστιν FG (g v all).

tiplied (see 1 Thess. iii. 12, for the transit. sense) *by means of the greater number the thanksgiving, may abound to the glory of God.* This last has not been suggested by any Comm. that I am aware of, but is admissible.—I prefer (1), as best agreeing with the position of the words, and with the emphases. If (2) had been intended, I should have expected ἵνα πλεονάσασα ἡ χάρις,—πλεονάσασα in its present position standing awkwardly alone. The same remark applies to (3), and this besides, that in that case I should expect πλειόνων, and not τῶν πλ., in which the art. rather regards the matter of fact, the many who have received the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons. If (4) had been intended, I should have looked for ἵνα ἡ χάρις τὴν εὐχαριστίαν πλεον. διὰ τῶν πλει., περισσ. κ.τ.λ. By adopting (1), we keep the words and emphases just where they stand: ἵνα ἡ χάρις, πλεονάσασα διὰ τῶν πλειόνων (not διὰ τ. πλ. πλεον., which would give an undue prominence to διὰ τῶν πλειόνων, whereas those words only particularize πλεονάσασα), τὴν εὐχ. περισσεύσῃ, εἰς τὴν δόξαν τ. θεοῦ. As to the sense, (see the very similar sentiment, ch. i. 11), *thanksgiving* is the highest and noblest offering of the Church to God's glory (θυσία αἰνέσεως δοῦναι μὲ, Ps. xlix. 23, LXX): *that this may be rendered*, in the best sense, as the result of the working of grace which has become abundant by means of the many recipients, is the great end of the Christian ministry.

16—18.] *Second ground of encouragement*—HOPE.

16.] 'Wherefore (on account of the hope implied in the faith spoken of ver. 14, which he is about to expand) we

do not shrink (as in ver. 1: but now, owing to despair), but (on the contrary) *though even* (not 'even if,' putting a case; εἰ καὶ with ind. asserts the fact, as in εἰ καὶ σπένδομαι, Phil. ii. 17) *our outward man is wasted away* (i. e. our body, see Rom. vii. 22, is, by this continued νέκρωσις and ἐνέργεια τοῦ θανάτου, being worn out:—he is not as yet speaking of dissolution by death, but only of gradual approximation to it), *yet* (ἀλλὰ in the apodosis after a hypothetical clause, introduces a strong and marked contrast:—so Hom. Il. a. 81,—εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμα καταπέψῃ, ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ: see other exx. in Hartung, Partikellehre, ii. 40) *our inner (man) is renewed* (contrast, subordinately to διαφθείρεται, but mainly to ἐγκακοῦμεν) *day by day* (ἡμ. καὶ ἡμ., so Hebr. יום ביום, Esth. iii. 4; an expression not found [Meyer] even in the LXX): i. e. 'our spiritual life, the life which testifies the life of Jesus, even in our mortal bodies (ver. 11), is continually fed with fresh accessions of grace:' see next ver. So Chrys.,—πῶς ἀνακαينوῦται; τῇ πίστει, τῇ ἐλπίδι, τῇ προθυμίᾳ, τῇ λοιπῶν κατατολμῶν τῶν ἐνινῶν. ὅσῳ γὰρ ἀνμυρία πάσῃ τὸ σῶμα, τοσοῦτ' χρηστότερας ἔχει τὰς ἐλπίδας ἢ ψυχὴν, καὶ λαμπρότερα γίνεται, καθάπερ χρυσίου πυρούμενον ἐπιπλέον. Hom. ix. p. 500 A.

17, 18.] *Method of this renewal.*—'For the present light (burden) of our affliction (the adjec. use of παραντικά is common with Thucyd., e. g. ii. 64, ἡ παραντικά λαμπρότης, καὶ ἐς τὸ ἐπιτα δόξα: viii. 82, τὴν τε παραντικά ἐλπίδα: vii. 71, ἐν τῷ παραντικά, where Schol. ἐν τῷ ἐνεστώτι τότε χρόνῳ;—and with his imitator Demosthenes, e. g. p. 72. 16, ἡ παρ-

n 1 Cor. xv. 40
refl.
o = Job iv. 19.
(xxx. 23.)
p here only.
(See 2 Pet. i.
13, 14.) Wisd.
ix. 15.
q = Matt. xxv.
61 ||. Acts vi.
14. Ezra v. 12.
u Jude 6 only. Jer. xxv. 30 (ald.).

V. ¹ οἶδαμεν γὰρ ὅτι ἐὰν ἡ ⁿ ἐπίγειος ἡμῶν ^o οἰκία τοῦ
σκήνους ^q καταλυθῇ, ^r οἰκοδομὴν ἐκ θεοῦ ἔχομεν ^o οἰκίαν
ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. ² καὶ γὰρ ἐν
τούτῳ ^t στενάζομεν, τὸ ^u οἰκτῆριον ἡμῶν τὸ ἐξ οὐρανοῦ

BCDE
FGJK

r = 1 Cor. iii. 9 refl.

s Mark xiv. 58. Col. ii. 11 only t.

t Rom. viii. 23 refl.

CHAP. V. 1. η om 72. 112.—for του, *huius* it v Tert Ambrst Pel Jer.—bef οικοδ. ins
οτι (keeping the former οτι) DEFG it v Chr₁ Ambrst Pel Sedul (not Tert Aug al).—ουκ
αχειροπ. FG (*non manuf. g.*)—αιωνιον om ath.—2. ενδυσασθαι 55. 112. 219¹ arm.—

αντίχ' ἡδονῇ κ. ῥαστώνῃ μῆζον ισχύει
τοῦ ποθ' ὕστερον συνοίσειν μέλλοντος;
—see also pp. 34. 24; 215. 10: and more
exx. in Wetst.—ελαφρόν as a substantive,
contrasted with βάρος; see refl.), works
out for us ('*efficit*,' 'is the means of bring-
ing about') in a surpassing and still
more surpassing manner (καθ' ὑπ. εἰς
ὑπερ. must belong to the *verb*, as Meyer
and De W.; for otherwise it can only qua-
lify αἰώνιον, the idea of which forbids such
qualification, not βάρος, which is *separated*
from it by the *adj.*:—i. e. so as to exceed
beyond all measure the tribulation) an
eternal weight of glory' (αἰώνιον βάρος
opposed to παραυτίκα ελαφρόν).

15.] Subjective condition under which this
working out takes place.—'While we re-
gard not ('propose not as our aim,' 'spend
not our care about,'—refl.) the things
which are seen (ref. = τὰ ἐπίγεια, Phil.
iii. 19. Chrys. strikingly says, τὰ βλέπο-
μενα πάντα, κὰν κόλασις ἢ κὰν ἀνάπαν-
σις' ὥστε μήτε ἐκείθεν χαυνοῦσθαι, μήτε
ἐντεῦθεν βιάζεσθαι), but the things which
are not seen ('aliud significat ἀόρατα, in-
visibilia, nam multa quæ non cernuntur,
erunt visibilia. confecto itinere fidei.' Ben-
gel.—μὴ βλ., not οὐ, perhaps because
μὴ stands with participles in clauses of a
subjective character, so στήκετε . . . μὴ
πυρρόμενοι ἐν μηδενί . . ., Phil. i. 27, 28.
Winer, § 59. 3. b. β.,—or rather perhaps,
as ib. a, as hypothetical: τὰ οὐ βλέπομ.
would be the things which as a *matter of*
fact at any given time we do not see, cf. οἱ
οὐκ ἡλεημένοι, 1 Pet. ii. 10: τὰ μὴ βλ.,
generally and hypothetically, the things not
seen. So ὁ μὴ ὢν μετ' ἐμοῦ, Matt. xii. 30,
in a case indefinite and hypothetical. This
amounts to much the same as when in the
ordinary account of such clauses, we say
that μὴ belongs to the *subject*, οὐ to the
predicate,—but is a better explanation, in-
asmuch as that account gives only the log-
ical *fact*,—this, the logical reason of the
usage): for the things which are seen,
are temporary (not '*temporal*,' 'belonging
to time,'—but '*fleeting*,' 'only for a time,'
see refl.:—i. e. till the day of Christ): but

the things which are not seen, are eter-
nal.' Chrys. again: κὰν βασιλεία, κὰν
κόλασις ἢ' ὥστε καὶ ἐκείθεν φοβῆσθαι, καὶ
ἐντεῦθεν προτρέψασθαι.—Seneca, Ep. 59
(Wetst.), has a very similar sentiment: 'ista
imaginaría sunt, et ad tempus aliquam fa-
ciem ferunt. Nihil horum stabile nec soli-
dum est . . . Mittamus animum ad ea, quæ
æterna sunt.'

CHAP. V. 1—10.] Further specification
of the hope before spoken of, as consisting
in anticipation of an eternity of glory after
this life, in the resurrection-body: which
leads him evermore to strive to be found
well pleasing to the Lord at His coming:
seeing that all shall then receive the things
done in the body.

1.] 'For (gives the
reason of ch. iv. 17,—principally of the
emphatic words of that ver., καθ' ὑπερ-
βολὴν εἰς ὑπερβ.,—shewing how it is that
so wonderful a process takes place) we
know (as in iv. 14,—are convinced, as
a sure matter of hope) that if ('*supposing*,'
—not = κὰν, 'etiamsi,' but indefinite and
doubtful: if this delivering to death con-
tinually should end in veritable death. The
case is hypothetical, because many will
be glorified without the κατάλυσις taking
place: see 1 Cor. xv. 51. 53) our earthly
tabernacle-dwelling (τοῦ σκήνους is gen.
of apposition. The similitude is not de-
rived from the wandering of the Israelites
in the wilderness, nor from the tabernacle,
but is a common one with Greek writers,
see exx. in Wetstein. "The whole pas-
sage is expressed through the double figure
of a house or tent, and a garment. The
explanation of this abrupt transition from
one to the other may be found in the
image which, both from his occupation
and his birthplace, would naturally occur
to the Apostle,—the tent of Cilician
hair-cloth, which might almost equally
suggest the idea of a habitation and of
a vesture." Stanley. Chrys. observes:
εἰπὼν οἰκίαν σκήνους, καὶ τὸ εὐδιάλυτον
καὶ πρόσκαιρον δεῖξας ἐντεῦθεν, ἀντίθεκε
τὴν αἰωνίαν' τὸ γὰρ τῆς σκηνῆς ὄνομα
τὸ πρόσκαιρον πολλάκις δεικνύσι) were
dissolved ('*mitte verbum*,' Bengel: i. e.

^v ἐπενδύσασθαι ^w ἐπιποθοῦντες· ³ ^x εἰ γε καὶ ^{xx} ἐνδυσάμενοι ^v here only t.
^{ou} γυμνοὶ ^z εὐρεθισόμεθα. ⁴ καὶ γὰρ οἱ ὄντες ἐν τῷ ^p σκήνῳ ^{i. 11 reff.}
^{53 reff.} ^γ So Plato, Cratyl. p. 277 c, ἡ ψυχὴ γυμνὴ τοῦ σώματος.
^{z = 1 Cor. iv. 2. xv. 15. Phil. ii. 8.} ^{x Col i. 23.} ^{xx 1 Cor. xv.}

3. *επιερ* (see notes) BDEFG 17. 30 (Chr: *τινὲς δὲ φασιν, ὃ καὶ μάλιστα ἱγκριτέον, Εἴπερ καὶ ἐνδυσάμενοι.* So also Oec): *ει* γαρ 52: txt CJK mss (nrly) Clem Mac, Chr Thdrt Dam Thl Oec: *si tamen it v Aug Pel al: si quidem* Tert Ambrst al.—for *ενδ.*, *εκδυσάμενοι* (see notes) D¹FG (εκλ. so also *επιλ.* ver 6) it al (mss in Ambrst) Tert (Marcion in Tert) Ambr Paulin Prim: txt BCD³EJK mss (appy) v copt syrr goth aeth al Clem (*τινὲς* in Chr) with his approval: he himself reads *εκδ.*, explaining it *κὰν ἀποθώμεθα τὸ σῶμα*) Mac, Thdrt Dam al Ambrst Aug Pel Sedul Bed.—for *ενρ.*, *inveniamur* it v Tert lat-ff.—4. aft *σκηνη*, add *τουτω* (supplementary insertion) DEFG 31. 120 (pref

'taken down,' 'done away with:' but 'dissolved,' as well as the vulg. 'dissolvatur,' is right), we have in the heavens (as Meyer rightly remarks, the *present* is used of the time at which the dissolution shall have taken place. But even then the dead have it not in *actual possession*, but only prepared by God for them against the appearing of the Lord: and therefore they are said to have it *in the heavens*. Chrys., &c., Beza, Grot., al., join *ἐν τοῖς οὐρ.* with *οἰκίαν*, which can hardly be: it would be either *ἐπουράτιον* or *ἐξ οὐρανοῦ*. The E. V. according to the present punctuation, yields no sense: 'not made with hands, eternal in the heavens' a building (no longer a *σκήνος*) from God ('in an especial manner prepared by God,' 'pure from God's hands;') not as contrasted with our earthly body, which, see 1 Cor. xii. 18. 24, is also *from God*), a dwelling not made with hands (here again, not as contrasted with the *fleshy body*, for *that too* is *ἀχειροποίητος*, but with *other οἰκίαι*, which are *χειροποίητοι*. Remember again the Ap.'s occupation of a tent-maker), eternal.'—A difficulty has been raised by some Comm. respecting the *intermediate disembodied state*,—how the Ap. here regards it, or whether he regards it at all. But none need be raised. The *οἰκία* which in this verse is said, *at the time of dissolution*, to be *ἐν τοῖς οὐρανοῖς*, is, *when we put it on*, in the next ver., our *οἰκητήριον τὸ ἐξ οὐρανοῦ*. Thus the intermediate state, though lightly passed over, as not belonging to the subject, is evidently in the mind of St. Paul.—Some Comm., Photius, Anselm, Thomas Aq. (in Estius), Wolf, Rosenm., al., understand *these words themselves* (*οἰκ. ἀχειρ. αἰών. ἐν τ. οὐρ.*) of the *intermediate state of absence from the body*; Usteri and Flatt, of an *immediate glorified body in heaven*, to be united with the body of the resurrection. Calvin hesitates: 'Incertum est, an significet statum beatæ immortalitatis, qui post mortem fideles manet, an vero corpus incorruptibile et

gloriosum, quale post resurrectionem erit. In utrovis sensu nihil est incommodi: quanquam malo ita accipere, ut initium hujus ædificii sit beatus animæ status post mortem: consummatio autem sit gloria ultimæ resurrectionis." But if this be so, (1) the parallel will not hold, between the *οἰκία* in one case, and the *οἰκία* in the other,—and (2) the language of ver. 2 is against it, see below.

2.] 'For also (our knowledge, that we possess such a building of God, even in case of our body being dissolved, is testified by the *earnest desire* which we have, to put on that new body *without such dissolution taking place*. See the similar argument in Rom. viii. 18, 19) in this (viz. *σκήνη*, as Beza, Meyer, Olsh., al. The rendering *ἐν τούτῳ* 'wherefore,'—some referring it to the foregoing,—'propter hoc quod dictum est,' Est., some to the following,—is inconsistent with *ὄντες ἐν τῷ σκήνῳ*, which is parallel with it, ver. 4. The stress is not necessarily on *ἐν*, 'in this,' as contrasted with 'out of this,' as Meyer, who joins *καὶ* with *ἐν τούτῳ*; but see above) we groan (see Rom. viii. 23), longing (i. e. because we desire, the reason of *στενάζομεν. ἐπιποθ.*, not *ardently desire*: the prep. does not intensify, but denotes the direction of the wish, as *ἀνέμου μὴ προσεῶντος*, Acts xxvii. 7) to put on over this' ('*superinduere*:' viz. *by being alive at the day of Christ*, and not dissolved as in ver. 1:—see on ver. 4 below.—The similitude is slightly changed: the *house* is now to be *put on*, as an outer garment, *over the fleshy body*) our dwelling place ('*οἰκία* est quiddam magis absolutum,—*οἰκητήριον*, domicilium, respicit incolam:' Bengel.—So Eur. Orest. 1113,—ὥςθ' Ἐλλάς αὐτῇ συμκρόν οἰκητήριον) from heaven (i. e. = *ἐκ θεοῦ* ver. 1, but treated now as if brought with the Lord at His coming, and put upon us who are alive and remain then.—'Itaque,' says Bengel, 'hoc domicilium *non est celum ipsum*'):

3.] seeing that (εἴγε is used 'de re, quæ jure sumta creditur,' *εἴπερ*,

S s

a ch. i. 8 reff. b Rom. v. 12. Acts iii. 16. Matt. xix. 9. c Matt. xxvii. 28. 31. i Mk. Luke x. 30 only. Gen. xxvii. 23. d = 1 Cor. xv. 54. (ch. ii. 7.) Isa. xxv. 8. e Rom. vi. 12. f constr., here only. κατεργ., Rom. ii. 9 reff. g ch. ii. 3 reff. h ch. i. 22. Eph. i. 14 only. Gen. xxviii. 17, 18, 20.

^t στενάζομεν ^a βαρούμενοι, ^b ἐφ' ᾧ οὐ θέλομεν ^c ἐκδύσασθαι, ^{BCDE} ἀλλ' ^v ἐπενδύσασθαι, ἵνα ^d καταποθῇ τὸ ^e θνητὸν ὑπὸ τῆς ^{FGJK} ζωῆς. ⁵ ὁ δὲ ^f κατεργασάμενος ἡμᾶς εἰς ^g αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ^h ἄρραβῶνα τοῦ πνεύματος.

177, and vss lat-ff) vss nrly (appy) Chr Thdrt, Thl Tert, Ambrst al (not C as Wetst) : txt B(e sil)CJK mss nrly (appy) am Orig-alw Thdrt h l Dam Oec Tert.,—βαρυνόμενοι D¹FG Thl: om Chr.—Mill (not rec) for εἰς ὦ, ἐπειδὴ, with 7¹. 20¹. 93 (al?) (Oec says ἐφ' ᾧ ἀντὶ τοῦ ἐπειδὴ).—for ἐκδύσ., εἰδ. 3. 115-schol 119-21. 238 (al?).—θνη. (φθαρτον Chr Thl) τουτο FG g goth.—5. κατεργαζόμενος DEFG it v syrr Iren Ambrst (καταργασ. C).—ημᾶς om 219¹.—aft θεός, ins και χρῖσας ημᾶς 9 slav-ms.—rec bef δοὺς ins και (cf ch i. 22), with D³EJK &c syr goth al Iren-gr Chr Thdrt (και διδούς Dam omg o) al Ambrst: txt BCD¹FG 17. 67². 73. 80 it v copt Syr arm Orig Iren-int Aug Pel Sedul

when 'in incerto relinquitur, utrum jure an injuria sumatur.' Herm. ad Viger., p. 834. So Xen. Mem. ii. 1. 17, ἀλλὰ γὰρ, ὦ Σ., οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἦν δοκεῖς μοι σὺ νομίζεν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἰ γε πεινῆσουσι κ. διψήσουσι, κ.τ.λ.,—'if they are to hunger and thirst, &c.' we shall really (καί, 'in very truth: ' so Soph. Antig. 766, ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς; 'dost thou intend verily to kill them both?' and Æsch. Sept. Theb. 810, ἐκτεῖθι κτλθον; 'have they really come to that?' See more exx. in Hartung, Partikellehre, i. 132) be found (shall prove to be) clothed ('having put on clothing,' viz. a body), **not naked** ('without a body'—ἐνδύσ., οὐ γυμν., as γάλα, οὐ βρῶμα, 1 Cor. iii. 2 and often, cf. ver. 7.) Meyer. See Stein's note). The verse asserts strongly, with a view to substantiate and explain ver. 2, the truth of the resurrection or glorified body; and, with Meyer, I see in it a reference to the deniers of the resurrection, whom the Ap. combatted in 1 Cor. xv.: its sense being this: 'For I do assert again, that we shall in that day prove to be clothed with a body, and not disembodied spirits.'—Several other renderings have been given: (1) 'Si nos iste dies deprehendat cum corpore, non exutos a corpore,—si erimus inter mutandos, non inter mortuos,' Grot.: Estius, Bengel, Conyb. al. To this there are three objections,—that εἴγε (see above) should be εἴπερ.—that καί is not rendered at all,—and that ἐκδυσάμενοι, the aor. mid., should be ἐνδεδυμένοι, the perf. pass. (2) The same objections apply to Billroth's rendering, 'If we, having been once clothed (with the earthly body), shall not be found naked' (without the body). (3) De Wette renders: 'seeing that when we are also (really) clothed, we shall not be found naked: ' i. e. 'setting down for certain as we do, that that hea-

venly dwelling will also be a body.' To this Meyer rightly objects, that it is open to the difficulty of making ἐκδύσας and γυμνότης, and that in the very sense in which they are opposites, to co-exist:—no clothing but that of a body is thought of here, or else οὐ σώματος γυμνοί must have been expressed. (4) This latter objection applies to the rendering of Chrys., Theodoret, Theophyl., Oecum., al., who take ἐκδυσάμενοι = σῶμα ἄφθαρτον λαβόντες, and γυμνοί to mean γυμνοί δόξης. Simly Anselm explains γυμνοί, 'nudi Christo; ' Pelagius, Hunnius, and Baldwin, 'vacui fide: ' Erasmus. Paraphr. 'si tamen hoc exuti corpore non omnino nudi reperiamur, sed ex bonæ vitæ fiduciā spe immortalitatis amicti: ' in part too Calvin,—restricting it however to the faithful only,—'if at least we, having put on Christ in this life, shall not be found naked then.' Olshausen too takes οὐ γυμνοί as an expansion of ἐκδυσάμενοι, 'provided that we shall be found clothed with the robe of righteousness, not denuded of it.' Of all these we may say, that if the Ap. had meant by γυμνοί to hint at any other kind of γυμνότης than that which the similitude obviously implies, he would have certainly indicated it. (5) The rendering of εἰ 'utinam,' 'utinam etiam induti, non nudi reperiamur!' as Knatchbull and Homberg, need hardly be refuted. (6) Another class of renderings arise from the readings εἴπερ and ἐκδυσάμενοι, both evidently adopted in consequence of the views of expositors. It was thought to be a conditional sentence,—'provided, that is, that' . . . , and consequently those who were aware that εἴγε could not mean this, substituted εἴπερ: it was thought that it referred to the time after putting off the mortal body, and ἐν was therefore altered to ἐκ.—For much of the reference to opinions in this note I am indebted to Meyer and De Wette.

6ⁱ θαρρόυντες οὖν πάντοτε, καὶ εἰδότες ὅτι ^k ἐνδημοῦντες ⁱ ch. vii. 16.
 ἐν τῷ σώματι ^k ἐκδημοῦμεν ἀπὸ τοῦ κυρίου· 7^l διὰ πίστεως ^{x. 1, 2. Heb.}
 γὰρ ^m περιπατοῦμεν, οὐ ^l διὰ ^{mm} εἶδους· 8ⁱ θαρρόμεν δὲ ^{xiii. 6 only.}
 καὶ ⁿ εὐδοκοῦμεν μᾶλλον ^k ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ^l k here &c.
^k ἐκδημῆσαι πρὸς τὸν κύριον. 9 διὸ καὶ ^o φιλοτιμούμεθα, ^{only t.}
 εἴτε ^k ἐνδημοῦντες εἴτε ^k ἐκδημοῦντες, ^p ἐνάρεστοι αὐτῷ ^{1 = Rom. ii. 27}
^{37. Exod. xxiv. 17. o Rom. xv. 20. 1 Thess. iv. 11. n = Luke xii. 32. Rom. xv. 26. 1 Cor. i. 21. Gal. i. 15. Ps. lxxvii. 16. p Rom. xii. 1 reff.}

Bed: o om 7.—^{ημιν} om 116 Chr (οὖν 17²).—6. ἐπιδημοῦντες D¹FG al: ἐκδημοῦντες 72.—ἀποδημοῦμεν DEFG Chr.—for κυρ., θίου DEFG it (not Tert Lucif &c): του om 238.—7. bef ou ins kai FG g v.—8. for θαρρ. δε και, θαρρουντες Orig (so 17. 80 with δε και): δε και om 67². 73 lectt 8. 13 ar-pol: οὖν και, or οὖν FG¹ 17 Syr ar-erp al: ergo vel autem g: txt BCD v &c.—ἐκδημ. to ἐνδημ. om 109.—τον om 108.—for κυρ., θίου D¹ 17 am arm Clem Ambrst.—9. ἐκδ. εἰτ. ἐνδ. 3. 39 g v Syr al Clem Orig-int Tert Lucif al (not Chr Thdrt Dam al Aug Ambrst): for ἐνδημ., ἐνδυναμοῦντες 80.—

4.] *Confirmation and explanation of ver. 2.*—‘For also (a reason, why we ἐπιποθοῦμεν ἐπενδύσασθαι . . . as in ver. 2) we who are in the tabernacle (before spoken of, i. e. of the body) groan, being afflicted (not by troubles and sufferings, nor by the body itself, which would be directly opposite to the sense: but for the reason which follows), because (ἐφ’ ᾧ as in reff.) we are not willing to divest ourselves (of it), but to put on (that other) over it, that our mortal part may (not, die, but) be swallowed up by life’ (absorbed in and transmuted by that glorious principle of life which our new clothing shall superinduce upon us).—The feeling expressed in these verses was one most natural to those who, as the App., regarded the coming of the Lord as near, and conceived the possibility of their living to behold it. It was no terror of death as to its consequences—but a natural reluctance to undergo the mere act of death as such, when it was within possibility that this mortal body might be superseded by the immortal one, without it.

5.] This great end, the καταποθῆναι τὸ θνητὸν ἀπὸ τῆς ζωῆς, is justified as the object of the Ap.’s fervent wish, seeing that it is for this very end, that this may ultimately be accomplished, that God has wrought us (see below) and given us the pledge of the Spirit;—‘But (and this my wish has reason: for) He who hath wrought us out (prepared us, by redemption, justification, sanctification, which are the qualifications for glory) for this very purpose (viz. that last mentioned)—τὸ καταποθῆναι τὸ θνητὸν ἡμῶν ὑπὸ τ. ζωῆς,—not τὸ ἐπενδύσασθαι, a mere accident of that glorious absorption: see below) is God, who has given us (a sign that our preparation is of Him: ‘quippe qui dederit’: . . .) the earnest (reff. and

note) of (gen. of apposition) the (Holy) Spirit.’—The Ap., in this verse, is no longer treating exclusively of his own wish for the more summary swallowing up of the mortal by the glorified, but is shewing that the end itself, which he individually, or in common with others then living, wishes accomplished in this particular form of ἐπενδύσασθαι, is, under whatever form brought about, that for which all the preparation, by grace, of Christians, is carried on, and to which the earnest of the Spirit points forward. Meyer would limit this verse entirely to the wish expressed in the last: but he is certainly wrong: for it forms a note of transition to θαρρόυντες οὖν πάντοτε in the next; see below.

6—8.] He returns to the confidence expressed in ver. 1; that however this may be, whether this wish is to be fulfilled or not, he is prepared to accept the alternative of being divested of the body, seeing that it will bring with it a translation to the presence of the Lord.—Being confident then (because it is God’s express purpose to bring us to glory, as in last verse) always (either under all trials: or, always, whether this hope of ἐπενδύσασθαι, or the fear of the other alternative, be before us,—which latter I prefer), and knowing (not as the ground of our confidence, as Calv., al., nor as an exception to it, ‘though we know,’ as Est., Olsh., al.,—but correlative with it, and the ground of the εὐδοκοῦμεν below) that while at home in the body, we are absent from the Lord (the similitude of the body as our oikia being still kept up: see similar sentiments, respecting our being wanderers and strangers from our heavenly home while dwelling in the body, Phil. iii. 20. Heb. xi. 13; xiii. 14),—for (proof of our ἐκδημία ἀπὸ τ. κυρ.) we walk (the usual fig.

q Rom. xi. 32. εἶναι. 10 q τοὺς γὰρ q πάντας ἡμᾶς r φανερωθῆναι s δεῖ BCDE
Eph. iv. 13. rell. t ἐμπροσθεν τοῦ t βήματος τοῦ χριστοῦ, ἵνα u κομίσῃται FGJK
r = (see note). Col. iii. 4. 1 John ii. 28. 1 Pet v. 4. 1 John ii. 28. s = Luke xxi. 46. Dan. ii. 28. t Acts xviii. 17. β., Matt. xxvii. 19 al. 2 Macc. xiii. 26. u = Eph. vi. 8. Col. iii. 25 al. 2 Macc. viii. 33. y constr.,
Eph. Col. ut supra. w = Gal. ii. 14. Luke xii. 47. x = Acts ix. 31. Rom. iii. 18. ch.
vii. 1. Eph. v. 21 (not Rom. xiii. 3). y = Acts xii. 20. Gal. i. 10. z = Mark iv. 22. John
iii. 21 al.

10. for τα, ᾧ, omg προς α D¹FG.—for προς α, ᾧ, οσα, προς ο, προς ον αλ: δια τ. σωμ-
om J Oros.—for δια, ιδία (propria) it v arm goth Orig₂ Thdr₁ Dam₁ Orig-int Cypr
Lucif Ambst all: txt (besides MSS) Clem Orig₂ Cæs Ath Cyr-jerus Bas Chr Thdr₃
Dam h l al Tert Jer Aug al.—for επραξεν (om 91¹), επραξαμεν 91²: add olim arm.—
for κακον, φανλον C 17. 23. 37-9 Orig₆ Eus Ephr Ath₂ Epiph Nyss₂ Bas₂ Cyr₁₀ Dam₁
Thl-comm (appy) al: txt B(e sil)DEFGJK &c Clem Orig₁ Chr Thdr₁-oft Dam h l al.—
11. πειθωμεν 23. 46. 109 Oec-comm (expressly).—τω δε θεω 89: δε om lect 8.—ελπι-
ζομεν δε 10.—πεφανερωμ. το πεφανερωσθαι om 178.—οτι και 106.—ημων 106-8. 238.—

sense,—‘go on our Christian course,’—
not literal, as of pilgrims) by means of (not
‘in a state of,’ nor ‘through,’ as the ele-
ment through which our life moves, Meyer;
who is thereby necessitated to interpret the
two prepp. differently, see below) faith, not
by means of appearance (εἶδος cannot pos-
sibly be subjective, as rendered in E. V.
and by many comm.; see reff.—i. e. ‘faith,
not the actual appearance of heavenly
things themselves, is the means whereby we
hold on our way,’ a sure sign that we are
absent from those heavenly things),—not-
withstanding (I say) (he resumes the
θαρροῦντες, which was apparently at first
intended to belong to εἰδοκοῦμεν,—by the
indicative, inserting the εἰ because the last
clause seemed something like a dash to that
confidence) we are confident, and are
well pleased rather to migrate out of the
body and dwell at home with the Lord:’
i. e. ‘even if (as in ver. 1) a dissolution of
the body be imminent,—even that, though
not according to our wish, does not destroy
our confidence: for so sensible are we that
dwelling in the body is a state of banish-
ment from the Lord, that we prefer to it
even the alternative of dissolution, bringing
us, as it will, into His presence.’—Meyer
regards ἐκδημ. and ἐνδημ. as equivalent to
the putting off of the mortal (but how?) and
putting on the immortal body at the coming
of the Lord:—but surely by this the whole
sense is destroyed. The Ap., it seems to
me, carefully chooses the words, new to the
context, ἐκδημεῖν and ἐνδημεῖν, to avoid
such an inference, and to express, as he
does in Phil. i. 23, then in the actual pros-
pect of death, that τὸ ἀναλῦσαι is equiva-
lent to σὺν χριστῷ εἶναι: for here is
no hint of the new house from heaven,
only of a certain indefinite ἐνδημία πρὸς
τὸν κύριον, which is all that is revealed

to us, and it would seem was all that
was revealed to him, of the disembodied
state of the blessed. I may remark that
Meyer, whose comm. on this Ep. is most
able and thorough, has been misled in this
passage by an endeavour to range the whole
of it under the specific wish of vv. 2–4.

9, 10.] ‘Wherefore (this being so,—our
confidence, in event whether of death, or of
life till the coming of the Lord, being such)
—we also (besides our confidence) strive,
whether dwelling in the body or absent
from the body (at the time of His appear-
ing), to be well pleasing to Him,’ i. e.
‘whether He find us ἐνδημ. or ἐκδημ.,
to meet with His approval in that day.’ That
this is the sense, the next verse seems to
me to shew beyond question. For there he
renders a reason for the expressions, and
fixes the participles as belonging to the time
of His coming. But this meaning has not,
that I am aware, been seen by the Comm.,
and in consequence, the ver. has seemed to
be beset with difficulties. The ordinary
rendering is represented by Chrys., τὸ ζη-
τούμενον τοῦτο ἐστὶ, φησὶν ἂν τε ἐκεί-
ωμεν, ἂν τι ἐνταῦθα, κατὰ γνῶμην αὐτοῦ
ζῇν;—the objection to which of course is,
that when there with Him, there will be no
striving to be εὐάρεστοι αὐτῷ, the accept-
ance having taken place. Nor is De Wette’s
interp. free from objection—‘whether we
live till His coming, or we die:’ because
no sufficient account is given of the present
part.—Of all renderings, Meyer’s is in this
place the most absurd, misled as he is by
his interp. of ver. 8. He would make ἐνδη-
μοῦντες and ἐκδ. here merely literal, the
similitude being dropped;—‘whether at
home, or on travel.’ But, all else aside,
can he tell us where Paul’s home was, sub-
sequently to Acts ix.? For this would be
necessary, though he shrinks from any ‘geo-

δὲ καὶ ἐν ταῖς ^m συνειδήσεσιν ὑμῶν ^z πεφανερῶσθαι. ¹² οὐ ^m Rom. ii. 15
 γὰρ πάλιν ἑαυτοὺς ⁿ συνιστάνομεν ὑμῖν, ἀλλὰ ^o ἀφορμὴν ⁿ ch. iii. 1 reff.
 διδόντες ὑμῖν ^p καυχήματος ὑπὲρ ἡμῶν, ἵνα ^q ἔχητε πρὸς ^o αμφ. δ., 1 Tim.
 τοὺς ἐν ^r προσώπῳ καυχωμένους, καὶ ^r οὐ καρδίᾳ. ¹³ εἴτε ^{v. 14} αμφ.
 γὰρ ^t ἐξέστημεν, θεῶ· ^s εἴτε ^u σὺ φρονοῦμεν, ὑμῖν. ¹⁴ ἢ γὰρ ^p 1 Cor. v. 6.
 q See σχῶ τί γράψω, Acts xxv. 26. r 1 Thess. ii. 17. s constr., ch. i. 6.
 t = Mark iii. 21. u = Luke viii. 35, || Mk. Rom. xii. 3+.

12. *af* *ov* *om* *γαρ* (the connexion not being perceived: no reason can be imagined for its insertion) BCD¹FG 10. 39. 67² it v Syr copt Chr Thdrt Ambrst Pel Bed: txt D-EJK mss nrlly (appy) arr slav (et æth) Dam Thl Oec.—*αλλ* 109. 219.—*καυχῆσεως* 48. 72. 122.—*ὑμῶν* 17.—for *ov*, *μη* (emendation for supposed propriety, τοὺς . . . *μη* and *not* τοὺς . . . *ov*: but *ov* belongs to καρδία) B 17. 37. 71-3. 80. 113-marg Thdrt (ovk D¹FG al).—*ἐν* *καρδ.* (addn, as B, in pursuance of the same misapprehension as above: then adopted in the others) BD¹FG 17. 37. 73. 121 it v copt Syr Clem Ambrst Pel: txt CD²EJK mss nrlly (appy) syr goth al Chr Thdrt Dam al.—14. for *η*, *ει* 238.—for *χρ*,

graphische Bestimmung.' 10.] 'For (explanation and fixing of ἐδάριστοι αὐτῶ εἶναι, as to *when*, and *how testified*) we all (and myself among the number) must be made manifest ('appear:' not = παραστῆναι merely, but 'appear in our true light,' appear as we have never done before, as in reff., where the word is used of our Lord Himself: see also 1 Cor. iv. 5) before the judgment-seat (on βῆμα, see Stanley's note) of Christ, that each may receive (the technical word for receiving wages) the things (done) through the body (as a medium or organ of action. Meyer cites τῶν ἡδονῶν αἱ διὰ τοῦ σώματος εἰσιν, Plat. Phædo, p. 65, and αἰσθήσεις αἱ διὰ τοῦ σώματος, Phædr. p. 250), according to the things which he did (in the body), whether (it were) good, or bad' (singular, as abstract). I may observe that no more definite inference must be drawn from this verse as to the place which the saints of God shall hold in the general judgment, than it warrants; viz. that they as well as others, shall be manifested and judged by Him (Matt. xxv. 14): *when*, or *in company with whom*, is not here so much as hinted.—I cannot pass on, without directing the student to the passage on this ver. in Chrysostom's tenth Homily, as one of the grandest extant efforts of human eloquence.

11—13.] *Having this φιλοτιμία*,—being a genuine *fearer of God* (see below)—*he endeavours to make his plain dealing* EVIDENT TO MEN, as it is EVIDENT TO GOD. *He will give the Corr. whereof to boast concerning him in reply to his boastful adversaries: this his conduct being, whatever construction may be put on it, on behalf of God and them.* 11.] 'Being then conscious of ('no strangers to:' so Homer freq., e. g. ἀθεμίστια εἰδώς) the fear of the Lord (not, as Chrys. and most

of the ancient Comm., = τὸ φοβερὸν τ. κυρ.,—so also Beza and Estius, '*terrorem Domini*,' and E. V., 'the terror of the Lord;'—but as Vulg., '*timorem Domini*,'—this wholesome fear of Christ as our Judge: see reff. The expression is particularly appropriate for one who had been suspected of double dealing and insincerity: he was inwardly conscious of the principle of the fear of God guiding and leading him),—*we persuade men* (the stress on ἀνθρώπους, 'it is MEN that we attempt to persuade.'—*Of what?* Beza, Grot., al., *of the truth of Christ's religion; win them to Christ*, which however suits the rendering '*terrorem Domini*,' better than the right one:—Chrys., Theodoret, Theophyl., '*of our own integrity*,' and so in the main, Estius, Bengel, Olsh., De Wette,—and Meyer, though he seems to object to it, for he connects the words with the φιλοτιμία of ver. 9:—Erasm., Luther, Wolf, Hammond, al., understand *πειθομεν* of the endeavour to make ourselves acceptable to men; Cornel. a Lapide, Le Clerc, al., '*eundem hunc timorem hominibus suademus*.' But from the context, it must have reference to *ourselves*; and I therefore agree with Chrys., al., as above), *but to God we are already manifested* (we have no need to persuade HIM of our integrity, for He knows all things);—and I hope (am confident) that we have also been manifested (Meyer remarks, that ἐλπίζω in the N. T. elsewhere has only the inf. aor.; here however the inf. perfect is logically necessary. He hopes, that the manifestation is complete. Cf. Acts xxvii. 13, δόξαντες τῆς προθυίας κεκρατηκέναι, and Hom. Il. o. 110, ἦν γὰρ νῦν ἐλπομ' Ἀργεῖ γε πῆμα τετύχεται) in your consciences.' 12.] 'For (reason of foregoing ἐλπίζω—viz. that he was not speaking in any spirit of self-com-

v = Rom. viii. 35. Eph. iii. 19.
 w = Luke xii. 50. Phil. i. 23. See Matt. iv. 24.
 x = Acts xv. 19.
 y 1 Cor. xv. 14. Rom. vii. 3, 25. Gal. iii. 29.
 z dat., Rom. vi. 11. xiv. 7 al.
 v ἀγάπη τοῦ v χριστοῦ w συνέχει ἡμᾶς, x κρίναντας BCDE FGJK
 τοῦτο, ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν, y ἄρα z οἱ πάντες
 a ἀπέθανον. 15 καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες
 μῆκετι b ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι
 a = Rom. vi. 8.

θεοῦ C 17. 39. 42-6. 120. 238 syr Chr Thdrt (not h l) Thl-marg.—15. κρίναντες FG : κρίναντος τουτου Did.—rec bef εις υπερ π., ins ει (perhaps, as Mey, for connexion merely: but more prob because it appeared strange that an objective fact like the Death of Christ should be made matter of judgment, and it seemed better to express that the sequence, ει αρα, κτλ, was alone dealt with), with C! all v (am demid &c) copt arr Ath-mss Chr h l Cyr, Thl Oec-text Ambrst-ms Aug₂ (elsw mss vary) Bed al: om BC²DEFGJK all (abt 30, Tisch) it syrr æth goth Ath edg Chr₁ Cyr₁ Thdrt Dam Oec-comm (appy) Ambrst-ed al.—aft απεθ. add χριστος FG al g v (not am) some lat-fl.—οι bef παντες om 238.—from απεθανεν to απεθανεν om 114-16 lectt 13. 14: from -θανον to -θανεν om 109.—for αυτων, παντων 44-7. 74. 113 lect 40 Oec Leo: παντων

mendation—not *προσώπῳ*, but *καρδίᾳ* we are not again recommending ourselves to you (see ch. iii. 1), but (say this as) giving you an occasion for matter of boasting (*καύχημα*,—not = *καύχησις* as De W.,—‘a source, whence matter of boasting may be derived’) on our behalf (of us, as your teachers, and to the upholding of our ministry), that ye may have it (viz. *καύχημα*, matter of boasting) against those who boast in their outward appearance, not in their heart’ (i. e. in those things which they exhibit, and are outwardly = *κατὰ σάρκα*, ch. xi. 18, not in matters which are in their hearts: implying that their hearts are indifferent about the matters of which they boast).

13.] ‘For (ye have good reason to boast of me as your teacher; seeing that) whether we are mad (there is no need to soften the meaning to ‘*inordinately praise ourselves*,’ as Chrys., al.; or ‘*act foolishly*,’ as others; or ‘*ultra modum agimus*,’ as Bengel, Luther:—*μαίνω, Παῦλε*, had been once said, Acts xxvi. 24, and doubtless this charge was among the means taken to depreciate his influence at Corinth), it is to God (in God’s work and to His glory): whether we are of sound mind, it is for you’ (on your behalf). ‘So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness, for God; if you maintain and are convinced of our sobriety, it is a soundness in your service.’—On the interp. of Chrys. above, he explains the last clause,—*ἂν τι μέτριον κ. ταπεινὸν ῥηγεζώμεθα, δι’ ὑμᾶς, ἵνα μάθητε ταπεινοφρονεῖν*. But he gives our interp. also, as an alternative: *μαίνεσθαι τις ἡμᾶς φησί; διὰ τὸν θεὸν μαίνόμεθα*.

14—19.] And his constraining motive is the love of Christ: who died for all, that all should live to Him; and accordingly the Ap. has no longer any mere knowledge or

regards according to the flesh, seeing that all things are become new in Christ by means of the reconciliation effected by God in Him, of which reconciliation Paul is the minister.

14.] ‘For (reason of his devotion under all reports and circumstances, *θειῶ* and *ὑμῶν*, as in last verse) Christ’s love (not, *love to Christ*, as Oec., Beza, al.,—but *Christ’s love to men*, subj., as most Comm.; as shewn in *His Death*, which is the greatest proof of love, see Rom. v. 6—8. Meyer remarks that the gen. of the person after *ἀγάπη* is with Paul always subjective,—Rom. v. 5. 8; viii. 35. 39; ch. viii. 24; xiii. 13. Eph. ii. 4. Phil. i. 9 al., whereas with John it is not always so, 1 John v. 3.—Paul expresses love *of*, i. e. *towards*, by *εἰς*, Col. i. 4. 1 Thess. iii. 12) constraineth us (a better word could not be found: the idea of *συνέχω* is that of *forcible limitation*, either in a good or a bad sense,—of *confining to one object*, or *within certain bounds*, be that one object a painful or glorious one,—those bounds the angustiae of distress, or the course of apostolic energy, as here. ‘*Constraineth us*,’ generally:—limits us to one great end, and prohibits our taking into consideration any others. ‘*Metaphora est in verbo constringendi*: qua notatur, fieri non posse, quin, quisquis mirificum illum amorem quem testatus est nobis Christus morte sua, vere expendit et reputat, quasi ei alligatus, et artissimo vinculo constrictus, se in illius obsequium addicat.’ Calv. The varieties of interp., some as Meyer, urging more the sense *cohibendi*, others as Chrys., that *excitandi*, *οὐκ ἀφίησιν ἡμᾶς ἡσυχάζειν*, all in fact amount to one—that of the *forcible compression* of his energies to one line of action), because we formed this judgment (viz. at our conversion:—learned to regard this as a settled truth) that One died on behalf of all (not only, for the benefit of

καὶ ἔγερόθεντι. ¹⁶ ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν ^c 1 Cor. xv. 4, and passim. ^d Acts xviii. 6 (Paul.) reff. ^e Rom. i. 30. ^f 1 Cor. i. 30. ^g Gal. vi. 15. ^h Acts xv. 7 reff. ⁱ Isa. xliii. 18. ^j Matt. v. 18. xxiv. 35 al. ^k Jer. viii. 20.
^e κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν ^e κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκουμεν. ¹⁷ ὥστε εἴ τις ^f ἐν Χριστῷ, ^g καινὴ ^g κτίσις· τὰ ^h ἄρχαῖα ⁱ παρῆλθεν, ἰδοὺ, γέγονεν

αὐτῶν 42. 121-3. 213: αὐτ. παντ. 106. 238.—16. και ημεις 37. 47-9.—απο τ. νυν om arm.—rec ει δε και (emendn for connexion, as also is και ει), with C²(C¹ is uncert) D³EJ most mss syr copt goth (but copt goth appy om και) Chr₂ Thdr₂ Dam Thl Oec: also omg και Orig-int: ει δε K 115-17: και ει FG it v lat-ff: txt BD¹ 7. 39.—χριστ. κατ. σαρκ. DE copt al Jer.—at end, add κατα σαρκα D¹(E²) FG it Jer₁: ουτως arm.—17. aft κτισις add ανακαινιζεται 7²²-4 Orig: οτι arm.—γεγοναν G.—aft καινα om τα παντα BCD¹FG

all, as Meyer,—but *instead of* all, suffered death in the root and essence of our humanity, as the second Adam. This death on behalf of *all men* is the absolute objective fact: that *all* enter not into the benefit of that Death, is owing to the nonfulfilment of the subjective condition which follows),—therefore all died' (i. e. therefore, in the death of Christ, *all*, the all for whom He died, οἱ πάντες, died too; i. e., see next ver., became planted in the likeness of His death,—died to sin and to self, that they might live to Him. This was true, *objectively*, but *not subjectively* till such death to sin and self is realized in each: see Rom. vi. 8 ff.). The other renderings,—*'ought to die,'* as Thomas Aq., Grot., Estius, al.,—*'were under sentence of death,'* as Chrys., Theodoret, Beza, al.;—*'as good as died,'* Flatt.;—are shewn to be erroneous by carefully noticing the construction, with or without *ει*. The *verb* is common to both members of the sentence; the correspondent emphatic words in the two members being (1) εἰς ὑπὲρ πάντων. (2) πάντες: (*One on behalf of all*) died, therefore (*all*) died: if *One* died the death of (belonging to, due from) *all*, then *all* died (in and with Him).—Meyer's rendering of ὅτι *because*, can hardly be right, as it would leave κρίναντας τοῦτο standing awkwardly alone. 15.] 'And He died for all, in order that they who live (in this life, see ἡμεῖς οἱ ζῶντες, ch. iv. 11; = in sense, 'as long as they are in this state,' as De W.:—not, 'those who live *spiritually*,' as Beza, Flatt, which would altogether strike out the sense, for it is, *that they may live spiritually*, &c.: nor, 'superstites,' they whom He left behind at His death, ζῶντες in contrast with Him who ἀπέθανεν, as Meyer;—for, not to insist on the more general reference to *all time*, many to whom the Ap. was now writing were not born at the time of His Death) might no longer (now that His Death has taken place: or, as they did before they apprehended that Death as theirs,—but I prefer the former, see ἀπὸ τοῦ νῦν below) live to themselves (with *self* as their great source

and end of action, to please and to obey) but to Him that died and rose again for them' (ὑπέρ, not merely even as connected with ἐγερόθεντι, 'for the benefit of,' as Meyer again; but strictly, 'in the place of:' as the Death of Christ is our death, so His Resurrection is our resurrection). 16.] 'So that (accordingly,—consistently with our judgment expressed ver. 14) we (in opposition to our adversaries, the false teachers: not *general*, of all Christians, as De W.,—but as yet spoken, as the emphatic position of ἡμεῖς shews, of the Ap. himself [and his colleagues?]) from this time (since this great event, the Death of Christ) know no man according to (as he is in) the flesh (Meyer well remarks: "Since all are [ethically] dead, and each man is bound to live only to Christ, not to himself, our knowledge of others must be altogether independent of that which they are κατὰ σάρκα,—must not be regulated κατὰ σάρκα. And the connexion of ver. 16 with vv. 14 and 15 shews that we must not take κατὰ σάρκα as the *subjective* rule of οἶδαμεν,—so that the expl. would be, 'according to mere human knowledge,' 'apart from the enlightening of the Holy Spirit,' cf. ch. i. 17. 1 Cor. i. 26,—but as the *objective* rule, cf. ch. xi. 18. John viii. 15. Phil. iii. 4,—so that εἰδέναι τινὰ κατὰ σάρκα = 'to know any one according to his mere human individuality,'—'to know him as men have judged him by what he is in the flesh,' not by what he is κατὰ πνεῦμα, as a Christian, as καινὴ κτίσις, ver. 17. He who knows no man κατὰ σάρκα, has, e. g. in the case of the Jew, entirely lost sight of his Jewish origin,—in that of the rich man, of his riches,—in that of the learned, of his learning,—in that of the slave, of his servitude, &c., cf. Gal. iii. 28"): if we have also (εἰ καὶ *concedes* what follows: πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ἔνυσσι, Soph. *Ed. Tyr.* 302,—but also, as distinguished from καὶ *ει*, introduces no climax, and distributes the force of the καὶ over the whole concessive clause, whereas in καὶ *ει* it is confined to the con-

k Rom. v. 10
refl.
1 Acts i. 17 refl.
m Rom. v. 11.
x1. 15 only.
(Isa ix. 5.)
2 Macc. v. 20.
n = here only.
(ch. xi. 21.)
2 Thess. ii. 2.
Winer, § 67.
1.)
nn Col. i. 16
refl.
o = Rom. ii. 26.
iv. 4, 8 al. fr.

καὶ τὰ πάντα. ¹⁸ τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ ^k καταλ-
λάξαντος ἡμᾶς ἑαυτῷ διὰ χριστοῦ καὶ δόντος ἡμῖν τὴν
διακονίαν τῆς ^m καταλλαγῆς, ¹⁹ ὥς ὅτι θεὸς ἦν ⁿⁿ ἐν
χριστῷ κόσμον ^k καταλλάσσων ἑαυτῷ, μὴ ^o λογιζόμενος
αὐτοῖς τὰ ^p παραπτώματα αὐτῶν, καὶ ^q θέμενος ἐν ἡμῖν
τὸν λόγον τῆς ^m καταλλαγῆς. ²⁰ ὑπὲρ χριστοῦ οὖν

BCDE
FGJK

p Matt. vi. 14 al. Ezek. iii. 20.

q Ps. civ. 27. (Amos v. 7.)

67' am demid (al) it copt æth arm-venet Clem Ath₁-ms₁, Nyss Cyr₂ Tert₁ Hil Aug : ins D³EJK mss nrly (appy) syr goth all (but bef *καὶ* 17. 46. 67² all v syrr sl Ath₃ Dial Meth Naz Cyr₂ Thdrt Procl Thl Jer Ambrst Salv all : and *τα δε π.* follg om Syr all) Orig (om *τα*) Const Ath₁ Chr Dam Oec Tert₁ gr-lat-ff. (*The history of the omission seems to have been, as Meyer, that the follg τα δε παντα caused this to be passed over, as that is in Syr ar-erp : and then it was variously inserted, before or after καὶ.*)—18. *του* (1st) om D¹FG.—*-ξαντος* & *δοντος* om 179.—rec ins *ιησ.* bef *χριστ.*, with D³EJK & ar-pol slav Thdrt Dam al : txt BCD¹FG all it v copt syrr æth arm goth Chr (pref *του*) Tert Hil Aug Ambrst al.—*ημων* 17.—19. *ως* om 6. 67².—*ο θεος* FGK Thdrt Chr₁.—*εαυτ. καταλλ.* 80.—for *λογιζομ., ασιζομενος* (ΔΟΓ being mistaken for ACT) FG: *λογισαμενος* 80.—*εν* om 44. 89. 119.—aft *ημ.* add *αυτοις* 21.—*του* (om FG) *ευαγγελιου τον λογον* D¹EFG it.—20. for *υπερ χρ. ουν, ον υπερ χριστου* D¹(E²)FG g, *pro quo Christo d e: υπερ χριστου*

ditional particle *ει*,—see Hartung, Partikel-
lehre, i. 139) known Christ according to
the flesh, now however we know Him
(thus) no longer.'—The fact alluded to in
the concessive clause, is, not any personal
knowledge of the Lord Jesus while He was
on earth, but that view of Him which Paul
took *before his conversion*, when he knew
Him only according to His outward appa-
rent standing in this world, *only as Jesus*
of Nazareth. *χριστόν* is not = *τὸν χρι-*
στόν, 'the Christ,' but merely as a proper
name designating Him whom He now knew
as Christ.—Observe, the stress is *not* on
χριστόν, q. d. 'If we have known *even*
Christ after the flesh,' &c., as usually under-
stood;—the position of *χρ.* forbids this,
which would require *ει καὶ χριστόν ἔγν. κ.*
σάρ.,—but on *ἐγνώκαμεν*, as belonging to
the *past*, contrasted with our *present* know-
ledge. Obs. likewise, that the position of
κατὰ σάρκα, see above also, forbids its be-
ing taken as the subjective qualification of
ἐγνώκαμεν, as = *ει καὶ κατὰ σάρκα ἔγν.*
χρ., or *ει κ. ἔγν. χρ. κ. σάρκ.*, and fixes it as
belonging to *χριστόν*,—'Christ according
to the flesh.'—He now, since his conver-
sion, knew Him no longer as thus shewn,
but as *ὁρισθέντα νιῷ θεοῦ ἐν δυνάμει*,
κατὰ πνεῦμα ἀγιωσύνης. At that time,
εἰδόκησεν ὁ θεός . . . ἀποκαλύψαι τὸν νῖον
αὐτοῦ ἐν ἡμοῖς, Gal. i. 16. See by all
means Stanley's remarks, on the absence
of all local and personal recollections of our
Lord's life, in the apostolic age. 17.] 'So
that (additional inference from what has
gone before: hardly as Meyer, from ver. 16
only: the death of ver. 15, as well as the
new knowledge of ver. 16, going to make
up the *καινή κτίσις*) if any man is in

Christ (far better than 'whoever is in
Christ.' See note on Phil. iv. 8. 'In
Christ,' i. e. in union with Him: Christ
being 'the element in which by faith we
live and move,' as Meyer), he is a new
creature (*κτίσις*, 'creation,'—the act, im-
plying here the result of the act. See ref.
and Col. iii. 10, 11. Eph. ii. 10; iv. 23.
—'He has received,' 'past into,' 'a new life,'
John iii. 3): the old things (of his former
life—'all the old selfish and impure motives,
views, and prejudices,'—De Wette) have
passed away (there does not appear to be
any allusion, as in Chrys., Theophyl.,
to the passing away of Judaism, but only to
the *new birth*, the antiquation of the former
unconverted state, with all that belonged to
it): behold (a reminiscence of Isa. xliii. 18,
19—*μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ*
ἀρχαῖα μὴ συλλογίζεσθε· ἰδοὺ, ἐγὼ ποιῶ
καινά), all things have become new' (see
var. readd.).—The arrangement of the sen-
tence followed by the Vulg., al., 'Si qua
ergo in Christo nova creatura, vetera transie-
runt,' is inadmissible, because the second
member would be a mere reassertion of the
first. 18.] 'And all things (in this
new creation: he passes to a more general
view of the effects of the death of Christ—
viz. our reconciliation to God) are from
God (as their source), who reconciled us
(all men, from next ver. where *κόσμον* is
parallel with it) to Himself by means of
Christ (as an atonement, an expiatory sa-
crifice, ver. 21, for sin which made us
ἐχθροὶ θεοῦ, see Rom. v. 10) and gave
(committed) to us (Apostles, not mankind
in general; for had it been so,—in the next
ver., which is parallel, *ἐν αὐτοῖς*, not *ἐν*
ἡμῖν, must have stood, after *αὐτοῖς* and

^r πρεσβεύομεν, ὡς τοῦ θεοῦ ^s παρακαλοῦντος δι' ἡμῶν ^r Eph. vi. 20
 δεόμεθα ὑπὲρ χριστοῦ, ^k καταλλάγητε τῷ θεῷ. ^{s = 1 C r. iv. 13} 21 τὸν
 μὴ ^{t = Eccles. viii. 5.} γόνοντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα
 ἡμεῖς γενώμεθα ^{u = Rom. i. 17.} ^(Phil. iii. 9.) δικαιοσύνη θεοῦ ἐν αὐτῷ. VI. ^v 1 ^v συνερ-
 γοῦντες δὲ καὶ ^w παρακαλοῦμεν, μὴ ^x εἰς ^x κενὸν τὴν χάριν ^{w Rom. xii. 1 reff.}

only t. 1 Macc. xii. 1. See 1 Cor. iii. 9.
 x Gal. ii. 2. Phil. ii. 16 bis. 1 Thess. iii. 5. κ., 1 Cor. xv. 10 reff.

νπερ οὗ Ambrst.—δι ημ. om 109.—δεομενοι D¹FG it Chr (Matt's ms₁) Hil Ambrst (not Aug all): add ουν 44.—καταλλαγηναι D¹FG it syr-marg goth lat-ff (not Jer Bed).—τω om FG.—21. rec aft τον ins γαρ (see note), with D³EJK &c vss Chr Eucher Thdr₃ Dam al Ambrst-ms: om BCD¹FG 67². 71 it v copt Orig Ath Chr₁-comm Thdr₁ Hil Aug Did Ambrst-ed Pel Aleim al.—rec γινωμεθα (see notes), with mss (Orig.?): txt BCDFE(εγωμια FG)JK all Orig₁ Chr Thdr₁-oft Dam Thl Oec.—θιον ἐικαιοσυνη K 93. 109. 219 Eus Sev Chr Thdr₃: θεου om 46. 114 Thdr₁.

CHAP. VI. 1. συνεργ. υμιν arm.—και om 17. 37-9. 89. 92. 108 al lect 40 v-ed Syr ar-erp sah Thdr₁ Pel.—παρακαλουντες D¹E¹FG.—υμας om D¹: ημ. C 4. 17. 89: δεξ.

αὐτῶν just preceding) the ministry of the reconciliation' (the duty of ministering in that office, whose peculiar work it is to proclaim this reconciliation: so διακονία τῆς δικαιοσύνης, ch. iii. 9).—Observe, that the reconciliation spoken of in this and the next ver., is that of God to us, absolutely and objectively, through His Son: that whereby He can complacently behold and endure a sinful world, and receive all who come to Him by Christ. This, the subjective reconciliation, —of *mento* God,—follows as a matter of exhortation, ver. 20.

19.] 'Because (or, How that) (ὡς ὅτι θεός ἦν, a pleonastic expression, apparently a combination of the two constr. ὡς θεοῦ ὄντος, and ὅτι θεός ἦν. So Xen. Hell. iii. 2. 14, εἰπὼν τῷ Φάρακι ὡς ὅτι ὀκνοῖη μὴ ὁ Τισσαφ. κ.τ.λ., and Isocr. orat. argum. p. 362 [cited by Winer, § 67. 2] κατηγοροῦν αὐτοῦ, ὡς ὅτι καὶνὰ δαιμόνια εἰσφέρει) God in Christ reconciled the world to Himself (ἦν καταλλάσσω not exactly = κατήλλασσεν, any more than ἦν κηρύσσων Luke iv. 44 = ἐκήρυσσεν: in both cases the habitual state is more emphatically implied than could be done by the imperfect merely: the shade of difference can, however, hardly be expressed in English.—ἦν cannot, as in Erasm., Luther, Calv., Beza, al., and E. V., belong to ἐν χριστῷ, 'God was in Christ, reconciling,' &c.,—partly on account of the position of ἐν χρ., which would thus probably be before ἦν, but principally (Meyer) because of incoherence with θεμνος ἐν ἡμῖν, κ.τ.λ.: for in that case the two latter clauses must express the manner of reconciliation by Christ, which the second of them does not. κόσμον,—without the article, as governed words placed for emphasis before their verbs often are—it would not be καταλλάσσων κόσμον, but τὸν κόσμον,—'the whole world,'—man,

and man's world, entire, with all that therein is, see Col. i. 20, but considered, cf. αὐτῶν below, as summed up in man),—not imputing to them their transgressions (present: on the expr. see reff.), and having placed in us (past:—not merely = 'committed to us,' but 'laid upon us,' as our office and charge, and, besides, 'empowered us for,' 'put in our souls by His Spirit.'—'Us,' viz. Apostles and teachers) the word of the reconciliation (as ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18).

20, 21.] He describes his office as that of an ambassador for Christ, consisting in beseeching them, ON THEIR PART, to be reconciled to God; and that, in consideration of the great Atonement which God has provided by Christ.—'In Christ's stead then (i. e. in pursuance of the imposition on us of the λόγος τῆς κατ.) we are ambassadors, as if God exhorted by us: we beseech ('you,' but not uttered as an integral part of the present text, not a request now made and urged, as Rom. xii. 1; he is describing the embassy; we are ambassadors, and in our embassy it is our work to beseech—'Be ye,' &c.) in Christ's stead, Be reconciled to God:—διαλλ. strictly passive: 'God was the RECONCILER—let this reconciliation have effect on you—enter into it by faith.' Our E. V., by inserting the word 'ye,' has given a false impression, making it appear as if there were an emphasis on it, corresponding to God being reconciled to us, as if it had been καταλλάγητε καὶ ὑμεῖς τῷ θεῷ,—whereas it is the simple being reconciled in that reconciliation in which God was, in Christ, the Reconciler. 21.] States the great fact on which the exhortation to be reconciled is grounded:—viz. the unspeakable gift of God, to bring about the

γ Isa. xlix. 8.
LXX. Luke
iv. 24. Acts
x. 35. Phil.
iv. 18 only.
z here only.
i. e.
a = 1 Cor. i. 8
refl.
b Matt. xv. 25
al. Acts xvi. 9. xxi. 28.
e 1 Cor. ix. 12.

τοῦ θεοῦ δέξασθαι ὑμᾶς ² (λέγει γὰρ Καὶρῶ ³ δεκτῶ ² ἐπ-
ήκουσά σου, καὶ ἐν ^a ἡμέρᾳ σωτηρίας ^b ἐβροθήσά σοι. ἰδοὺ
νῦν καιρὸς ^c εὐπρόσδεκτος, ἰδοὺ νῦν ^a ἡμέρα σωτηρίας*)
3 μηδεμίαν ^d ἐν μηδενὶ ^e διδόντες ^f προσκοπὴν, ἵνα μὴ
c Rom. xv. 16 refl. d So ἐν παντί, ch. iv. 8. vii. 5, 11. ver. 4 al.
f here only †. διδόναι ἀφορμὰς προσκοπῆς, Polyb. xxviii. 6. 10.

BCDE
FGJK

υμ. τ. χ. τ. θ. 91.—2. καιρῶ γὰρ λέγει D¹(E)FG it Sedul.—for σοι, σου 93.—νῦν om
(2ce) arm; 2nd time, Chrj. Hil.—δεκτος FG.—3. ἐν om v Syr ar-erp Oec-comm Ambrst
Pel Sing-cler Cassiod.—προκοπὴν lect 8.—at end, add ἡμῶν DEFG 66². 73 it v syrr

reconciliation.—It is introduced without a γάρ (which has been supplied), as still forming part of the λόγος τῆς καταλλαγῆς. —Him who knew not sin (τὸν οὐ γνόντα would merely assert the fact, that up to the time of ἐποίησεν, He was ignorant of sin. But μὴ with a participle, as has been observed since the doctrine of the particles has been more accurately studied, always denies *subjectively*, i. e. in reference to the view of some person who is the subject, or to the hypothesis of some person who is the direct or indirect utterer of the assertion. Cf. note on ch. iv. 18.—With what reference then is the participle here used? Fritz. (in Meyer) thinks, to the Christian's necessary idea of Christ, "quem talem virum mente concipimus, qui sceleris notitiam non habuerit." Meyer, and Winer, § 59, to God's judgment of Him. I much prefer to either regarding it as subjective with reference to Christ Himself, Who said, John viii. 46, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; He was thus ὁ μὴ γνοὺς ἁμαρτίαν [see Hartung, Partikellehre, ii. 131, who gives among other exx., one very similar, from Thucyd. i. 118, ἡσύχαζόν τε τὸ πλεόν τοῦ χοῦρου, ὄντες καὶ πρὸ τοῦ μὴ ταχεῖς εἶναι ἐς τοὺς πολέμους],—'knew not,' i. e. by contact, by personal experience, 'sin.' See, for the sense, 1 Pet. ii. 22. Heb. vii. 26), on our behalf (or, instead of us: I prefer here the former, because the purpose of the ver. is to set forth how great things God has done for us:—the other, though true, does not seem so applicable.—The words ὑπὲρ ἡμ. are emphatic) He made (to be) sin (not, 'a sin offering,' as Augustine, Ambros., Oecum., Erasm., Hammond, Wolf, al., for the word never has the meaning, even in the LXX, Levit. vi. 25. Num. viii. 8; and if it had, the former sense of the same word in this same sentence would preclude it here:—nor = ἁμαρτωλός, as Meyer, al.: but, as De Wette, al., Sin, abstract, as opposed to RIGHTEOUSNESS which follows: compare κατὰρα, Gal. iii. 13. He, on the Cross, was the Representative of Sin,—of the sin of the world) that we might become (the present, γινώμ. as

in rec., would signify, as Stallbaum, Crito, p. 43 [Meyer]—'id quod propositum fuerit, nondum perfectum et transactum esse, sed adhuc durare.' The aor., which is far the best supported by MSS., also yields the best sense, as joining the whole justification of all God's people, as one act accomplished, with the Sacrifice of Christ) the Righteousness of God (see above: representatives of the Righteousness of God, endued with it and viewed as in it, and examples of it) in Him' (in union with Him, and by virtue of our standing in Him).

CHAP. VI. 1—10.] He further describes his apostolic embassy, as one of earnest exhortation not to receive the grace of God in vain (vv. 1, 2), and of approving himself, by many characteristics and under various circumstances, as the minister of God (vv. 3—10).

1.] συνεργοῦντες, viz. τῷ θεῷ, Whose representatives they were, and Whose grace they recommended. This is implied not only in what went before, but in the τοῦ θεοῦ of our ver. itself. Meyer makes it τῷ χριστῷ, referring it to the ὑπὲρ χρ. above: Chrys., Theodoret, Bengel, Olsh., al., ὑμῖν, which certainly would have been expressed, and does not suit the sense, nor Paul's habit of speaking of the ministry, see 1 Cor. iii. 9. Flatt and Emmerling would make the σύν imply, working with our exhortations, aiding them by our example: which sense, though occasionally belonging to σύν and πρὸς in composition, could hardly have place here without some plainer indication in what went before, of that to which the preposition refers,—and would not suit the καὶ, which severs συνεργ. from παρακαλ.—The εἰς is one of transition, introducing a new feature. —'Moreover also, while working with God, we exhort, that you (when preaching to you,—or others, when preaching to others: he still is describing his practice in his ministry, not using a direct exhortation to the Corr.) receive not ('recipiatis';—not 'receptitis,' 'that ye will not have received,' i. e. 'will not by apostasy shew that ye have received' . . . as Erasm., al., and De Wette. This mistake arises mainly

^g μωμηθῇ ἢ ^h διακονία, ⁴ ἀλλ' ^d ἐν παντὶ ⁱ συνιστάντες ^g ἑαυτούς ὡς θεοῦ διάκονοι, ἐν ^k ὑπομονῇ πολλῇ, ἐν ^m ὀλί-
 ψεσιν, ἐν ^l ἀνάγκαις, ἐν ^m στενοχωρίαις, ⁵ ἐν ⁿ πληγαῖς,
 ἐν ^o φυλακαῖς, ἐν ^p ἀκαταστασίαις, ἐν ^q κόποις, ἐν ^r ἀγρυ-
 πνίαις, ἐν ^s νηστείαις, ⁶ ἐν ^a ἀγνότητι, ἐν ^u γνώσει, ἐν ^v μα-
 κροθυμίᾳ, ἐν ^w χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ

p 1 Cor. xiv. 33 reff. ii. 26. only. Acts xiv. 23. xxvii. 9 only. 2 Kings xii. 16. w Rom. ii. 4 reff. P. q 1 Cor. iii. 8. xv. 58 al. Gen. xxxi. 42. s 1 Cor. vii. 5 var. read. ch. xi. 27 only in Paul. Gosp. Matt. xxvii. 21. Mk. Luke ii. 37 only. Acts xiv. 23. xxvii. 9 only. 2 Kings xii. 16. w Rom. ii. 4 reff. P. t ch. xi. 3 only. u = 1 Cor. i. 5. xii. 8 al. no ch. xi. 23. r ch. xi. 27 only t. 2 Macc. viii. 35. Isa. viii. 23. xxx. 6. h = Acts i. 17. Rom. xi. 13†. i ch. iv. 2. k Rom. ii. 7 reff. l = 1 Cor. vii. 25 reff. m Rom. ii. 9. viii. 35. Isa. viii. 23. xxx. 6. n ch. xi. 23. o ch. xi. 27 only t. 2 Macc. viii. 35. Isa. viii. 23. xxx. 6. u = 1 Cor. i. 5. xii. 8 al.

ar-erp copt Chr Thdrt Thl Oec-comm Ambrst Aug Pel.—4. rec συνιστωντες, with D³EJK &c Chr Thdrt Dam h l al: -στανοντες B 31. 73 Dam; txt CD¹FG 17 Clem Cyr.—διακονους D¹.—aft αναγκ. ins εν ενωγμοις 72²-4. 113-marg 122 Chr (somet): aft στενοχ., 23-marg.—5. εν ακατ. om sah.—6. for εν bef γνωσ., και sah.—

from regarding the words as *directly addressed* to the Corr. instead of a *description of his apostolic practice*) the grace of God (i.e. the reconciliation above spoken of) to no purpose' (i.e. unaccompanied by sanctification of life; so Chrys., ἵνα μὴ νομίσωσιν ὅτι τοῦτο ἔστι καταλλαγή μόνον, τὸ πιστεῦσαι τῷ καλοῦντι, ἐπάγει ταῦτα, τὴν περὶ τὸν βίον σπουδὴν ἀπαιτῶν). 2.] *Ground of the exhortation*:

viz. the importance of the present time as the day of acceptance,—shewn by a Scripture citation.—'For He (God, with whom we συνεργοῦμεν and whose grace we recommend) saith, "In an accepted time (Heb. בְּיָמֵי חֲנוּכָּה, 'in the season of grace') I heard thee, and in the day of salvation I helped thee:" behold (inserted for solemnity—to mark the importance of what follows) now is the favourably accepted time (ἐνπρόσδεκτος, a far stronger term than δεκτός, q.d. the very time of most favourable acceptance, said from the fullness of his feeling of the greatness of God's grace),—behold, now is the day of salvation.'—ὁ γὰρ ἐν τοιοῦτῳ καιρῷ ἀγωνιζόμενος, ἐν ᾧ τοσαύτη κέχρηται ὀφειά, ἐν ᾧ τοσαύτη χάρις, εὐκόλως ἐπιτεύξεται τῶν βραβείων. Chrys. The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of his people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to Him by the Father.

3—10.] *And this doing, he approves himself as the minister of God by various characteristics, and under manifold circumstances in life.* 3.] δι-

δόντες, resumed from συνεργοῦντες, ver. 1; ver. 2 being parenthetic. It, and all the following participles, vv. 9, 10, qualify παρακαλοῦμεν, shewing the pains and caution used by him to enforce this exhortation by his example as well as his precept. So Grot.: 'ostendit enim, quam serio moneat, qui, ut aliquid proficiat,

nullis terreatur incommodis, nulla non com-moda negligat.' But evidently, before the list is exhausted, he passes beyond the mere confirmation of his preaching, and is speaking generally of the characteristics of the Christian ministry.—ἐν μηδενί, 'in nothing,' comp. ἐν παντί, below: not, 'in no man's estimation,' as Luther. μηδενί, μηδενί, are not = οὐδενί.—οὐδενί, but, see on ch. v. 21, subjectively said: 'we exhort, being such as give, &c.' so 1 Cor. x. 33, ἐγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν κ.τ.λ. προσκοπή = σκάνδαλον, or πρόσκομμα, Rom. xiv. 13. μωμηθῇ] μωμᾶσθαι, 'to reproach' (see Winer, § 39. 7), is one of those deponent verbs which have an aorist passive: so διαλέγεσθαι, βούλεσθαι, δένασθαι, σπλαγχνίζεσθαι, &c.—The διακονία, the office itself, would be reproached, if cause of offence were found in the character of its hearers.

4.] Meyer well remarks the position of συνιστ. ἑαυτούς. When the words signified 'to recommend ourselves,' in a bad sense, ch. iii. 1, v. 12.—ἐαυτ. preceded the verb: but here and ch. iv. 2, where used in a good sense, and without any stress on ἑαυτούς, it follows the verb. This is only one of continually occurring instances of the importance of the collocation of words with regard to the emphasis.

Διάκονοι] not διακόνους: 'recommending ourselves, as ministers of God should do.' The ambiguity of the E. V. might have been avoided by a different arrangement of words: 'in all things, as the ministers of God, approving ourselves.'—The following datives are a specification of παντί; but not all of the same sort: some signify *instruments by which*, some, *situations in which*, some, *both these*. Bengel remarks: "Insignis gradatio. Sequuntur ter tria patiēda (i.e. from ὀλίψαιεν to νηστείαις), quibus patientia (ὑπομονή) exercetur; pres-sura,—plaga,—labores. Primus ternarius

^x Rom. xii. 9. ⁷ ἐν ^y λόγῳ ^y ἀληθείας, ἐν δυνάμει θεοῦ, ^{BCDE}
^y Eph. i. 13. διὰ τῶν ^z ὀπλῶν τῆς δικαιοσύνης τῶν ^a δεξιῶν καὶ ^{FGJK}
^z = ch. x. 4. ^a ἀριστερῶν, ⁸ διὰ ^b δόξης καὶ ^c ἀτιμίας, διὰ ^d δυσφημίας
^(See Eph. vi. 15. Rom. vi. 13.)
^a (See note.) καὶ ^d εὐφημίας, ὡς ^e πλάνοι καὶ ^f ἀληθεῖς, ⁹ ὡς ^g ἀγνοού-
^{1 Chron. xii. 2.}
^b = John v. 41, ^h μὲνοι καὶ ⁱ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδού
^{41 al.}
^c 1 Cor. xv. 43 reff. ^d here only †. ^e Matt. xxvii. 63. ¹ Tim. iv. 1. ² John 7 (his) only.
^{Jer. xxiii. 32.} ^f subj., Matt. xxii. 16. ^{John} iii. 33 al. ^g 1 Cor. xiv. 38. ² Pet. ii. 12 al.
^h ch. i. 1. ^{Luke} vii. 37 reff.

7. for θεου, πνευματος 47.—των αριστερ. 219².—8. εὐφ. κ. δυσφ. 80.—9. ὡς (2nd) om

continent *genera*, secundus, *species* adversorum: *tertia, spontanea*'' (but qu? : see below). So that the ὑπομονή πολλή belongs to vv. 4, 5, and ver. 6 goes on to other points.

στενοχ.] See ch. iv. 8, note.

5.] On πληγῇ, see Acts xvi. 23, and ch. xi. 23, 24.

φυλακ.] At Philippi only as yet, as far as we know from the narrative of the Acts;—but there must have been many other occasions, see ch. xi. 23. He may have been imprisoned at Antioch in Pisidia, Acts xiii. 50, and at Lystra, xiv. 19, and at Corinth, xviii. 12. 14: and we cannot tell what may have befallen him during his journeys, Acts xv. 41; xvi. 6; xviii. 23.

ἐν ἀκαταστ.] 'in tumults,' see Acts xiii. 50; xiv. 5. 19; xvi. 22; xvii. 5; xviii. 12, and above all, xix. 23—41. The sense given by Chrys., al., τὸ μηδικοῦ δύνασθαι στήναι ἐλαυνόμενον, is philologically allowable,—cf. Demosth. 383. 7. ἀκατάστατον ὥσπερ ἐν θαλάττῃ πνεῦμα, and James i. 8, and Polyb. xxxi. 13. 6, ὑποδικνύων αὐτοῖς τὴν ἀκαταστασίαν τῆς βασιλείας,—but not found in N. T.

ἐν κόποις] usually, and here, signifies 'labour in the Lord,' for His sake, see reff. So also κοπιῶω, Rom. xvi. 12 (bis), and reff. Chrys., al., interpret it of his manual work, 1 Cor. iv. 12; and ἀστατοῦμεν and κοπιῶμεν occurring there together certainly gives some semblance to the view: but see ch. xi. 23, where this can hardly be; it is most probable that the weariness of his excessive apostolic labour was in his mind.

ἀγρυπνίας] Chrys. says, τὰς νύκτας ἐν αἷς ἐδίδασκεν, ἡ ὅτι καὶ ἐν αὐταῖς εἰργάζετο. But I would rather believe the ἀγρυπνία to have been watchings through anxiety for the churches.

ἐν νηστείαις] This is generally, and by De W. against Meyer, taken to refer to involuntary hunger and thirst. But, as the latter remarks, the word does not appear to be ever so used; and in ch. xi. 27, Paul himself distinguishes ἐν νηστείαις from ἐν λιμῇ κ. δίψει. The meaning of 'fastings' must therefore be retained. So Chrys., Theodoret, and Calvin.

6.] The nine preceding datives (see on ver. 4) have ex-

panded ὑπομονή. We now resume the main catalogue, with ἐν ἀγνότητι, 'in purity:' which is variously explained: of *bodily chastity*, Grot.:—of *unselfishness*, Theodoret, and Chrys. as an alternative (ἡ σωφροσύνην, ἡ τὴν ἐν ἅπασι καθαρότητα, ἡ τὸ ἀδωροδόκητον, ἡ καὶ τὸ ἐωρεῖν τὸ εὐαγγ. κηρύττειν):—I prefer the second of Chrys.'s meanings, *general purity of character*, εὐκρίνεια,—unblameableness of life, and singleness of purpose.

ἐν γνώσει] 'knowledge of the gospel,' in a high and singular degree; see 1 Cor. ii. 6 ff. So Chrys.: σοφία τῇ παρὰ τοῦ θεοῦ δεδομένη.

χρηστότητι] 'kindness': a kind and considerate demeanour.

ἐν πν. ἀγίῳ] 'in the Holy Spirit,' as the Power by Whom all these motives are wrought. The omission of the art., aft. ἐν, constitutes no objection to this rendering, as Bp. Middleton (in loc.) supposes: cf. διὰ πν. ἁγίου τοῦ δοθέντος ἡμῖν, Rom. v. 5,—and the very same words, 1 Thess. i. 5,—in both which places the meaning is undoubted; neither of which, however, is noticed by Middleton. The words do not appear to hold any *logical* place in the list, any more than ἐν δυν. θεοῦ below.

7. ἐν λόγ. ἀληθ.] is taken by De W., Meyer, al., as subjective, 'in speaking, or teaching truth'—'in discourse, the contents whereof were truth:' but their objection against the sense 'in the word of truth,' = ἐν τῷ λόγῳ τῆς ἀληθείας, as it is expressed Col. i. 5, is not valid,—on account (1) of the government by a preposition, which would make the insertion of the art. optional,—(2) of the whole catalogue being anarthrous, which would cause the art. to be omitted for uniformity's sake.

ἐν δυν. θεοῦ] viz. the Power spoken of ch. iv. 7,—the power manifested in every part of our apostolic working,—not merely, in miracles.

διὰ τ. ὀπλ. τ. δικ.] 'By means of (ἐν is changed for διὰ, first apparently on account of τὰ ὀπλα, marking them more distinctly as *instruments*,—and then continued) the weapons of righteousness (belonging to,—or as Meyer, furnished by,—the righteousness which is of

ζῶμεν, ὡς ⁱ παιδευόμενοι καὶ μὴ ^k θανατούμενοι, ¹⁰ ὡς ⁱ Luke xxiii.
¹ λυπούμενοι αἰὲ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ ^{16, 22. Heb.}
^m πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα ⁿ κατέχοντες. ^{xxii. 7, 10.}
¹¹ Τὸ ^o στόμα ἡμῶν ^p ἀνέφωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ ^{2 Chron. x.}
¹ ^{11. Prov. xix.}
¹ ^{18.}
¹ ^{k Rom. vii. 4}
¹ ^{reff.}
¹ ^{1 ch. ii. 2 reff.}
¹ ^{n = 1 Cor. vii. 30.}
¹ ^{m 1 Cor. i. 5. ch. ix. 11 only. Gen. xiv. 23 al.}
¹ ^{o See Eph. vi. 19. Sir. xxii. 22.}
¹ ^{p pres., 1 Cor. xvi. 9.}

sah.—for ἰδον, ετι FG.—for παιδ., πειραζόμενοι D¹FG it Ambrst.—10. τα παντα 3. 48. 114 (al?): παν δε sah.—11. ω κορ. FG v al Thl.—και η arm: η γαρ 213.—πεπλατυται

faith. That panoply, *part of which* only in the more particular specification of Eph. vi. 13—17, viz. the *θώραξ*, is allotted to *δικαιοσύνη*,—is here *all* assigned to it.—Some of the ancient Comm.—Chrys., Oecum., al., and Grot., Estius, al., understand by ὅπλα, ‘instruments,’ as in Rom. vi. 13, and interpret these instruments to be, *situations and opportunities of life*, whether prosperous, *δεξιὰ*, or adverse, *ἀριστερά*: but the other inter. is in better accordance with the Ap.’s habit of comparison,—see ch. x. 4. Eph. vi. 13 ff. 1 Thess. v. 8). *τῶν δεξ. κ. ἀριστ.* ‘which are on the right and left:’ i. e. encompassing and guarding the whole person. Grot., Bengel, and most recent Comm., even De W. and Meyer, explain it, both *right handed*,—i. e. of *attack*, the sword and spear,—and *left handed*,—i. e. of *defence*, the shield: but it seems to me that this would require *τῶν δεξιῶν καὶ τῶν ἀριστερῶν*: whereas now, no art. being inserted before *ἀριστ.*, it is implied that the *panoply* (τὰ ὅπλα) is *on both sides* (δεξιὰ κ. ἀριστερά) of the person. On the inter. *prosperity and adversity*, see above.

8.] Perhaps the *instrumental* signification of *διὰ* need not be strictly retained. The prep., once adopted, is kept for the sake of parallelism, though with various shades of meaning. I would understand it in *διὰ δόξ.*, &c., as in *διὰ πολλῶν δακρύων*, as pointing out the *medium through which*. Thus understood, these two pairs in ver. 8 will form an easy transition from instrumental, through medial, to the passive characteristics which follow.

ὡς πλάνοι] From speaking of *repute*, he passes to the *character* of the *repute*.—In all these capacities and under all these representations or misrepresentations, we, as ministers of God, recommend ourselves. But in these following clauses a new point is perhaps brought out, viz. the difference of our *real state* from our *reputed one*. That this is the case with *ὡς ἀποθν. κ. ἰδοὺ ζῶμεν* and all following, is of course clear. But is it so with the two clauses preceding that one? Do they mean, ‘as deceivers, and yet true, as unknown, and yet well known,’ or,—‘as deceivers, and as true men, as unknown, and

as well known?’ I own I am not clear on this point. The words *καὶ ἰδοὺ, ζῶμεν*, may be an indication how the Ap. would have the previous two clauses understood; but they also may be a *transition*, altering the previous reference of the second member of the clause, now that the subject is no longer matter of rumour, as *πλάνοι* and *ἀγνοοῦμενοι*, but matter of fact, as *ἀποθνήσκοντες*, and the following. If the latter alternative be taken, the two clauses will serve as a transition to the subsequent ones, thus: having said, *διὰ δυσφημίας κ. εἰφημίας*, he proceeds *ὡς πλάνοι* (answering to *δυσφ.*) *καὶ ἀληθῆς* (answering to *εἰφ.*),—*ὡς ἀγνοοῦμενοι* (still having *δυσφ.* in view,—as ‘*unknown*,’ of obscure reputation), *καὶ ἐπιγινωσκόμενοι* (still looking back at *εἰφ.*, seeing that the *ἐπιγνώσις* would lead to good repute): then, having by the *participles* of the latter clause expressed more a matter of fact than did the adjectives of the former one, he passes to *ὡς ἀποθνήσκοντες*, which has no longer its main reference to the *repute of others*, but to the *fact*, see ch. iv. 7 ff., as exhibited in himself. I confess that on the whole this rendering recommends itself to my mind.

9.] *καὶ ἰδοὺ ζῶμεν* is much stronger, more triumphant, than *καὶ ζῶντες*. There is *something* still of the idea of one *reputed dead and found to be alive*: though I would not say with Meyer that *ὡς ἀποθν.* altogether refers to a supposed triumph of his adversaries, “Now it is all over with him! His course is ended!”

ὡς παιδ.] Surely we must now drop altogether the putative meaning of the *ὡς*. The sense has been (see above) some time verging that way, and in the clauses which follow the *ὡς*, expresses just what it does in *ὡς θεοῦ διάκονοι*, viz. ‘*quippe qui simus*.’—Ps. cxvii. 13, LXX, seems to have been in his mind: *παιδεύων ἐπαίδευσέ με ὁ κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέ με . . .*

10.] Here even more clearly than before, the first member of the clause *ὡς λυπ.*, *αἰὲ δὲ χαίρ.* cannot express the opinion of his adversaries. For however *παιδευόμενος* might be wrested to signify ‘a man under the chastisement of God’ as a ground of reproach, *λυπούμενος* will surely not bear

q Matt. xxiii. 5 only. Psa. cxviii. 32 (45). 1 Kings ii. 1. r ch. iv. 8. Isa. xxviii. 20. s = ch. vii. 15. Phil. i. 8. Philem. 20. t Rom. i. 27 only +. u Acts xvii. 22. v w. particip., Mark i. 4. See Jer. xxxiii. 20. Luke i. 10, 20 al. w here only. See Lev. xix. 19. x = 1 Cor. vi. 6 reff. y here only. Ps. cxxi. 3. z Matt. vii. 23 al. Exod. xxxiv. 9.

καρδία ἡμῶν ¹πεπλάτυνται· ¹²οὐ ¹στενοχωρεῖσθε ἐν ἡμῖν, ¹στενοχωρεῖσθε δὲ ἐν τοῖς ⁵σπλάγχχνους ὑμῶν· ¹³τὴν δὲ αὐτὴν ¹ἀντιμισθίαν (¹ὡς τέκνοις λέγω) ¹πλατύνθητε καὶ ὑμεῖς. ¹⁴Μὴ ¹γίνεσθε ¹ἑτεροζυγοῦντες ¹ἀπίστοις· τίς γὰρ ¹μετοχὴ δικαιοσύνης καὶ ¹ἀνομία, ἢ τίς

219¹.—12. ὑμῖν 44.—δε om C.—ἡμῶν 72. 114-15 (al?).—13. αὐτὴν om 179: add *habentes* v Ambrst Pel Sedul.—*ὑμᾶς* FG.—14. *καὶ μὴ* FG it arm Ambrst (not al latt).—*μετὰ ἀπιστῶν* FG it v lat-ff: *ὡς ἀπίστοι* slav.—*δικαιοσύνης καὶ ἀδικίας* D¹, also (-*νῃ* κ. -*τα*) D³E: *δικαιοσύνης* (η Scholz) *μετὰ* (καὶ Orig) *ἀνομίας* FG it v al Orig some lat-ff.—*rec* for *η* τις, τις δὲ (*corr*n for *conformity*, or *as more usual*), with K & c syr (η τις marg) al Chr Thdrt Thl Oec Tert₁: *καὶ τις* Cyr: *τις* Orig₂ Aug₁: txt BCDEFGJ 17. 31-7-9. 67². 73. 80. 113²-15 (η τις δὲ 67¹) it v Syr copt arm Clem Dam Orig-int

the meaning 'solcher der nach gewöhnlicher menschlicher Ansicht traurig seyn mußte,' 'one in such a situation, that according to ordinary human estimation he must be wretched,' as De Wette,—but must point to the matter of fact, that he is really 'afflicted.' See reff. **πτωχοί** again can hardly have been a *reproach*, but sets forth the *fact*—'as poor men, but enriching (not by distribution of alms, as Chrys., Theodoret, Estius, but by imparting spiritual riches, see 1 Cor. i. 5) many:—as having nothing (in the sense in which οἱ ἔχοντες are ὡς μὴ ἔχοντες, 1 Cor. vii. 29, —in the improper sense of 'to possess' in which we here use the word—*thus*, we have nothing, are destitute), but possessing (finally and as our own, our inheritance never to be taken away; in that sense of the word 'to possess' which this world's buyers are *not* to use—οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες, 1 Cor. vii. 30) all things.' See a similar 'possession of all things,' 1 Cor. iii. 22: though this reaches further than even that,—to the boundless riches of the heavenly inheritance.

11—VII. 1.] EARNEST EXHORTATIONS TO SEPARATION FROM UNBELIEF AND IMPURITY. 11—13.] These verses form a conclusion to the preceding outpouring of his heart with regard to his apostolic ministry, and at the same time a transition to the exhortations which are to follow.

11.] 'Our (my) mouth is open (not *past*: the use of ἀνέψα for ἀνέψαμι is common in later Greek: see Palm and Rost's Lex., and ref. Rückert takes it as *past*, and renders, 'I have begun to speak with you, I have not concealed my apostolic sentiments—I cannot shut my mouth, but must go on speaking to you yet further.' The word seems to refer to the free and open spirit shewn in the whole previous passage on the ministry, in which he had so liberally imparted his inner feelings to them) towards you, Co-

rinthians (καὶ ἡ προσθήκη δὲ τοῦ ὀνόματος φιλίας πολλῆς, καὶ θερμότητος καὶ διαθέσεως· καὶ γὰρ εἰώθαμεν τῶν ἀγαπωμένων συνεχῶς γυνά τὰ ὀνόματα περιστρέφειν. Chrys. See Phil. iv. 15. Gal. iii. 1, which last is written under a very different feeling),—our (my) heart has become enlarged.' These last words are very variously explained. Chrys., Theodoret, Oec., al., understand them of the *expansive effect of love* on the heart: Luther, Estius, al., of *dilatatio gaudii*, which does not, however, agree with πλατύνθητε καὶ ὑμεῖς below: nor with the general context, either of what proceeds or of what follows: for to refer it to ch. vii. 4, as Estius, is evidently far fetched, the intermediate matter being of such a different character. Alii aliter. Meyer holds with Chrys., and refers it to the preceding passage, during which his heart became expanded in love to them. De Wette takes it, 'I have poured out, enlarged and diffused, my heart to you,' viz. by speaking thus open-hearted to you. I believe the precise sense will only be found by taking into account the πλατύνθ. κ. ὑμεῖς below, and the occurrence of the expression in the Psalm (reff.). Some light is also thrown upon it by χωρήσατε ἡμᾶς, ch. vii. 2. The heart is considered as a *space*, wherein its thoughts and feelings are contained. We have the same figure in our expression 'narrow-minded.' In order to *take in a new object* of love, or of desire, or of ambition, the heart must be *enlarged*: ὁδὸν ἐντολῶν σου ἔδραμον, ὅταν ἐπλάτυνας τὴν καρδίαν μου. The Ap. has had his heart enlarged towards the Cor.: *he could and did take them in*, with their infirmities, their interests, their Christian graces, their defects and sins: but *they did not and could not take him in* (χωρῆσαι αὐτόν): he was misunderstood by them, and his relation to them disregarded. This he here asserts, and deprecates. He assures

^aκοινωνία φωτὶ πρὸς σκότος; ¹⁵ τίς δὲ ^bσυμφώνησις ^a1 Cor. i. 9. x. 16 al. ^bhere only †. See 1 Cor. vii. 5. ^chere only †. d 3 Kings xii. 16. n. Acts viii. 21 refl. ^ehere only. See Exod. xxiii. 1. Luke xiii. 51. f = 1 Cor. xiii. 16. Jer. vii. 4. g Rom. viii. 11. Col. iii. 16. 2 Tim. i. 5. 14 only. (not l. c.)
 χριστοῦ πρὸς ^cβελίαιρ, ἢ ^dτίς ^dμερὶς πιστῶ μετὰ ^xἀπί-
 στου; ¹⁶ τίς δὲ ^cσυγκατάθεσις ^fναῶ θεοῦ μετὰ εἰδώλων; ^ehere only †. d 3 Kings xii. 16. n. Acts viii. 21 refl. ^ehere only. See Exod. xxiii. 1. Luke xiii. 51. f = 1 Cor. xiii. 16. Jer. vii. 4. g Rom. viii. 11. Col. iii. 16. 2 Tim. i. 5. 14 only. (not l. c.)
 ὑμεῖς γὰρ ^fναὸς θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ θεὸς
 ὅτι ^hἐνοικήσω ἐν αὐτοῖς καὶ ^hἐμπεριπατήσω, καὶ ἔσομαι
 αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μοι λαός. ¹⁷ διὸ ἐξέλθατε
ⁱἐκ μέσου αὐτῶν καὶ ^kἀφορίσθητε, λέγει κύριος, καὶ
^lἀκαθάρτου μὴ ἄπτεσθε· καὶ γὰρ ^mεἰςδέξομαι ὑμᾶς, ¹⁸ καὶ
ⁿἔσομαι ὑμῖν ⁿεἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ
 h here only. LEVIT. xxvi. 12. i Acts xvii. 33 refl. k Acts xix. 9 refl. ISA. lxi. 11 (free).
 l = 1 Cor. vii. 14. l. c. m here only. EZEK. xx. 34. n 2 Kings vii. 14. Jer. xxxviii. (xxxix) 9, 33.

Cypr Lucif Ambrst Jer all.—15. for τίς δὲ, η τίς arm Ambrst.—συμφωνία 17.—rec χρῖστω (prob corr for conformu to φωτι preceding), with DEFGJK &c vss Clem-ed₁ Orig₁ Can-apost-ed Tert₁ al: txt BC 13. 17 d e v copt Clem₁ (and ms₁) Orig₂ Can-apost-mss Dam lat.-ff.—rec βελιαιρ, with a few mss g v Tit-ed: βελιαιρ DEK al -syr-marg-gr goth (Beliam) many mentd (“corrupte”) by Jer Thdrt₁ al: βελιαβ FG d e: txt BCJ al (40 and more, Tisch) vss (harl¹) Clem₂ Orig-alw Can-apost (so Cotel from mss: al βελιαιρ) Nyss Naz Bas Ephr Chr Thdrt-oft Dam gr-ff Martin.—πιστον B al copt (Can-apost: but not Cotel from mss).—απιστων 17.—16. η τίς arm Chr Tert Ambrst: δε om Did.—ημεῖς . . . εσμεν BD¹J 6. 10. 17. 23. 31-9. 67². 71. 80. 109 (al?) al d e copt Clem (freely) al Aug, Did: txt CD³EFGK most mss g v syrr goth al Ath Chr Thdrt Dam al Jacob-nisib Orig-int Lucif Tert all.—for γὰρ, δε 177.—ναοι 122 Clem.—for καθως ειπεν, λεγει γαρ D¹EFG it goth Tert Aug₁: καθως ειπεν ο προφητης Clem: scriptum est enim Lucif.—ο θεος om Syr Tert al: ο προφητης Clem.—αυτοις θεος FG g copt Orig₂: αυτοις εις θεον slav-ms Chr Hil₁.—for μοι, μον BC 17. 37 Dam: txt DEFGJK mss nrlly (appx) vss (appy) Clem Orig Ath Cyr-jerus Thdrt (μοι εις λαον Chr) lat.-ff.—17. rec εξελθετε (corr to more usual form), with DEJK &c ff: εξερχεσθε Clem₁: txt BCFG 71 al Dam.

them of *their* place in *his* heart, which is *wide enough for*, and *does contain them*; and refers back to this ver. in vii. 3, thus, *προεῖρηκα ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε* He tells them, ver. 12.] that they are not straitened in *him*, i. e. that any constraint which they may feel towards him, any want of confidence in him and persuasion of his real appreciation of their state and interests, arose, not from *his* being *really* unable to appreciate *them*, and love them, and advise them,—but from *their own* confined view of *him*, of his love, his knowledge of and feeling for them.

13.] *τὴν αὐτὴν ἀντιμ.*, as *τὸν ὅμοιον τρόπον*, Jude ver. 7, *κλισίας*, Luke ix. 14, see Winer, § 32. 6:—not governed by *κατὰ* understood, but in fact an accus. of a *re-moter object*, answering in many cases exactly to *τὸν αὐτὸν τρόπον*, and *ἀντιμυσθίαν*, ‘In the same manner, as a return for my largeness of heart to you.’ ὥς τέκνοις λ. explains *ἀντιμυσθίαν*,—it being naturally expected of children, that they should *requite* the love and care of their parents, by corresponding love and regard.

14—VII. 1.] *Separate yourselves from unbelief and impurity*. On the nature of the connexion, Stanley has some good remarks. He now applies to circumstances which had arisen among the Corr. the exhortation which in ver. 1 he described himself as giving in pursuance of his ministry of reconciliation. The following exhortations are *general*, and hardly to be pressed as applying only to *partaking of meats offered to idols*, as Calv., al., or to *marriage with unbelievers*, as Estius,—but regard all possible connexion and participation,—all leanings towards a return to heathenism which might be bred by too great familiarity with heathens.—‘Become not (‘ne *fialis*, molliter pro: ne *sitis*,’ Bengel: rather, perhaps, as expressing, ‘do not enter into those relations in which you must become’) incongruous yokefellows (the word and idea from ref. in Levit. Hesych.: *ἐτερόζυγοι οἱ μὴ συζυγοῦντες*. Grot explains it, ‘alteram partem jugi trahere,’ but this does not give the force of *ἐτερο*:—Theophyl., *μὴ ἀδικοῦτε τὸ δίκαιον ἐπικλυόμενοι κ. προσκλινόμενοι οἷς οὐ θέμις*: so making the simile that of an unequal balance: but this could hardly be without more precise notifi-

o here only,
exc. Rev.
passim.
2 KINGS vii.
8.
p Acts i. 4 reff.
q Rom. xii. 19
al. fr.
r Acts xv. 9 reff.
s 1st pers., ch.
iii. 1 reff.
t here only.
u Jer. xliii. 15.
v So Matt.
xxvi. 41.
w Rom. xv. 28.
ch. viii. 6 al.
1 Kings iii. 12.
z ch. ii. 11 reff.
ce Phil. i. 7.

θυγατέρας, λέγει κύριος ° παντοκράτωρ. VII. ¹ ταύτας
οὖν ἔχοντες τὰς ^p ἐπαγγελίας, ^q ἀγαπητοί, ^r καθαρίσωμεν
^s ἑαυτοὺς ἀπὸ παντὸς ^t μολυσμοῦ ^u σαρκὸς καὶ ^v πνεύ-
ματος, ^w ἐπιτελοῦντες ^x ἀγιωσύνην ἐν φόβῳ θεοῦ.

² * Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ^y ἐφθείρα-
μεν, οὐδένα ^z ἐπλεονεκτήσαμεν. ³ οὐ ^a πρὸς ^b κατάκρισιν
λέγω· ^c προείρηκα γὰρ ὅτι ἐν ταῖς ^{cc} καρδίαις ἡμῶν ἔστε
w Rom. i. 4. 1 Thess. iii. 13 only.
a = Rom. xv. 2 al. fr.
x = Matt. xix. 11. (Gen. xiii. 6.) y = 1 Cor. iii. 17.
b 1 Cor. iii. 9 only †. c Matt. xxiv. 25 reff.

CHAP. VII. 1. καθαρῶσμεν 238.—for *αγιωσ.*, *δικαιοσύνην* 43.—2. *συγχωρησατε*
219.—*ἐφθ.* οὐδένα C²: *διεφθ.* al: om 46¹. 109.—3. *πρ. κατακρ.* ου B (ou λ. *πρ. κα.*
Birch, but appy mistake) C: *ou om* 17: txt DEFGJK mss (appy) vss (appy) gr-lat-ff:
aft *κατακρ.* add *μου* 61.—*υμων* 115 v (not harl) Syr ar-erp Ambrst Pelag.—*ἔστε* om B.—

cation) with unbelievers (Winer explains the constr., § 31. 5, thus, *μὴ γίν. ἐτεροζυγούντες, καὶ οὕτως ὁμοζυγούντες ἀπίστοις*: better, as De W., *μὴ γίν. ὁμοζ. ἀπίστοις κ. οὕτως ἐτεροζυγούντες*). *μετοχή*]

‘share in the same thing,’ ‘community.’ *δικαιουσ.* is the state of the Christian, being justified by faith: he is therefore excluded from *ἀνομία*, the *proper fruit of faith* being *obedience*. *φωτί*, of which

we are the children, 1 Thess. v. 5, and not of darkness.—Meyer remarks, that the five-fold variation of the term to express partnership,—*μετοχή*, *κοινωνία*, *συμφώνησις*, *μερίς*, *συνκατάθεσις*, shews the Ap.’s command of the Greek language. The constr. of *κοινωνία* with a dat. and *πρὸς*, is illustrated by Wetst. from Stobæus, S. 28, *εἰ δὲ τις ἐστι κοινωνία πρὸς θεοὺς ἡμῖν*,—and Philo. leg. ad Caium, § 14, *τίς οὖν κοινωνία πρὸς Ἀπολλῶνα, τῷ μηδὲν οἰκῆον ἢ συγγενὲς ἐπιτετηδευκότι*; 15.] After a question beginning with *πῶς*, *τίς*, and the like, a second question is regularly introduced by *δέ*. Thus Hom. Od. a. 225, *τίς δαίς, τίς δὲ ὅμιλος ὅδ’ ἐπλετο*; See Hartung, Partikellehre, i. 169.

βελίαρ] Heb. *בְּזִיזָה*, ‘contemptibleness,’ ‘wickedness:’ found 1 Sam. ii. 12 al. It appears to have been subsequently personified, and used, as here, for a name of the Evil One (see Stanley). The termination *-ao* is stated by Meyer to have arisen from the frequent permutation of λ and ρ in the dialect of the Grecian Jews. 16.] *συνκατάθ.*, ‘agreement in opinions:’ see reff., and cf. Plato, Gorg. § 122, *σὺ δὲ διη πότερον συγκατατίθῃαι ἡμῖν περὶ τούτων τὴν αὐτὴν δόξαν ἢ ἀντιφῶς*; *ναφ* θεοῦ, ‘between you, the Church of God,’—see below, and 1 Cor. iii. 16;—*εἰδώλων*, ‘idols,’ as the lords and ἐπώνυμοι of the heathen world.

ὑμεῖς γάρ] explan. of *ναφ θεοῦ* as applying to them, and justification of it by a citation from the prophetic Scriptures. The words cited are compounded of Levit. xxvi. 12, and Ezek. xxxvii. 26, 27. 17.] The necessity of separation from the heathen enforced by another citation,—Isa. lii. 11,—freely given from memory; *καὶ γὰρ εἰδὲξ. ὑμ.* being moreover substituted, from Ezek. xx. 34, *for προπορεύσεται γὰρ πρότερος ὑμῶν κύριος, κ. ὁ ἐπισυνάγων ὑμᾶς θεὸς Ἰσραὴλ*.—The *ἀκάθαρτον* must be understood of the *pollutions of heathenism generally*, not of any one especial polluted thing, as meat offered to idols. 18.] The citation continues, setting forth the blessings promised to those who do thus come out from heathendom. Various passages of the O. T. are combined. In 2 Kings vii. 14 (LXX), we have *ἐγὼ ἔσομαι αὐτῷ εἰς πατ.*, κ. *αὐτὸς ἔσται μοι εἰς νιόν*—the expr. *οἱ νιοὶ μου* and *αἱ θυγατέρες μου* is found Isa. xliii. 6: and *τάδε λέγει κύριος παντοκράτωρ* begins the section from which the former clauses are taken, 2 Kings vii. 8 (LXX). VII. 1.] *Inference from the foregoing citations:—seeing that we have such glorious (ταύτας) promises, we are to purify ourselves* (not merely, ‘keep ourselves pure:’ *purification* belongs to *sanctification*, and is a *gradual* work, even after conversion). *σαρκός*, as the actual instrument and suggester of pollution: *πνεύματος*, as the recipient through the flesh, and when the recipient, the retainer and propagator, of uncleanness. The exhortation is *general*: against impure acts and impure thoughts. *ἐπιτελ. ἀγιωσ.*, as De W. remarks, gives the *positive* side of the foregoing *negative* exhortation: every abnegation and banishing of impurity is a positive advance of that sanctification, in the fear of God (as its element) to which we are called.

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2—16.] CONCERNING THE EFFECT ON

BCDE
FGJK

^d εἰς τὸ ^c συναποθανεῖν καὶ ^f συνζῆν. ⁴ πολλή μοι ^g παρ- ^d Acts iii. 19.
^g ῥησία ^g πρὸς ὑμᾶς, πολλή μοι ^h καύχησις ὑπὲρ ὑμῶν. ⁱ 11, 20 al.
ⁱ πεπλήρωμαι τῇ ^k παρακλήσει, ¹ ὑπερπερισσεύομαι τῇ ^e Mark xiv. 31.
^h χαρᾷ ^m ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ⁵ καὶ γὰρ ἐλθόντων ^f 2 Tim. ii. 11
^g = (Eph. iii. 12) ¹ John iii. 21. ^h = 1 Cor. xv. 31. Rom. iii. 27 reff. ⁱ constr., Rom. i. 29
^{only.} ² Macc. vii. 21. ^k = ch. i. 3 passim. ¹ Rom. v. 20 only ἄ. See Mark vii. 37. Matt. xiii. 12.
^m = ch. iii. 14 reff. ^{only f.} ² Tim. ii. 11 only ἄ.

αποθανεῖν 3. 28. 121 lect 14.—rec συνζην, with JK &c: txt B?CDEFG.—4. aft πρ. υμ. add εστιν D¹E d e al.—εν τη χαρα B.—aft παση om τη FG: aft παση τη, add πολλη

THEM, AND RESULTS IN THEIR CONDUCT, WHICH HIS FORMER EP. HAD PRODUCED.

2-4.] He introduces the subject by a friendly assurance of *his* love and bespeaking of *theirs*, as before in ch. vi. 11, 13.

2.] χωρήσ., see above on ch. vi. 13; διέξασθε ἡμᾶς πλατέως, κ. μὴ στενωχωρώμεθα ἐν ὑμῖν. Theophyl. De Wette, after Bengel, al., renders it, ‘*understand us rightly*,’ referring to Matt. xix. 11 f.: but even there the meaning is ‘*to take in*,’ and only ‘*to understand rightly*,’ because τὸν λόγον τοῦτον follows. And as Meyer observes, there could not well be any *misunderstanding* as to what he here says.

οὐδένα ἦδ., κ.τ.λ.] *Reasons why they should make room for him in their hearts:* ‘We (when he dwelt among them,—the aorists refer to a set time, not to his course hitherto) wronged no man (in outward acts, namely,—in the exercise of his apostolic authority, or the like),—we ruined no man (this probably also of outward conduct towards others, not as Calv., al., of corrupting by false doctrine),—we cheated no man.’—To understand, with Rückert, these verbs as applying to the contents of the former Ep., is very forced. If ἦδεικ. had really referred to the severe punishment of the incestuous person,—ἐφθίειρ. to the delivering him over to Satan,—and ἐπλειον. to the power which Paul gained over them by this act of authority,—surely we should have found more express indication of such reference in the text. But no allusion has *as yet* been made to the former Ep.; and therefore it is much better to understand the words generally of the time when he resided among them. “In how many ways of which history says nothing, may such ruining of others have been laid to the charge of Paul? How easily might his severe visitation of sin, his zeal for eleemosynary collections, his habit of lodging with members of the churches, and the like, have been thus unfavourably characterized!” Meyer: who remarks, that the emphatic position of οὐδένα thrice repeated is no confirmation of Rückert’s view.

3.] ‘I say it (ver. 2) not for condemnation (with a condemnatory view,

in a spirit of blame: there is no ὑμῶν expressed, nor should it be supplied. He means, ‘I do not say ver. 2 in any but a loving spirit’): for (and this shews it) I have before said (viz. ch. vi. 11 f. see note there) that ye are in our hearts (this was implied in ἡ καρδία ἡμῶν πεπλάτυνται, vi. 11. In the qualifying words, εἰς τὸ συν., κ.τ.λ., Paul, as Meyer says, is his own commentator), to die together and live together.’ This is ordinarily understood, ‘so that I could die with you or live with you,’—as Hor., ‘Tecum vivere amem, tecum obeam libens,’ Od. iii. 9 24: which Meyer controverts, owing to ἡμῖς being the subject of the sentence, and renders, ‘in order to die and to live with us.’ i. e. ‘if our lot is to die, *in death*,—and if our lot is to live, *in life*, never to be torn from our hearts.’ But to this I would reply, that though ἡμῖς is the subject of ἐν ταῖς καρδ. ἡμ. ἐστε, it is but an accidental and secondary subject as regards the *whole sentence*: that *they* are present in *his* heart, is a sign, not of their state of mind, but of *his*: therefore the purpose, εἰς τό, must refer logically to *him*, the main subject, of *whom only* the *purposes* can come into consideration.

4.] παρῥησία, as in reff., ‘confidence,’ which leads to and justifies καύχησις; not here ‘*liberty of speech*,’ as Chrys., al. καύχ., to others, in speaking of them. τῇ παρ., ‘the consolation (which I have received),’ viz. that furnished by the intelligence from you. Though this is anticipating what follows vv. 7, 9, I cannot but believe it to have been already before the Ap’s mind, and to have been referred to by the articles before παρακλ. and χαρ.—On the constr. of πληρῶν with an instrumental dative, see reff., and Winer, § 31. 4. So Eurip. Herc. Fur. 372, πένκυσιν χείρας πληροῦντες,—and Bacchæ 18, μιγάσιν Ἑλληνισ βαρβάρους θ’ ὁμοῦ πληρῖς ἐχούσα καλλιπυργῶτους πόλεις. ὑπερτ.] ‘I am made exceedingly to abound,’ see reff. Matt. The pres. indicates the *abiding* of the effect.—τῇ χαρᾷ ‘with the joy,’ see above.—ἐπὶ πάσ. τ. θλ. ἡμ., ‘in (reff.) all my tribulation:’ refers to *both* preceding

n ch. i. 9 reff.
o Acts xxiv.
23 reff.
p ch. vi. 3, 4
reff.
q ch. i. 6 reff.
r Matt. xxiii.
25, 27, 28 al.
Deut. xxxii.
25.
s 2 Tim. ii. 23.
Tit. iii. 9.
James iv. 1
only. = Gen.
xiii. 7.
t = ch. i. 4
pass.
u Isa. xlix. 13.
w = ch. iv. 8.
v = 1 Cor. xvi.
17. Phil. i.
26. ii. 12 al.
x = 1 Cor. xiii. 6. xvi. 17.
xxviii. 15.
2 reff.

ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ⁿ ἔσχηκεν ^o ἄνεσιν ἢ σὰρξ
ἡμῶν, ἀλλ' ^p ἐν παντί ^q θλιβόμενοι· ^r ἔξωθεν ^s μάχαι,
^t ἔσωθεν φόβοι. ⁶ ἀλλ' ^u ὁ παρακαλῶν τοὺς ^v ταπεινοὺς
⁷ παρεκάλεσεν ἡμᾶς ^o θεὸς ^v ἐν τῇ ^w παρουσίᾳ Τίτου·
⁷ οὐ μόνον δὲ ^v ἐν τῇ ^v παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ^v ἐν τῇ
παρακλήσει ^η ^t παρεκλήθη ^x ἐφ' ὑμῖν, ^y ἀναγγέλλων ἡμῖν
τὴν ὑμῶν ^z ἐπιπόθησιν, τὸν ὑμῶν ^a ὀδυρμόν, τὸν ὑμῶν
ζῆλον ὑπὲρ ἑμοῦ, ὥστε με ^c μᾶλλον χαρῆναι. ⁸ ὅτι εἰ
καὶ ^d ἐλύπησα ὑμᾶς ἐν ^e τῇ ἐπιστολῇ, οὐ ^f μεταμέλομαι, εἰ

BCDE
FGJK

D¹E¹.—*υμῶν* 41. 112. 238.—5. *εσχεν* (*corr'n to more usual form and to aor*) BFGK
238: txt CDEJ mss nrlly (appy) Chr Thdrt₂ Dam al.—*ανεσ.* *εσχ.* CFG it v al Thdrt₂
lat-ff.—*γαρ μάχαι και arm.*—6. o bef *θεος* om C 4: o θ. om 72-4. 114 lect 8 Bas Chr
Thdrt₁: ins aft *ταπειν.* copt Dam Ambrst (vss transpose it otherw).—for *εν, επι* C Chr
Thl-marg: om 238.—7. for *μονον, τιτου* 109.—δε om FG g.—*ην παρεκληθην* D¹E:
add *αυτος* arm.—for *εφ, εν J.*—for *ημιν, υμιν* 109: for *υμων, υμιν* (qu?) 48 (Scholz).—
υπερ εμου om K.—με aft *μαλλον* DE Thdrt: aft *χαρηνην* FG arm: om K 31-5-7-9.
109-14-17 lect 113.—8. aft *επιστ.* add *μου* DEFG it: *πρωτη* syr.—for *ει και* (2nd), *ει*
δε και B.—*μετεμελουμην* K (before, *μεταμελουμαι*); *εμετεμελουμην* al: *μεταμελημαι* 93.

clauses. What *θλιψις* he means, is explained in next ver.—*πάσῃ* here not of *all trib.*, at *all times*, which the special reference of *παρακλ.* and *χαρά* forbids: but of *various sorts* of trib. as specified (*ἐν παντί*) below. 5—7.] *The intelligence received from them through Titus, and its comforting effect on the Ap's mind.*

5.] *γάρ* gives a reason for *θλιψις* above: *καὶ* connects with ch. ii. 12, 13, where he has spoken of the trouble which he had before leaving Troas. 'For also, after our coming to M., our flesh had no rest (there is a slight, but very slight, distinction from *οὐκ ἐσχγκα ἄνεσιν τῷ πνεύματι μου*, ch. ii. 12. Titus was now present, so that that source of inquietude was removed; but the outward ones, of fightings generating inward fears (but see below), yet remained. No further distinction must be drawn—for *ἔσωθεν φόβοι* evidently shews that *σὰρξ* must be taken in a wide sense): without, fightings (the omission of *ἦσαν* renders the description more graphic), within, fears.' Chrys., *ἔξωθ. μάχαι· παρὰ τῶν ἀπίστων ἔσωθ. φόβοι διὰ τοὺς ἀσθενεῖς τῶν πιστῶν*. So Calvin., Grot., Wetst., al., slightly varying in their assignment of each class. But it is better to suppose, as Paul speaks of *ἡ σὰρξ ἡμῶν*, to understand *ἔξωθεν* of the *state of things without him*, contentions with adversaries, either within or without the church, and *ἔσωθεν* of *that within*, fears, for ourselves, for others, or for *you*, how you might have received our letter. 6.] *τοὺς ταπει-*

νοὺς, generally, 'those that are low:' *ἡμᾶς*, as belonging to that class.—It was *not finding Titus* which had given him such uneasiness in Troas, ch. ii. 12. *ἐν*, not 'by,' but 'in,' as the conditional element or vehicle of the consolation. So also in next ver.

7. ἀλλὰ καὶ . . .] 'not only . . . but with the comfort with which he was comforted concerning you' i. e. 'we shared in the comfort which Titus felt in recording to us your desire,' &c. see ver. 13. *He rejoiced in announcing the news: we in hearing them.* There is no inaccuracy of constr., as De W. supposes. *ἐπιπό-*

θησιν, either longing to see me, or longing to fulfil my wishes. The former is the more simple. *ὀδυρμόν*,—*ἐπὶ τῇ ἐπιτιμῇ μου τῇ ἐν τῇ πρώτῃ ἐπιστολῇ*, as Oecum. *ζῆλον ὑπὲρ ἑμοῦ*] The art. is omitted after *ζῆλον*, as in *τῶν ἀδελφῶν μου τῶν συγγενῶν κατὰ σάρκα*, because the words *ζῆλον ὑπὲρ ἑμοῦ* cohere in the sense, and forms as it were but one,—see Col. i. 4; iv. 13: and Winer, § 19. 2.

μᾶλλον, viz. 'than before, at the mere coming of Titus.' The emphasis is on *μᾶλλον* from its position. 8—11.] *He expresses his satisfaction at the effect produced on them, as superseding his former regret that he had grieved them.*

8.] 'For (reason of the *χαρῆναι*) though I even grieved you in (by means of) my epistle, I do not (now) repent (having written it), though I even did repent it' (before the coming of Titus). *Erasm.*, al., take *εἰ καὶ μετεμ.* for 'even

καὶ [†]μετεμελόμην· βλέπω γὰρ ὅτι ἐπιστολὴ ἐκείνη εἰ καὶ [†]πρὸς ὥραν ^dἐλύπησεν ὑμᾶς· ⁹νῦν χαίρω, οὐχ ὅτι ^dἐλυπήθητε, ἀλλ' ὅτι ^dἐλυπήθητε ¹εἰς μετάνοιαν· ^dἐλυπήθητε γὰρ ^hκατὰ θεὸν, ἵνα ⁱἐν μηδενὶ ^jζημιωθῇτε ἐξ ἡμῶν. ¹⁰ἢ γὰρ ^hκατὰ θεὸν λύπη μετάνοιαν ^kεἰς σωτηρίαν ¹ἀμεταμέλητον ^mἐργάζεται, ἢ δὲ τοῦ κόσμου λύπη θάνατον

[†] = Gal. ii. 5.
Philem. 15.
^h = Rom. viii.
27. See ch.
xi. 17. 1 Cor.
xv. 32.
ⁱ ch. vi. 3 reff.
^j 1 Cor. iii. 15.
Phil. iii. 8.
^k = Mark i. 4
al. fr.
¹ Rom. xi. 29
only.
^m = Rom. xiii.
10.

—aft βλέπω om γὰρ BD¹ d e Ambrst-ms Aug Bed v Ambrst ed (*et si pæniteret* [pænitet d e; pænituisset Ambrst-ed] *videns quod* [video quod d e Ambrst-ms Aug]). (The varr arise from attempts to clear the constr., making εἰ δε και μ. the beginning of a new sentence, and βλέπω, without γὰρ, the apodosis,—or βλέπων κ.τ.λ. a qualifying clause: see also notes.)—ἢ om E (and Mill, appy by mistake).—μ. ἐλυπ. FG.—9. νυν om D¹ d e (tamen) Syr.—ἐλυπήθητε 1st to 2nd om 109.—10. for ἀμεταμέλητ., ἀμετανοητον 41 Thl-marg: ἀμελητον Orig₁: ἀμεταβλητον Orig₁: stabilem it v Ambrst Pacian Pel: txt (BCDG &c) Clem Orig₂ all.—rec κατεργάζεται (appy for conformity to the follg: but a distinction seems to have been intended by the Ap: see notes. None read εργ. for the follg κατεργαζ.), with FGJK &c Orig₂ Thdrt Thl Oec: txt BCDE 37 (Justin?) Clem Orig₂ Chr-mss Dam.—εργάζεται 1st to 2nd om 17. 31. 108¹-14-78 Chr.

supposing I repented it before, which was not the case:’ Calv., al., think ‘verbum pænitendi improprie positum pro dolorem capere.’ The reason of these departures from grammatical constr. and the meaning of words, is, for fear the Ap. should seem to have repented of that which he did under the inspiration of the Holy Spirit. But there is no difficulty, even on the strictest view of inspiration, in conceiving that the Ap. may have afterwards regretted the severity which he was guided to use; we know that Jonah, being directed by inspiration to pronounce the doom of Nineveh, endeavoured to escape the unwelcome duty: and doubtless Paul, as a man, in the weakness of his affection for the Corinthians, was tempted to wish that he had never written that which had given them pain. But the result shewed that God’s Spirit had ordered it well, that he should thus write; and this his repentance was repented of again.

βλέπω γὰρ, κ.τ.λ.] ‘For I see that that letter, though but for a time, did grieve you.’ This seems the only admissible rendering of the words. Chrys. sees in them the reason of οὐ μεταμέλομαι, and adds τὸ μὲν γὰρ λυπηρὸν βραχὺ, τὸ δὲ ὠφέλιμον διηνεκές. It appears then that he would render εἰ καὶ πρὸς ὥραν, ‘if even for a season,’ = ‘scarcely for any time.’ Rinck (Incubr. crit. p. 162) would begin a new sentence with εἰ καὶ μετεμελόμην, and parenthesizing βλέπω . . . ὑμᾶς, regard νῦν χαίρω, κ.τ.λ. as the apodosis. But this is very unnatural, with so abrupt a beginning as εἰ καὶ. It would certainly have been εἰ ἐξ καὶ: and the present, βλέπω, would give no reason for the past, μετεμελόμην, which had past away. The best sense, as well as the most

legitimate rendering, is to regard βλέπω . . . ὑμᾶς as the exegesis of ἐλύπησα, as above.

9.] νῦν, emphatic, as distinguishing χαίρω from μετεμελόμην: now that I know not only of your grief, but of its being grief which worked repentance.

κατὰ θεόν] as E. V., ‘after a godly sort:’ ‘with reference to God,’ see Rom. (reff.) and note: ‘secundum, hic significat sensum animi Deum spectantis et sequentis,’ Bengel. αὕτη γὰρ ἡ καλὴ λύπη, ὡς τό γε κατ’ ἀνθρώπον λυπεῖσθαι κακόν. Oecum. Cf. κατὰ ἄνθρωπον, 1 Cor. xv. 32.

ἵνα, κ.τ.λ.] ‘in order that ye might in nothing be damaged by us:’ not ἐκβατικῶς, so that ye did not . . . , as many Comm.:—the divine purpose of their grief is indicated; ‘God so brought it about, in order that your grief occasioned by me might have, not an injurious, but a beneficial effect.’

10.] How ‘grief according to God’ produces such an effect.—‘For grief according to God works (brings about, promotes, see ref.) repentance unto salvation which none will regret.’

ἀμεταμέλητον best belongs to σωτηρίαν, as Vulg., Theophyl., Aug., Est., Fritzsche, Meyer, De Wette; not to μετάνοιαν, as most Comm.:—not necessarily however from the position of the words, as Meyer and De Wette maintain: for what more common than for the predicate of a substantive (εἰς θάνατον) to be placed between it and a qualifying adjective,—but on account of the sense, and the fact that not ἀμετανόητον, but ἀμεταμέλητον is chosen, so that the play in E. V., ‘repentance not to be repented of,’ does not seem to have been intended. De W. well explains σωτηρία ἀμεταμέλητος — ‘salvation which none will ever regret’

n = Rom. iv. 15. v. 3 al. ch. iv. 17. o Acts xxiv. 15, 20. ch. ii. 3 al. i = Mark ix. 23 refl. q = Rom. xii. 8, 11 refl. r = 1 Cor. iii. 2. s = 1 Cor. ix. 3. t here only. u ver. 7 only t. v = ver. 7. w Rom. xii. 19 refl. x = ch. vi. 4. iv. 2 al. y See ch. vi. 6. yy See 1 Thess. iv. 6. z Eor. Med. 267. RCDE FGJK

¹¹ κατεργάζεται. ¹¹ ἰδὸν γὰρ ὁ αὐτὸ ὁ τοῦτο ^p τὸ ^p κατὰ θεὸν ^d λυπηθῆναι ὑμᾶς πόσῃν ⁿ κατεργάσατο ὑμῖν σπουδὴν, ^r ἀλλὰ ^s ἀπολογίαν, ^r ἀλλὰ ^t ἀγανάκτησιν, ^r ἀλλὰ φόβον, ^r ἀλλὰ ^u ἐπιπόθησιν, ^r ἀλλὰ ^v ζῆλον, ^r ἀλλὰ ^w ἐκδίκησιν. ⁱ ἐν παντί ^x συνεστήσατε ἑαυτοὺς ὑ ἄγνους εἶναι ^{yy} τῷ πράγματι. ¹² ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ^z ἀδικήσαντος οὐδὲ εἵνεκεν τοῦ

—for κατεργ., επιφέρει 42. 238.—11. τοῦτο om 4 Chr-ms Thl.—το om 109.—υμας om (as unnecessary, ὑμῖν occurring below: and to express, as above, the abstract and not the concrete) BCFG 17 g Ambrst Aug: ins DEJK mss nrlly vss nrlly Clem Bas Chr Thdrt Dam Thl Oec Bed.—κατεργάσατο D(E?).—bef ὑμῖν ins εν CFG all g v all Bas Chr Thdrt Thl lat-ff (supplementary, to explain the datine): om B(e sil)DEJK all d e copt goth Clem Dam Oec.—rec αλλ (last), with C(EK?) &c: txt BD¹FGJ &c.—rec ins εν bef τω πραγματι (supplementary, as before), with BD²EJK &c vss Chr Thdrt al Ambrst-ms: txt CD¹FG 13. 17. 80. 213 g v goth Clem Dam (το πραγμα in text) Ambrst-ed Pel Bed.—12. εν om 48.—ουκ CD(E?) Dam.—ενεκεν (3ce) CDEFGK 72. 100 (al ?) Chr Dam Thl: txt B:J (1st, not 2nd and 3rd) all Thdrt Oec.—for ἀδικήσαντος,

having attained, however difficult it may have been to reach, however dearly it may have been bought.

ἡ τ. κόσμου λύπη] τί δὲ ἐστὶ, κατὰ κόσμον; ἐὰν λυπηθῇς διὰ χρήματα, διὰ δόξαν, διὰ τὸν ἀπελθόντα. Chrys. τοῦ κόσμ. is subjective: 'the grief felt by the children of this world.'

θάνατον] 'Death eternal,' as contrasted with σωτηρίαν: not 'deadly sickness,' or 'suicide,' as Theophyl. (in part, πάντως μὲν τὸν ψυχικόν, πολὺ λάκκις δὲ καὶ τὸν σωματικόν), al. The grief which contemplates nothing but the blow given, and not the God who chastens, can produce nothing but more and more alienation from Him, and result in eternal banishment from His presence.—So that ἐργάζ. is rather 'works,' 'contributes to,' and κατεργάζ., 'works out,' 'results in.'

11.] The blessed effects of godly grief on themselves, as shewn by fact.

αὐτὸ τοῦτο, 'this very thing,' 'of which I have been speaking.'

σπουδὴν, 'earnestness,' as contrasted with your former carelessness in the matter.

ἀλλὰ] nay, not σπουδὴν merely,—that is saying too little:—'but . . .'

ἀπολογία] viz. to Paul by means of Titus,—asserting their innocence in the matter; see below.

ἀγανάκτησιν] πρὸς τὸν ἐπιπορευόμενον. Theophyl. φόβον] 'ne cum virga venirem,' Bengel: fear of Paul: not here of God. The context is brought out well by Chrys. and Theophyl. The latter says, on ἐπιπόθησιν,—πρὸς ἐμὲ.

εἰπὼν δὲ φόβον, ἵνα μὴ δόξῃ αὐθιγεῖν, συντόμως διωρθώσατο, ἐπιπόθησιν εἰπὼν ὑπὲρ ἐνδοκτικὸν ἀγάπης, οὐκ ἐξουσίας.

ζῆλον] on God's behalf, to punish

the offender;—ἐκδίκησιν being the infliction of justice itself.—Bengel remarks, that the six accusatives preceded by ἀλλὰ fall into three pairs: ἀπολογ., and ἀγανάκτ., relating to their own feelings of shame,—φόβ., and ἐπιπόθ., to Paul,—ζῆλ., and ἐκδίκ., to the offender.

ἐν παντί must be understood only of participation of guilt: by their negligence, and even refusal to humble themselves (1 Cor. v. 2), they had in some things made common cause with the offender. Of this, now that they had shewn so different a spirit, the Ap. does not speak.

συνεστήσατε] 'have commended yourselves by proving that ye are;' a pregnant constr. τῷ πρ., the dat. of regard: see Rom. vi. 20 and Winer, § 31. 3.—the matter,'—perhaps, as in refl., not only, 'of which I have been speaking,'—but with allusion to the kind of sin which was in question. ἄγνους, 'pure of stain.'

12.] He shews them that to bring out this zeal in them was the real motive of his writing to them, and no private considerations.

ἄρα, 'accordingly,'—'in accordance with the result just mentioned.'

εἰ καὶ ἔγραψα ὑμ. is parallel with εἰ καὶ ἐλύπησα ὑμᾶς, ver. 8,—'though (i. e. assumed that) I wrote (severely) to you.'—The ἀδικηθεὶς would be the father of the incestuous person, who γυναικα τοῦ πατρὸς εἶχεν, 1 Cor. v. 1.—Theodoret imagines it to mean the step-mother, who was the adulteress; and thinks that the father was dead. But there is no ground for this in 1 Cor. v., and the masculine participle, though not decisive against it, is at least more naturally explained on the other view. Others (as Wolf, Bleek,

^z ἀδικηθέντος, ἀλλ' εἵνεκεν τοῦ ^a φανερωθῆναι τὴν ^η σπου- ^a = ch. ii. 11.
^δ ἡν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ^b ἐνώπιον τοῦ θεοῦ. ^b = ch. ii. 11.
¹³ διὰ τοῦτο ^c παρακεκλήμεθα. ^d ἐπὶ δὲ τῇ ^c παρακλήσει ^c = ch. ii. 11.
^{ἡμῶν} ^e περισσοτέρως ^f μᾶλλον ^f ἐχάρομεν ^d ἐπὶ τῇ χαρᾷ ^d = Acts xiv.
^{τίτου}, ὅτι ^g ἀναπέπνυται τὸ ^g πνεῦμα αὐτοῦ ^h ἀπὸ πάντων ^e ch. i. 12 reff.
^{ὑμῶν} ¹⁴ ὅτι εἴ τι ⁱ αὐτῷ ὑπὲρ ὑμῶν ⁱ κεκαύχημαι, οὐ ⁱ = Mark vii. 36. Phil.
^j κατησχύνθη, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ^f ver. 7.
^{ὑμῖν}, οὕτως καὶ ἡ ^k καύχησις ὑμῶν ^h ἐπὶ τίτου ἀλήθεια ^g = 1 Cor. xvi.
^m ἐγενήθη, ¹⁵ καὶ τὰ ⁿ σπλάγχνα αὐτοῦ ^o περισσοτέρως ^h = Matt. xi.
ⁱ constr., ch. ix. 2. xii. 5. ^j Rom. v. 5. ix. 33. x. 11 al. ^k = 1 Cor. xv. 31. (Rom. iii. 27 reff.)
^l gen. = Acts xxiii. 30 reff. ^m = 1 Cor. i. 30. ⁿ = ch. vi. 12. ^o ch. i. 12 reff.

ἀδικηματος 19. 55.—ἀδικηθ. ουδε ε. τ. ἀδικησαντ. D¹E.—ἀλλ ουδε B 37. 73.—rec ημων την υπερ υμων (altern from misunderstanding: see notes), with B? &c v goth al Chr Thdrt al Ambrst al (υμ. τ. υπ. υμ. D¹F d¹: ημ. τ. υπ. ημ. G g): txt CD³EJK all (60 or more, Tisch) e copt syrr æth al Dam Oec-text.—προς υμ. (ημ. 120. 213) om v Syr ar-erp arm æth Ambrst Pel.—ενωπ. τ. θ. om Chr.—13. rec places δε aft περισσοτερωσ (appy to conform to the εχαρημεν επι below, by joining παρακεκλ. επι: then also the change of ημ. into υμ. became necessary) with mss æth al Chr-text Oec: txt BCDEFGJK 10. 36-9. 46. 68. 80. 109-14-16-17 lect 13 it v syrr ar-erp copt Chr-comm (and Mtt's ms.) Dam (has επειδη for επι δε) Thl¹ lat-ff: om 32-6-9. 71 Thdrt.—rec υμων (see above), with FJ &c copt syr al Chr Thdrt al Bed: txt BCDEGK 3. 17. 23. 33. 115 it v Syr ar-erp æth arm goth Ambrst Pel.—περισσοτερον C (appy) Thdrt.—for χαρα, παρουσία 36. 113-marg (see ver 6).—for το πν., τα σπλαγχνα Chr (comm expr).—for απο παντ., απαντων 109.—14. κεκαυχ. υπερ υμ. FG g Chr Thl.—αλλα C.—for παντα, παντοτε CFG copt syr (g has both) Chr.—υμιν εν αλ. ελαλ. CDE d e v goth: ελαλησα 93.—η bef καυχ. om 93.—rec ημων (prob a corr'n, see note), with DEGJK &c (C uncert) vss ff: txt B(C?)F al copt al Thl.—bef επι, om η B Thl (Mtt's mss.).—προς

al.), suppose *Paul himself* to be meant, which however would be in direct contradiction to ch. ii. 5: Bengel, al., the *Corinthians*, 'singularis pro plurali, per euphemian,' which is forced: Theophyl., al., both the persons concerned (—ἀμφότεροι γὰρ ἀλλήλους ἡδίκησαν)—and Neander, al., take τοῦ ἀδικηθέντος as = τοῦ ἀδικήματος, 'the fault committed':—which however would not be true, for the Ap. certainly did write *on account of the committal of the fault*.—It would be easy for any of the Ap.'s adversaries to maintain that the reproof had been administered from private and interested motives. ἀλλ' εἵνεκεν . . .] But he wrote, in order to bring out their zeal on his behalf (i. e. to obey his command), and make it manifest to themselves in God's sight. The other reading, ἡμῶν τὴν ὑπὲρ ὑμῶν, has been an alteration owing to not understanding τ. σπουδ. υμ. τ. υπ. ημ., and is inconsistent with the fact: it was not to exhibit to them *his* zeal for them that he wrote, but to make manifest to (πρός, 'among,' 'chez') them, to bring out among them, *their* zeal to regard and obey him. 13.] 'On this account (on account of the fulfilment of this purpose) we are comforted: but in addition to (or, on the occurrence of) our comfort,

we rejoiced very much more (reff.) at the joy of Titus, because his spirit has been refreshed by you all.' A similar declaration to that in ver. 7, where not only the arrival of Titus, but his comfort wherewith he was comforted by them, is described as the ground of the Ap.'s joy.—According to the received reading, the sense is: 'Therefore we are consoled on account of your consolation (either gen. subj., 'that which you feel on account of the good issue of the affair,'—or gen. object., 'the consolation received from you'): but we rejoiced very much more,' &c. This however would hardly represent the real state of things. 14.] This increased joy was produced by the verification which my former boasting of you to Titus now received. εἰ τι . . .] see one particular in which he boasted of them, ch. ix. 2. οὐ κατησχ.] 'I was not shamed,' viz. by being shewn, on Titus's coming to you, to have boasted in vain. ἀλλ' ὡς . . .] 'But truthfulness was shewn to be my constant rule of speech, to whomsoever I spoke.'—But as we spoke (generally, not merely in our teaching, as Theodoret, al.) all things in truth (truthfully) to you, so also our boasting concerning you (gen. obj.:—the rec. ἡμῶν agrees better with the comparison, of 'our

p = Eph. i. 8.
iii. 2. ch. viii.
14 reff.
q 1 Cor. iv. 17
reff.
r Rom. i. 5 reff.
s = Mark iii. 5.
1 Chron.
xxix. 22.
t 1 Cor. ii. 3.
u ch. vi. 3 reff.
v ch. v. 6 reff.
w 1 Cor. xii. 3.
xv. 1 al.
x 1 Cor. i. 4
reff. w. ἐν.
ver. 16. ch.
i. 22.
y Rom. v. 4
reff.
z Rom. v. 17. ch. x. 15. James i. 21 only. Eccles. i. 3. &c. a here only. Strabo ix. 419. Winer, b ver. 9. Rev. ii. 9 only. Job xxx. 27. c Rom. iii. 7 reff. d Rom. xii. 8 reff.

^p εἰς ὑμᾶς ἐστὶν ^q ἀναμνησκόμενον τὴν πάντων ὑμῶν ^r ὑπακοήν, ὥς ^s μετὰ ^t φόβου καὶ ^u τρόμου ἐδέξασθε αὐτόν. ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ^{i</}

³ ὅτι ^e κατὰ δύναμιν ^f μαρτυρῶ καὶ ^g παρὰ δύναμιν, ^h αὐθαίρετοι, ⁴ μετὰ πολλῆς ^k παρακλήσεως δέόμενοι ἡμῶν τὴν ^l χάριν καὶ τὴν ^m κοινωνίαν τῆς ⁿ διακονίας τῆς ^o εἰς τοὺς ^l ἁγίους, ⁵ καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν ^p πρῶτον τῷ κυρίῳ καὶ ἡμῖν ^q διὰ θελήματος θεοῦ, ⁶ εἰς τὸ παρακαλεῖσαι ἡμᾶς Τίτον, ἵνα καθὼς ^s προενήρξατο, οὕτως καὶ ^t ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν ^u χάριν ταύτην. ⁷ ἀλλ' ὥσπερ ^v ἐν παντὶ ^w περισσεύετε, πίστει καὶ ^x λόγῳ καὶ ^y γνώσει καὶ ^z πάσῃ ^y σπουδῇ καὶ τῇ ^z ἐξ ἡμῶν ^z ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ ^z χάριτι ^w περισσεύητε. ⁸ οὐ ^a κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς

p = Acts ix. 13 reff. q Rom. xv. 32 reff. r = ch. vii. 3. Heb. xi. 3. s ver. 10 only. t ἐναρχ., Gal. iii. 3. Phil. i. 6. t Rom. xv. 28. ch. vii. 1. 1 Kings iii. 12. u = 1 Cor. xvi. 3. ver. 19. u = Mark xvi. 7. Luke vii. 7. Acts ix. 6. x. 20. xxvi. 10. v ch. vi. 3, 4 reff. w = 1 Cor. xv. 58. x 1 Cor. i. 6. (viii. 1.) y ch. vii. 11 al. z = (John xvii. 26 f.) 1 John iv. 9. a Rom. xvi. 26 reff. 1 Cor. vii. 6.

233.—aft κατ, ins *υπερον* arm: *deinde* it v Ambrst Pelag.—6. for *εις το, ωςτε* 3. 35 Chr Thl.—*ημας* om 115 arm: *υμας* 72-4. 120 al.—*ενηρξατο* B: *και ενηρξ.* al: *προηρξ.* al: *προενηρξατο* 48: add *εν υμιν* 66-marg Chr (text) Thl (omg *εις υμ.* below).—*επιτελεσει* J al.—*εις ημας* 72.—*και* om 93.—7. *περισευητε* C Chr.—*κ. πασ. σπουδ.* om 1081.—*εξ ημων εν υμ.* B 31-7. 73-4. 80. 238 copt (*εν υμ. εξ η.*) Syr arm al Orig-in (*nostra in vos*) Ambrst-ms (*in nobis et vobis*): *εν ημιν* om Chr: txt CDEFGJK most mss vss ff.—*τη* om 238.—*περισευσητε* D¹(E?)FG.—8. *δια την ετ. σπουδην* DE:

‘quemadmodum adfuerit mihi Deus in ecclesiis:’ see the constr. *διδόναι ἐν*, in reff.:—‘given among,’ ‘shed abroad in,’ the churches of Macedonia. 2.] ‘how

that (depends on *γνωρίζομεν*) in much proof of tribulation (though they were put to the proof by much tribulation) (was) the abundance of their joy (i. e. their joy abounded),—and their deep poverty (*κατὰ βάθος*, lit. ‘down into the depth,’ as καθ’ ὅλον, ‘throughout the whole’) abounded to (‘abunde cessit in,’ as Meyer, &c. or rather perhaps, ‘abounded,’ produced abundant fruit, ‘so as to bring about’ . . .) the riches (τὸ πλ. the riches which have actually become manifest by the result of the collection) of their liberality’ (see Rom. xii. 8, and note). 3—5.]

Proof of this. There is no difficulty, and no ellipsis, in the constr. ‘For according to their power, I testify, and beyond their power, voluntarily, with much exhortation beseeching of us the grace and fellowship of the ministry to the saints (i. e. to allow them a share in that grace and fellowship), and not as we expected (i. e. far beyond our expectation), but themselves they gave first (i. e. above all: as the inducing motive: not first in point of time, but in point of importance, see Rom. ii. 9, 10) to the Lord, and to us by the will of God’ (the Giver of grace, who made them willing to do this: not = κατὰ τὸ θελ. τ. θ., which only expresses

[whatever it may imply], consonance with the divine will: διὰ τοῦ θελ. τ. θ. makes the divine will the agent). 6.] ‘So

that we besought Titus (not, Titus besought us, see ver. 17), that (the aim, and purport as well, of our request), as he had previously (before the Macedonians begun to contribute: ‘during his visit from which he had now returned’) begun it, so also he would complete among you (the constr. is pregnant—ἐλθῃ εἰς ὑμᾶς καὶ ἐπιτελέσῃ) this grace also’ (this act of grace or mercy, reff.—καί, as well as other things which he had to do among them. It does not belong to ταύτην, ‘this grace also, as well as other graces,’ but to τὴν χάριν ταύτην altogether). 7—15.]

Exhortations and inducements to perform this act of charity. 7.] ἀλλά marks

the transition to an exhortation, as in reff. It at the same time implies, as Herm. ad Viger, p. 812 (in Meyer), ‘satis argumentum allatum esse.’

πίστει, see ch. i. 24. λόγῳ κ. γνώσει, see 1 Cor. i. 5; viii. 1. πάσῃ σπουδῇ, because σπουδῇ may be manifold even in a good sense. Grof. well explains it, ‘studium ad agendas res bonas.’

τῇ ἐξ ὑμ. ἐν ἡμ. ἀγ.] ‘your love to us,’ ‘the love which, arising from you, has us for its object:’ see reff. According to the reading, ἐξ ἡμῶν ἐν ὑμ., the only meaning agreeing with the context is, ‘the love (to God and man) which, arising from our teaching, is

b neut., ch. iv. 17. Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4 only (Phil. ii. 20)†.
 c Rom. xiv. 22 reff.
 d here only. = Judges vi. 6. Ps. xxxiii. 10. lxviii. 8. Prov. xxiii. 21. Tobit iv. 21.
 e ver. 2 reff. h 1 Cor. vi. 12.
 f 1 Cor. iv. 8. Rev. iii. 17. (Luke xii. 21) i = Acts x. 41, 47. xiii. 32, 43. Rom. i. 25 al.
 g = 1 Cor. i. 10 reff. w. δίδωμι, vii. 25. k ver. 6.
 BCDE FGJK

propter it goth Aug Ambrst.—*ἡμετέρας* 23. 72. 115-22 lect 8.—for *αγαπης, σπουδης* 17. 115 al.—*γνησιον* 80.—*δοκιμαζω* D¹FG Chr (Mtt's ms¹).—9. *χριστ.* om B (Ambr¹): *ιησ.* χρ. om Chr.—*δι ημας* CK 19. 23. 37. 41. 55. 61. 74. 89. 93. 109-15-17. 238 lect 13 Orig Chr Thdr₂ Dam Aug₁ Paulin.—*υμεις* is aft *πτωχεια* in D¹EFG it Ambrst al.—*πλουτισητε* C.—*υμεις* and *πλουτισωμεν* 19. 41. 55. 74. 93 (al?) Orig (appy) Chr (text) Thdr₁ (somet) Ath Theoph-alex some lat-ff.—10. for *οιτινες, οτι* FG g Syr.—*το θελ.* and *το ποιησ.* are inverted in Syr ar-erp: *τω ποι.* and *τω θελ.* Chr: *του ποι.* 109.—*ενηρξασθε* D¹FG Orig.—*περσυ* D¹FG: om æth.—11. *τουτο ποιησαι* 26: *τω π.* it v

planted in you.' *ἵνα καὶ, κ.τ.λ.*] the sense is *imperative*,—*κελεύω*, or *βούλομαι*,—(or *βλέπετε*, see 1 Cor. xvi. 10),—being omitted. So Soph. Cēd. Col. 156, *ἀλλ' ἵνα τῷδ' ἐν ἀφθέγκτῳ μὴ προσπέσῃς νάπει*. See Hartung, Partikellehre, ii. 148, 9. *ταύτη* is emphatic here, although *ταύτην* is not in ver. 6: 'this grace also';—other graces having been enumerated.—Grotius remarks, 'non ignoravit Paulus artem rhetorum, movere laudando.' 8.] Lest his last words should be misunderstood, he explains the spirit in which they were said: not as a command, but by way of inducement, by mention of the earnestness of others, and to try the genuineness of their love.

κατ' ἐπιτ.] not, 'in consequence of a command from God,' as Dr. Burton,—but, 'by way of command' (ref. 1 Cor.). *διὰ τῆς* is not = *διὰ τήν*, 'by occasion of,' as E. V.:—but treats the *ἔτερον σπουδή* as the instrument by which, in the way of emulation, the effect was to be produced.—The participial constr. is as in 1 Cor. iv. 14.

9.] Expl. of 'trying the genuineness of your love,' by upholding His example in the matter, Whom we ought to resemble. *τ. χάριν*, 'the (act of) grace'; 'the beneficence.'

ὅτι] 'consisting in this, that' *πλ.*

ὧν] The part. refers to the time when the historic act implied in the aorist *ἐπτώχευσεν* took place. 'He, being rich, became poor':—not, as De W., merely by His renunciation of human riches during His life on earth, but by His *exinanition of His glory* (Phil. ii. 6, 7) when, as Athanas. (cited by Dr. Burton), *τὴν πτωχεύσαν φῶσιν ἐν αὐτῷ ἀνέλαβετο*.—The stress is on *δι' ὑμᾶς*, to raise the motive of gratitude the more effectually in them. *τῇ ἐκ.*

πτωχ. πλουτήσητε] 'that by His poverty (as the efficient cause) ye might be rich:' viz. with the same wealth in which He was rich,—the kingdom and glory of Heaven, including *τὰ μυρία ἅπερ παρέσχεν ἡμῖν ἀγαθά*, as Chrys.: who adds, *εἰ μὴ πιστεύεις, ὅτι ἡ πτωχεία πλούτου ἐστὶ ποιητικῇ, ἐννόησόν σου τὸν δεσπότην, καὶ οὐκέτι ἀμφιβαλεῖς*. See the various possible meanings discussed in Stanley's note.

10.] ver. 9 was parenthetic: he now resumes the *οὐ κατ' ἐπιταγὴν λέγω* 'And I give my opinion in this matter,' the stress being on *γνώμην*, as distinguished from *ἐπιταγὴν*.

τοῦτο γὰρ] 'For this (viz.

'my giving my opinion, and not commanding,'—as Billroth and Meyer. De Wette controverts this, and would make *τοῦτο* refer to the *proof of their love* in the act of charity, contending that *τοῦτο* must refer to the same as *ἐν τούτῳ*. But Meyer rightly answers that this need not be, for *ἐν τούτῳ* is altogether unemphatic and insignificant, and the whole sense of the clause is in the words *γνώμην δίδωμι* is expedient for you (better than "*befitting*," or "*suitable*," as suggested by Bloomf. after the Schol. *ἀρμόζει, συνάδει*. This sense of *συμφέρι* is not found in the N. T., and is very doubtful elsewhere. See Palm and Rost's Lex.), seeing that you ('quippe qui;') *οὔτινες* is decisive for the above meaning of *τοῦτο*. 'My giving my opinion, rather than commanding, is expedient for you, who have already shewn yourselves so willing.' A command from me would be a lowering of you, and depreciation of your zeal) begun before them (the Macedonian churches, see below) not only the act, but also the mind to act, from a year ago:' i. e. 'not only were you before them in the

¹ ἀπὸ πέρουσι. ¹¹ νυνὶ δὲ καὶ τὸ ποιῆσαι ^m ἐπιτελέσατε, ¹ ch. ix. 2
^o ὅπως ⁿ καθάπερ ἡ ^o προθυμία ^{oo} τοῦ θέλειν, οὕτως καὶ τὸ
^p ἐπιτελέσαι ^p ἐκ τοῦ ἔχειν. ¹² εἰ γὰρ ἡ ^o προθυμία ^q πρόκει-
^r ται, ^r καθὼς ἐὰν ἔχη ^s εὐπρόσδεκτος, ^r οὐ καθὼς οὐκ ἔχει.
¹³ οὐ γὰρ ἵνα ἄλλοις ^t ἄνεσις, ὑμῖν δὲ θλίψις, ¹⁴ ἀλλ' ^u ἐξ
^x ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν ^v περίσσευμα ^{vv} εἰς
^w τὸ ἐκείνων ^w ὑστέρημα, ἵνα καὶ τὸ ἐκείνων ^v περίσσευμα
^x γένηται εἰς τὸ ὑμῶν ^w ὑστέρημα, ὅπως γένηται ^x ἰσότης,
^{Jude 7 only. Levit. xxiv. 7 al. r Rom. viii. 26. 1 Pet. iv. 13 only. Levit. ix. 5 vat. s Rom.}
^{xv. 16 reff. t Acts xxiv. 23 reff. u = 1 Cor. vii. 5, ch. ix. 7. v epp., here only. Matt.}
^{xii. 34. 1 L. Mark viii. 8 only. Eccles. ii. 15. vv = Rom. iii. 22. Gal. iii. 14. w 1 Cor. xvi. 17 reff.}
^{x Cor. iv. 1 only. Job xxxvi. 29.}

Chr Aug Pel.—επιτελέσατε with Chr.—το θέλειν D¹: εκ του θελ. Chr.—του επιτελ. 123
 it v lat.-ff.—12. an D¹GJ Chr.-ms₁ Dam.—rec aft εχη ins τις (supplementary addn), with
 C²J &c: txt (εχει BJ 71. 89. 91-2. 109-14-15 lect 13) BC¹DEFGJK 10. 17. 39. 46. 71.
 116-17 it v goth al Clem gr-lat.-ff: ins bef εχη 73. 80 al: τι 55. 112.—aft εχει ins τις
 DEFG g: ου . . . εχει om aeth.—13. ανεσιν θελω and θλιψιν arm.—δε om BC 17. 33-5.
 80 d e aeth (et vobis copt).—14. αλλ το καιρω om Chr: εν τ. ν. καιρ. om Jer.—νυν om
 FG² g².—aft ινα, ins γενηται ισοτης εν τω νυν καιρω Chr.—γενηται (1st) om 74 Chr.
 —aft ισοτης ins εν τω νυν καιρω Chr.—15. ο (2nd) om FG 80. 93. 106-14-15-22. 238

deed itself, but also in the will to do it.'—
 The sense has been missed by many of the
 Comm., from not observing the *comparison*
 implied in *προενήρξασθε*, and applying it
 only to the *Corr. themselves* beginning.
 In that case, as the *will* comes before the
deed, to say, you begun *not only to do, but*
also to will, would be unmeaning. Some,
 in consequence, as Grot., al., and the
 Peschito, have arbitrarily assumed an *in-*
version of terms, so that '*non solum facere*,
sed velle' should = '*non solum velle, sed*
facere.' Others, as Chrys., Theodoret, al.,
 Erasm., Calv., Beza, al., Billroth, Olsh.,
 Rückert, al. m., have taken θέλειν = '*to*
do with a good will,' which is certainly not
 its sense in ver. 11. The above expl. is
 that of Cajetan, Estius, De Wette, Winer,
 Meyer, and Wieseler, and puts the climax
 in its right order, making it a backward one
 of comparison. For as Wieseler remarks
 (Chron. Apost. Zeit. p. 364, note), there
 are *three steps* in the collection for the
 saints,—the wishing it (θέλειν), the setting
 about it (ποιῆσαι), and the completion of
 it (ἐπιτελέσαι). And the Corr. had begun
not only the second, but even the first of
 these, before the Macedd. Long employed
 as they had then been in the matter, it was
 more creditable to them to receive *advice*
 from the Ap., than *command*.—"θέλειν
 is not a historic act like ποιῆσαι, but a
 permanent state: hence the pres. inf." Meyer.—
 In saying ἀπὸ πέρουσι, 'from last
 year,' it seems probable that Paul would
 speak as a Jew, regarding the year as
 beginning in Tisri.

11.] 'But (con-

trast of your former zeal with your present
 need to be reminded of it) now complete
 the act itself also (καὶ can hardly apply to
 the whole τὸ ποι. ἐπιτ., as De Wette, but
 must be taken with ποιῆσαι; now shew
 not only the completion of a ready will in
 the act begun, but complete the act also,—
 as Meyer), that, as (there was) (with
 you) readiness of will, so (there may)
 also (be) completion according to your
 means (ἐκ τοῦ ἔχειν, not 'out of that
 which ye have,' as E. V., but 'after the
 measure of your property,' as in *ref.* The
 verbs substantive must be supplied, as
 in ver. 13).

12.] Expl. of ἐκ τοῦ
 ἔχειν,—that on it, προθυμία being pre-
 supposed, and not on absolute quantity,
 acceptability depends.—'For if a willing
 mind is present,—according to what it
 may happen to possess, it is acceptable,
 not according to what it possesseth not.'

The constr. of the sentence is simple
 enough: προθυμία being the subject
 throughout, quasi-personified: readiness in
 God's service is accepted, if its exertion
 be commensurate with its means,—and is
 not measured by an unreasonable require-
 ment of what it has not.

13.] Further expl. that the present collection is
 not intended to press the Corr. καθὼς οὐκ
 ἔχουσι. 'For (it is) not (the collection is
 not made) that there may be to others
 (the saints at Jerusalem) comfort, and
 to you distress (of poverty):
 14.] but by the rule of equality (ἐξ as in
 ἐκ τοῦ ἔχειν, above) that at this present
 time (of their need: the stress is on ἐν τῷ
 νῦν καιρῷ, as suggesting that this relation
 may hereafter be altered) your abundance

y and constr.,
Exod. xvi.
18 vat.
Winer, § 66.
3, b.
z here only.
1. c. trans.
Prov. xiv. 34.
a constr., Matt.
xiv. 3. Acts
iv. 12. ch. i.
22.
b ch. vii. 11 al.
c = Rom. xii.
8 al.
d = John iv.
45.
ever. 22, 2 Tim. i. 17 only. adv., Luke vii. 4. Phil. ii. 28. Tit. iii. 13. Ezek. xli. 25. f Acts viii. 16 reff.
g ver. 2 only f. h = ch. ii. 13. John i. 44. i ver. 22 only f. j Rom. i. 9. ch. x. 14 al.

¹⁵ καθὼς γέγραπται ^y Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ
τὸ ὀλίγον οὐκ ^z ἡλαττόνησεν. BCDE
FGJK

¹⁶ Χάρις δὲ τῷ θεῷ τῷ ^a διδόντι τὴν αὐτὴν ^b σπουδὴν
ὑπὲρ ὑμῶν ^a ἐν τῇ καρδίᾳ Τίτου, ¹⁷ ὅτι τὴν μὲν ^c παρά-
κλησιν ^d ἐδέξατο, ^e σπουδαιότερος δὲ ^f ὑπάρχων ^g αὐθαί-
ρετος ^h ἐξῆλθεν πρὸς ὑμᾶς. ¹⁸ ⁱ συνεπέμψαμεν δὲ μετ'
αὐτοῦ τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ^j ἐν τῷ εὐαγγελίῳ διὰ

al: ᾧ (2ce) 48. 72 tol.—bef πολὺ om το 106.—aft πολὺ ins ελαβε arm (not venet):
habuit harl¹ Cypr Ambrst Pel.—16. *δόντι* DEFGJ all (30 and more, Tisch) (*dedit* it v
latt appy) Chr Thl-edd (*alteration to suit the aorists folly*): txt B(e sil)CK all Chr-ms,
Thdr† Dam Thl¹ Oec.—αὐτὴν om 92.—for υπερ το καρδια, εν τη παρουσια 2.—
17. αυθαιρετως 109.—προς υμας om Chr.—18. for μετ αυτου, αυτω 80.—aft αδελφ. ins

may subserve (γίνεσθαι, see next clause. γίνεσθαι εἰς, 'to be extended to,' see ref. Gal.) their deficiency; that also (supposing circumstances changed) their abundance may subserve your want.' The reference is still, as is evident from the next ver., to the supply of temporal wants, in respect of which there should be a mutual relieving and sharing among Christians. But the passage has been curiously misunderstood to mean, 'that their (the Jewish Christians') abundance in spiritual things may be imparted to you to supply your deficiency.' Thus Chrys., al.,—the ancients regarding this imparting as the Gospel-benefit received from them by the Gentiles (which however was past, not future, and is urged as a motive for gratitude, see Rom. xv. 27), and the modern Romanists introducing the monstrous perversion of the attribution of the merits of the saints to others in the next world. So Estius: "Locus hic apostoli contra nostræ ætatis hæreticos ostendit, posse Christianos minus sanctos meritis sanctorum adjuvari etiam in futuro sæculo. Denique notanda virtus eleemosynæ, quæ facit hominem participem meritorum ejus in quem confertur." 15.] 'that

there may be equality, as it is written (i. e. according to the expression used in the Scripture history: παράγει παλαιὰν ἰστορίαν, Chrys.,—of the gathering of the manna) He that (gathered) much, did not exceed (the measure prescribed by God): and he that (gathered) little, did not fall short (of it).' The fact of equality being the only point brought into comparison as between the Israelites of old and Christians now, it is superfluous to enquire minutely how this equality was wrought among the Israelites. The quotation is the present Vatican reading of the LXX. The Alex. has ᾧ τὸ πολὺ and ᾧ τὸ ὀλίγον, pro-

bably a correction. The context supplies συλλέξας from the συνέλεξαν in ver. 17,—and is presumed by the Ap. to be familiar to his readers.

16—24.] *Of Titus and two other brethren whom Paul had commissioned to complete the collection.*

16.] The sense is taken up from ver. 6.—*διδόντι ἐν*, see reff. τὴν αὐτ.

σπ., viz. 'as in myself.' This is evident from ὑπὲρ ὑμῶν.

17.] *Proof of this:* that Titus received indeed (μὲν) Paul's exhortation to go to them (said, to shew his subordination,—or perhaps to authenticate his authorization by the Ap.), but in reality (δὲ) was too ready to go, to need any exhortation;—and therefore went forth (the past tense of the epistolary style,—as 'dabam,' &c., indicating things which will have passed before the letter is received) of his own accord to them.

18—21.] *Commendation of a brother sent with Titus.* 18.] ὁ ἀδελφός cannot surely be, as some Comm. (Heumann, Rückert) have understood 'the brother of Titus:' the delicate nature of the mission would require that there should be at least no family connexion between those sent to fulfil it. This and the other are called in ver. 23, ἀδελφοὶ ἡμῶν, and were unquestionably Christian brethren in the usual sense. *Who this was*, we know not. Chrys., Theodoret, Oecum., Luther, Calvin, suppose Barnabas to be meant: but there is no historical ground for this, and we can hardly suppose him put under Titus. Baronius and Estius suppose, *Silas*: to whom this last objection would also apply: besides that he was well known to the Corr., and therefore would not need this commendation. Orig., Jerome, Chrys. (1), Ambrose, Pelagius, Primasius, Anselm, Cajetan, Grot., Olsh., al., suppose *Luke*:—and of these all before Grot. (who pointed out the mistake; which however I see lately

^k πασῶν τῶν ^k ἐκκλησιῶν. ¹⁹ ¹ οὐ μόνον δέ, ¹ ἀλλὰ καὶ ^k ¹ Cor. xiv. 33.
^m χειροτονηθεῖς ὑπὸ τῶν ἐκκλησιῶν ^u συνέκδημος ἡμῶν, ¹ Rom. v. 3.
ἐν τῇ ^o χάριτι ταύτῃ τῇ ^p διακονουμένη ὑφ' ἡμῶν, ^q πρὸς ^m Acts xiv. 23
τὴν τοῦ κυρίου δοῦσαν καὶ ^r προθυμίαν ἡμῶν. ²⁰ ^s στελ- ⁿ Acts xix. 20
λόμενοι τοῦτο, μή τις ἡμᾶς ^t μωμήσῃται ἐν τῇ ^u ἀδρότῃ ^o = 1 Cor. xvi.
ταύτῃ τῇ ^p διακονουμένη ὑφ' ἡμῶν. ²¹ ^v προνοοῦμεν γὰρ ^q = Acts iii. 10.
^v καλὰ οὐ μόνον ^v ἐνώπιον κυρίου, ἀλλὰ καὶ ^v ἐνώπιον ¹ Tim. i. 16 al.
ἀνθρώπων. ²² ⁱ συνεπέψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ^r ver. 11.
constr., Heb. xi. 2. ^u here only +. ^v Rom. xii. 17. ^{Prov. iii. 4.}

ἡμῶν 10. 238 v-sixt Syr ar-erp æth Ambrst Pel Bed.—19. aft ἡμῶν (1st) (ἡμῖν 177) add εγενετο DE 91. 177 arm (est v-ed al lat-ff).—rec for ἐν, συν (erroneous gloss on ἐν), with DEFGJK &c syr goth al Chr Thdrt al Aug: txt BC (om τη) 6. 10. 17. 31-7-9. 47. 67. 71-3. 93. 113'-21. 238 v Syr copt æth slav-ms al v all Dam Aug Ambrst Pel al.—υφ υμων C 55. 73. 177. 238.—rec αὐτου του κυριου (union of two readings, αὐτου and του κυρ.? or perhaps arose from writing του twice over, as Meyer), with D³EK most mss syrr al Chr Thdrt Dam al: αυτην 6. 43. 67². 74: txt BUD¹FGJ 3. 23. 31-9. 57. 71. 80. 93 it v æth copt arm goth slav-ms lat-ff.—rec at end, υμων, with F and a few mss: txt all other MSS, most mss, vss and ff.—at end add τελουσιν D¹E: volunt (for voluntatem) d.—20. υπιστελλ. FG: συστελλ. 93: δεδοικότες 4².—ιμας FG 31. 37. 73.—μωμηται C² (C¹ uncert).—21. rec προνοουμενοι, with CJK &c copt goth Clem Chr (Mt's ms¹) Chr (Wtst) Thdrt Dam Thl Oec: txt BDEFG 6. 11. 67². 80. 91 it v syrr al Chr lat-ff.—rec om γαρ, with JK &c Thdrt Dam Thl Oec: ins BCDEFG mss as above, and 17. 37-9. 47. 73 it v syrr ar-erp copt goth Clem Chr lat-ff (C προνοουμενοι γαρ, uniting both readings: and so Tischendorf ed 2. Meyer thinks προνοουμενοι to have been a mere mistake originally, arising from στελλομενοι above: and thus the γαρ which was at first retained from oversight, as in C, was at last erased. Probably προνοουμενοι was introduced from Rom. xii. 17, where the same words occur).—for κυρ.,

reproduced in Mr. Birks's Horæ Apostolicæ, p. 242 f.) suppose οὐ ὁ ἵπανος ἐν τῇ ἐναγγελίᾳ to refer to his gospel,—διὰ τὴν ἰστορίαν ἣν περ ἔγραψε, Chrys.;—but this is altogether without proof, as is the assumption that it was Mark (Lightfoot, Storr). It may have been Trophimus, who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 29) to Jerusalem: so De Wette, Wieseler. If the expression 'whose praise in (the matter of) the Gospel is throughout all the Churches,' is to be compared with any similar eulogium, that of Gaius in Rom. xvi. 23 seems to correspond most nearly: Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας: but he was resident at Corinth, see 1 Cor. i. 14. A Gaius, a Macedonian, is mentioned Acts xix. 29, as one of the συνέκδημοι of Paul, as here, together with Aristarchus, which latter we know accompanied him to Jerusalem.—It must then rest in uncertainty. 19.] parenthetical (see on ver. 20) adding to his general commendation a particular qualification for this office. οὐ μόν. δέ.—'and not only so (i. e. praised in all the churches) but also appointed ('suffragis designatus,' see ref. and note; and Stanley here) by the churches (of Macedonia? see ver. 1) as our fellow traveller (to Jerusalem, from what follows) in (the

matter of) this charity which is being ministered by us,—in order to subserve the glory of the Lord and our readiness' (this clause refers not to διακον. ὑφ' ἡμ. as usually interpreted, but to the fact related, the union of this brother with Paul in the matter of the alms, which was done to avoid suspicions detrimental to Christ's glory, and to the zeal of the Ap.). 20.] 'Taking heed of this ('devitantes,' Vulg.—ὑποπτεύσαντες κ. δεδοικότες, Theophyl.:—the particip. belongs to συνεπέψαμεν, ver. 19 being parenthetical) that no one blame us (ref.) in the matter of this abundance (of contributions) which is being ministered by us.' On ἀδρότης, Meyer observes, "from ἀδρός, 'compact,' 'solid';—is used in Homer (Il. χ. 363, π. 357, ω. 6) of a firm and succulent habit of body. Later, we have it in all the various references of the adjective, e. g. of abundance—of plants and fruits (Theophr.) of discourse (Diog. Laërt. x. 83), of tone (Athen. x. p. 415 A), &c. What kind of abundance is meant, the context therefore alone determines." Wetst. says, "ἀδρότης apud Zosimum quater pro ingenti largitione." 21.] 'And such caution is in accordance with our general practice.' See Rom. xii. 17, and ref. Prov. 22.] Still less can we determine

w = (1 Cor.
xvi. 3.) Luke
xiv. 19.
x See ch. vi. 4.
3 rell.
y ver. 17.
z ch. i. 15 reff.
a So 1 Cor. xiii.
8.
aa John i. 30
reff.
b ch. i. 7 reff.
c = ch. ii. 9.
ix. 8 Gal.
v. 10 al.
d Rom. xvi. 3
reff.
e = Phil. ii. 25.
f 1 Thess. ii.
20.
g Rom. iii. 25.
Phil. i. 28
only f.
20.] See Num. xx. 6.

ἡμῶν, ὃν ^w ἐδοκιμάσαμεν ^x ἐν πολλοῖς ^y πολλάκις ^y σπου-
δαῖον ὄντα, νυνὶ δὲ πολὺ ^y σπουδαιότερον ^z πεποιθήσει
πολλῇ τῇ ^c εἰς ὑμᾶς. ²³ ^a εἴτε ^{aa} ὑπὲρ Τίτου, ^b κοινωνὸς ἐμὸς
καὶ ^c εἰς ὑμᾶς ^d συνεργός. ^a εἴτε ἀδελφοὶ ἡμῶν, ^e ἀπόστολοι
ἐκκλησιῶν, ^f δόξα χριστοῦ. ²⁴ τὴν οὖν ^g ἐνδείξιν τῆς
ἀγάπης ὑμῶν, καὶ ἡμῶν ^h καυχίσεως ὑπὲρ ὑμῶν, εἰς
αὐτοὺς ⁱ ἐνδεικνύμενοι ^k εἰς πρόσωπον τῶν ἐκκλησιῶν.
IX. ¹ περὶ ^{kk} μὲν γὰρ τῆς ^l διακονίας τῆς ¹ εἰς τοὺς
¹ ἁγίους ^m περισσόν μοι ἐστὶ τὸ γράφειν ὑμῖν. ² οἶδα γὰρ

BCDE

FGJK

θίου 120 v Syr ar-erp Ambrst Aug Pel.—22. *τούτοις* 93.—*ἀφ' πολλοῖς* add *αὐτοῦ* arm.—*πολλάκις* om 3. 36. 43 ar-pol.—*πολὺ* om 69. 74. 80 Thl: *πολλοῖς* 39: *πολλῶ* Thdrt.—*πολλῇ* om FG 67²-9 g: *pref* δὲ B: *πεπ. πολλ. τῇ εἰς υμ.* om Chr.—23. *συνεργ. εἰς υμ.* DE d e copt goth al Ambrst.—for *χρ., κυρίου* CF: *θεοῦ* al.—24. *υπὲρ ημ.* D¹G 71-3 g.—*εἰς αὐτοὺς* om 44. 213 slav-ms: *εἰς εαυτοὺς* slav-ms: *αὐτοὺς* 71.—rec *ἐνδείξασθε* (*explanatory gloss on the participle*), with CD²EJK &c vss ff: txt BD¹E¹FG 17 it goth.—rec *καὶ εἰς πρ.*, with very few mss: txt BCDEFGJK most mss vss ff.

CHAP. IX. 1. *γὰρ* om C 2. 41. 115 copt al (*at* goth).—*περισσόν* 93.—*ἐμοί* B.—*το* om C 17. 73: *του* FG 109 Thdrt.-ms Dam.—*προγράφειν* 17.—2. *γὰρ* om 48¹.—*την*

who this *second* brother is. Every possible person has been guessed. Several would answer to the description, 'whom we have many times in many matters proved to be earnest.' By our uncertainty in these two cases, we may see how much is required, to fill up the apostolic history at all satisfactorily.

πεποιθήσει . . . 'through his great confidence which he has towards you' belongs to *σπουδαιότερον*, and to the brother, not to *συνεπέμφαμεν* and to Paul. The brother had, by what he had heard from Titus, conceived a high opinion of the probable success of their mission. 23.]

General recommendation of the three.

εἴτε ὑπ. Τίτου 'Whether concerning Titus (we may supply *λέγω* or *γράφω*, or as in E. V., 'any enquire: or we need not supply any thing), he is my partner and (especially) my fellow-worker towards you: whether our brethren (be in question:—viz. the two mentioned—but generalized by the absence of the article—'whether brethren of ours') they are the Apostles (in the more general sense of Acts xiv. 14. 1 Thess. ii. 6. Phil. ii. 25) of the churches (i. e. 'are of the churches, what we are of the Lord'—persons sent out with authority), the glory of Christ' (i. e. men whose work tends to Christ's glory).

24.] 'Shew then to them the proof of your love ('to us, or perhaps, 'to your poor brethren' (Meyer):—but the word has not been so used throughout this passage, see verse 7: *χάρις* has been the word), and of our boasting concerning you, in the sight of the churches.'

I may remark, (1) that the participial constr. is elliptic, as in Rom. xii. 16, al. (2) That *πρόσωπον τῶν ἐκκλησιῶν* does not actually import 'the representatives of the churches,' as Meyer (which would be *τὸ πρόσωπον* or *τὰ πρόσωπα*, without *εἰς*), but as above, it being implied that they, being the *ἀπόστολοι τ. ἐκκλ.*, are such representatives. And this is all that Theodoret seems to mean, whom Meyer quotes in support of his view:—*τὸ πρόσωπον γὰρ τῶν ἐκκλησιῶν ἐπὶ χροσιν οὗτοι τῶν πεμψασῶν αὐτοῦς.* IX. 1—5.] *He recurs to the collection itself, and prays them that they would make good before the brethren his boasting of them, and prepare it before his own coming.* 1.] The

μὲν γάρ connects with the last verse, thus, 'I beseech you to receive the brethren whom I send, courteously; for concerning the duty of ministration to the saints, it is surely superfluous for me to write to you who are so prompt already.' No new subject begins, as some have supposed; nor is there any break in the sense at all. Some obscurity has been introduced unnecessarily, by taking *τῆς διακ. τ. εἰς τ. ἀγ.* for *merely this collection which is now making*: whereas the Ap. chooses such general terms as a mild reproof to the Corr., who, well aware as they were of the duty of ministering to the saints, were yet somewhat remiss in this particular example of the duty. There is an emphasis on *γράφειν*: 'nam testes habebitis praesentes,' Bengel. Theophyl. well remarks: *τοσαῦτα καὶ πρότερον εἰπὼν καὶ πάλιν μέλλων εἰπεῖν, ὅμως*

τὴν ⁿ προθυμίαν ὑμῶν ^o ἣν ὑπὲρ ὑμῶν ^o καυχῶμαι Μακεδό-
 σιν, ὅτι Ἀχαΐα ^p παρεσκεύασται ^q ἀπὸ πέρονσι· καὶ ὁ
^q ἔξ ὑμῶν Ἰζήλος ^s ἡρέθισεν ^t τοὺς πλείονας. ³ ἔπειτα δὲ
 τοὺς ἀδελφούς, ἵνα μὴ τὸ ^u καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν
^v κενωθῇ ἐν ^w τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον ^p παρ-
 εσκευασμένοι ἦτε, ⁴ μὴ πως, ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακε-
 δόνες καὶ εὐρωσιν ὑμᾶς ^x ἀπαρασκευάστους, ^y καταισχυ-
 θῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ ^z ὑπόστασι
 ταύτῃ. ⁵ ἀναγκαῖον οὖν ^b ἡγήσάμην ^c παρακαλέσαι τοὺς

reff. w ch. iii. 10. (1 Pet. iv. 16 var. read.) x here only †.
 here only. z = Heb. iii. 14. x. i. 1. ch. xi. 17. Psa. xxxviii. 7.
 b Acts xxvi. 2. Phil. ii. 3 al. Job xlii. 6. c Matt. xiv. 30 al.

ὑπὲρ ἡμῶν 17 (Scholz).—περσιν D¹FG.—for ὁ, το B.—ἐξ om (as *superfluous*, its force not being seen) BC 17. 39. 67². 74 v Syr ar-erp copt arm slav-ms Ambrst Pel: ins (besides DG &c) it syr goth al Chr Thdrt Dam al Aug.—ἠεθέησε 238.—3. ἐπεμψαμεν DE (not d e) copt Aug al.—το υπ. υμ. om FG 45 g Chr.—αλλ ἵνα 37. 71 syr* arm Thdrt.—παρασκευασμένοι J 48: παρασκευασαμένοι 238.—4. πως om D¹.—εαν om BD² (an D¹) Syr.—συν ἐμοι om 44.—και καταισχυ. D¹(E?)J 2 d e.—λεγω C'DEG it v-ms Thl-copt Ambrst Aug (ἵνα μ. λεγ. v. om K: ημ. ιν. μ. λεγ. om 109).—ταυτη om 67²: ταυτης 47. 74 slav-ms Oec.—rec at end add της καυχησης (gloss, from ch xi. 17: so Meyer), with D³E¹(add ημων E² al)JK &c syrr al gr-lf: om BCD¹FG

περιτὸν αὐτῷ λέγει τὸ περὶ τούτων γρά-
 φειν. σοφῶς δὲ τοῦτο ποιεῖ, ὥστε μᾶλλον
 αὐτοὺς ἐπισπάσασθαι. αἰσχυνθήσονται
 γὰρ εἴγε τοιαύτην ὑπόληψιν περὶ αὐτῶν
 ἔχοντος τοῦ Παύλου, ὅτι οὐ δύνανται συμ-
 βουλῆς πρὸς τὸ λελεῖν, εἴτα φανώσιν ἐλάτ-
 τους τῆς ὑπολήψεως.

2.] 'For (ground of περισσόν ἐστι) I am aware of your readiness of which (reff.) I am in the habit of boasting concerning you to Macedonians (Bengel remarks on the pres., 'adhuc erat Paulus in Macedonia') that Achaia (not ὑμεῖς—he relates his own words to the Macedonians) has been ready (viz. to send off the money: καὶ οὐδὲν λείπει εἰ μὴ) τὸ ἐλθεῖν τοὺς δεξιόμενους τὰ χρήματα, Theophyl. The Ap. judging by their readiness, had made this boast concerning them, supposing it was really so. That this is the sense is shewn by ἀπαρασκευάστους below, ver. 4) from last year (reff.):—and the zeal which proceeds from you ('which has its source in you and whose influence goes forth from you: so ὁ ἐκ Πελοποννήσου πόλεμος, οἱ ἐκίθεν, and the like) stirred up the greater number of them' (but not only the example of your zeal: see ch. viii. 1).

3.] 'But (contrast, not to μέν in ver. 1, but to καυχῶμαι above; implying fear lest he should have been making a vain boast concerning them) I sent (epistolary past, as in viii. 18. 22) the brethren, in order that our matter of boasting concerning you (καύχημα, our whole 'materies gloriandi,' not = καύχησις) may not, in this

particular, be proved empty (ἐν τῷ μέρει τούτῳ does not belong to καύχημα, but to κενωθῇ)—'that our boast of you, so ample and various—ch. vii. 4, may not break down in this one department.' Estius, in marg., well calls it 'acris cum tacita laude exhortatio apostolica'; that, as I said (when? in ver. 2? or, in his boasting to the Macedonians? or, in 1 Cor. xvi. 1?—Most naturally, in ver. 2. If he had meant, to the Macedonians, it would prob. have been λέγω, as καυχῶμαι above: if in 1 Cor. xvi., it would have been more clearly expressed.—If so, ἔλεγον refers merely to the word παρεσκ.), ye may be prepared (see above on ver. 2).

4.] lest perchance if Macedonians should come with me (to you:—to bring me on my way, or to bear the Macedonian collection.—We may infer from this expression, that neither of the two brethren above mentioned, viii. 18. 22, was a Macedonian) and should find you unprepared (with your collection, see ver. 2) we (who have boasted), not to say you (who were boasted of) should be put to shame, in the matter of this confidence (respecting you. ὑπόστασις, as elsewhere in N. T. and LXX, see reff., subjective: the attempt to give it here the meaning of 'foundation,' 'matter boasted of,' as Chrys., Theophyl., Erasm., Grot., al., Rück., Olsh., is unnecessary, and has prob. been induced by the gloss τῆς καυχ. inserted from ch. xi. 17: but see there also).

5.] I therefore (because of ver. 4) thought it necessary to exhort the bre-

d Acts xx. 5, 13. Gen. xxiii. 3. e here only. f Rom. i. 2 only. g = Rom. xv. 29. xvi. 18. 1 Cor. x. 16. Ezech. xxiiv. 23. h 1 Cor. iii. 15 (reft.). ix. 26. i = here only. k See 1 Cor. vii. 29 reft. ¹ 1 Cor. ix. 11. Gal. vi. 7. Prov. xxii. 8. m here only. n = Rom. v. 14.

ἀδελφούς, ^c ἵνα ^d προέλθωσιν εἰς ὑμᾶς, καὶ ^e προκαταρτί-
σωσιν τὴν ^f προεπηγγελμένην ^g εὐλογίαν ὑμῶν ταύτην
ἐτοιμὴν εἶναι ^h οὕτως ^h ὥς ^g εὐλογίαν καὶ μὴ ὡς ⁱ πλεονεξίαν.
⁶ ^k τοῦτο δὲ, ^o ὁ ¹ σπείρων ^m φειδομένως ^m φειδομένως καὶ
¹ θερίσει, καὶ ^o ὁ ¹ σπείρων ⁿ ἐπ' εὐλογίας ⁿ ἐπ' εὐλογίας
καὶ ¹ θερίσει. ⁷ ἕκαστος καθὼς ^o προαιρεῖται τῇ καρδίᾳ,

BCDE
FGJK

3. 17. 23¹. 57. 67²-9. 70-1. 177-8-9 it v copt Ambrst Pel Aug.—5. προελθωσιν FG 48 Thdr-mss: παρελθωσιν 80.—for εἰς, προς (prob a corr'n to introd the more usual prep'n. So also in the verb we have προσελθ. in FG) BDEFG 37. 46. 93 (al?): txt CJK mss nrly (appy) Thdr Dam Thl Oec (Chr Thl-marg have προπεμψαι τ. αἰ. ἵνα προκαταρτ.).—rec προκατηγγελ. (occasioned prob by προκαταρτ. above), with JK &c syrr al Thdr Dam Oec: om Chr Thl (Mtt's ms₁): txt BCDEFG 17. 23. 57. 106-8 to 11 it v (repromissam) copt goth Thl Aug Ambrst Pel.—νμων om D¹ d e v Pel al: ημων 238.—ταυτην om FG g arm Chr: al transp.—και (bef μη) om FG 52 it v Syr al Chr-comm₂ lat.-ff.—1st ως om 69.—rec for 2nd ως, ωςπερ, with a few mss (appy): txt MSS most mss ff.—6. τουτο δε om 37. 69. 74 lectt arm (not venet) slav-mss: add λεγω 14 v Syr-mss ar-pol copt slav-ed Chr Ambrst Pel.—for επ ευλογιας (1st), εν ευλογια D¹ FG, in benedictione it copt goth al lat.-ff.—(2nd), εξ ευλογιας D¹ d e goth Cyp al: επ ευλογια

thren (Titus and the two others) that they would go before (my coming) to you, and previously prepare your long announced beneficence (i. e. long announced by me to the Macedd., ver. 2.—εὐλογία, 'blessing'; not used only of a blessing in words, but of one expressed by a *present*, as Gen. xxxiii. 11; Judg. i. 15. (See Stanley.) But beware of the blunder of connecting it with εὐ and λογία, 'a good collection.' This sense of *blessing*, combined with the primitive sense, affords the Ap. an opportunity for bringing out the true spirit in which Christian gifts should be given), that this same may be ready (the constr. is unusual: ταύτην refers back to εὐλ. and the inf. must have ὥστε supplied. De W. compares Heb. v. 5. Perhaps the nearest is Col. iv. 6) in such sort as beneficence, and not as covetousness' (i. e. as the fruit of blessing, poured out from a beneficent mind, not of a sparing covetous spirit which gives no more than it need. There is no need to alter the primitive meaning, or to make the word signify 'tenacity,' as Calv., De Wette, al.: he who defrauds the poor by stinting them πλεονεκτεῖ, in the literal sense. Still less must we with Chrys., al., refer πλεονεξ., to the Ap.,—μὴ νομίσητε, φησὶν, ὅτι ὡς πλεονεκτοῦντες αὐτὴν λαμβάνομεν,—which is inconsistent with the interpretation φειδομένως below, and with εὐλογίαν, the corresponding word, which applies to the *spirit* of the givers). 6, 7.] *He enforces the last words by an assurance grounded in Scripture and partly cited from it, that as we reap, so we shall sow.* τοῦτο] Some supply φημί, as 1 Cor. vii. 29: others, as Meyer, would take it as an accus. absol.,

'as regards this,' viz. what has gone before. But I would rather take it as an imperfect construction, in which τοῦτο is used merely to point at the sentiment which is about to follow:—'But this—(is true),' or 'But (notice) this' . . . ἐπ' εὐλογίας] 'with blessings': ἐπὶ denoting the accompanying state or circumstances, as in ref.: not, 'with a view to blessings,' which will not suit the second ἐπ' εὐλ.: nor as Theophyl., Oec., and E. V. μετὰ δαψιλίας, *bountifully*: which gives indeed the *sense*, but misses the meaning of the expr.: see above. It refers to the *spirit* of the giver, who must be ἱλαρὸς δότης, not giving murmuringly, but *with blessings*, with a beneficent charitable spirit: such an one shall reap also with blessings, abundant and unspeakable. The only change of meaning in the second use of the expr. is that the εὐλογίαι are *poured on him*, whereas in the first they *proceeded from him*: in both cases, they are the element in which he works. So, we *bestow* the seed, but *receive* the harvest. The spirit with which we *sow*, is of ourselves: that with which we *reap*, depends on the *harvest*. So that the change of meaning is not arbitrary, but dependent on the nature of things. 7.] Not, as Meyer and De W., a *limitation* of the foregoing, or else it would be expressed by some connecting particle,—but a continuation of the thought:—φειδομένως and ἐπ' εὐλογίας referred to the *spirit* of the giver; so does this ver.,—ἐκ λύπης ἢ ἐξ ἀν. corresponding to φειδομένως,—ἱλαρὸς, to ἐπ' εὐλογίας. καθὼς προαιρεῖται] 'as he determines in his heart,' supply, 'so let him give:' i. e. let

μη^p ἐκ λύπης ἢ^p ἐξ ἀνάγκης· ἵλαρόν γάρ^r δότην^o ἁγαπῇ^p ὁ θεός. ⁸ δυνατεῖ δὲ ὁ θεός πᾶσαν^u χάριν^u περισσεύσαι^v εἰς ὑμᾶς, ἵνα^w ἐν παντὶ πάντοτε^x πᾶσαν^y αὐτάρκειαν^v ἔχοντες^z περισσεύετε^z εἰς πᾶν ἔργον ἀγαθόν, ⁹ καθὼς γέγραπται^a Ἐσκόρπισεν, ἔδωκεν τοῖς^b πένησιν, ἡ δικαιοσύνη αὐτοῦ^c μένει εἰς τὸν αἰῶνα. ¹⁰ ὁ δὲ^d ἐπιχορηγῶν σπέρμα τῷ^e σπείροντι καὶ ἄρτον εἰς^f βρῶσιν^g χορηγήσει καὶ^h πληθυνεῖ τὸνⁱ σπόρον ὑμῶν καὶ^k αὐξήσει^l

^o here only. Prov. xxi. 25 al.
^p = 1 Cor. vii. 5. ch. vii. 13.
^q here only. (See Rom. xii. 8.) Prov. xxi. 8.
^r here only. Prov. ut supra.
^s Rom. xiv. 4. ch. xiii. 3 only f.
^t = John i. 11, &c. Acts xi. 23. 1 Cor. i. 4. Gal. i. 6. n trans., ch. iv. 15. Eph. i. 8. 1 Thess. iii. 12. v = ch. ii. 9, 12. viii. 23. Gal. v. 10 al. w ch. iv. 8. vii. 5 al. x = Acts xx. 19 reff. y 1 Tim. vi. 6 only. z Rom. iii. 7 reff. a Psal. cxi. 9. (LXX.) Matt. xii. 30. [L. John x. 12. xvi. 32 only. 2 Kings xxii. 15. b here only. l. c. c = Matt. xi. 23. Rom. ix. 11. 1 Cor. iii. 14. 1 Pet. i. 23, 25. d Gal. iii. 5. Col. ii. 19. 2 Pet. i. 5, 11 only f. (See Eph. iv. 16. Phil. i. 19.) e ver. 6. Isa. lv. 10. f Rom. xiv. 17 reff. Isa. l. c. g 1 Pet. iv. 11 only. 3 Kings v. 11. h Acts vii. 17 reff. i epp., here only. Mark iv. 20, 27. Luke viii. 5, 11 only. Deut. xi. 10. k trans., 1 Cor. iii. 6, 7 reff.

FG g copt al Aug.—και om D¹E ar-erp æth slav.—7. προσηγορται (most likely *corn* to suit the sense) BCFG (προειρηται F¹, προειρητ. F²G) 31. 67². 71 Chr-ms (Wtst): *proposuit* (or simly) vss lat-ff: txt DEJK mss nrly (appy: syrr Chr Thdrt Dam al.—for η, μηδε slav Chr: και arm.—8. rec δυνατος (see notes), with C²D²EJK mss (appy) Chr Thdrt Dam al: txt BC¹D¹FG.—for δε, γαρ D¹ 109-78 demid al.—περισσευνωμεν 109.—παντοτε om FG 7 g.—περισσευνονται 238.—9. at end, add του αιωνος FG 238 g v (not am demid al) Aug (Wtst).—10. for σπερμα, σπορον (*corn* from σπορον below) BD¹FG 80.—τω σπειραντι J al.—rec χορηγησαι, πληθυναι, αυξησαι (prob, as Meyer, *corns*, in

the προαίρεσις, the full consent of the free will, go with the gift; let it not be a reluctant offering, given ἐκ λύπης, out of an annoyed and troubled mind at having the gift extorted, nor ἐξ ἀνάγκης, out of necessity—because compelled. Such givers,—that is implied,—God does *not* love.—δότης is not a classical word. δότηρ, δωτήρ, and (Hes. Op. 353) δώτης, are used (Meyer).

8—11.] *He encourages them to a cheerful contribution by the assurance that God both can (vv. 8, 9), and will (vv. 10, 11) furnish them with the means of performing such deeds of beneficence.*

8.] δυνατεῖ has the emphasis. I adopt the reading because after all it is difficult to imagine how so easy a constr. as δυνατός ὁ θεός should have been altered to δυνατεῖ, as Meyer supposes, or why the transcriber need have written δυνατός ἐστιν if the latter were a *corn* for δυνατεῖ, seeing that the verb subst. is just as frequently omitted in such clauses as inserted.

πᾶσαν χάριν, 'etiam in bonis externis,' Bengel,—to which here the reference is: not excluding however the wider meaning of 'all grace.' περισσεύσαι, 'to make to abound,'—reff. ἵνα, κ.τ.λ.] 'in order that, having at all times in every thing all sufficiency (of worldly substance;

αὐτάρκ. is objective; not *contentedness*, subj.) ye may abound towards ('have an overplus for;') which is not inconsistent with αὐτάρκεια, seeing that αὐτ. does not *exclude* the having *more*, but only the having *less* than is sufficient: the idea of a man's

having at all times and in all things a sufficiency, would presuppose that he had somewhat to spare) **every good work:**

9.] as it is written (i. e. fulfilling the character described in Scripture).—**He scattered abroad** (metaph. from *seed*: μετὰ δαψιλείας ἔδωκε, Chrys.) he gave to the poor: his righteousness remaineth for ever.—In what sense is δικαιοσύνη used? Clearly in the only one warranted by the context—that of 'goodness proved by beneficence,'—a righteous deed, which shall not be forgotten,—as a sign of righteousness in character and conduct.' To build any inference from the text inconsistent with the great truths respecting δικαιοσύνη ever insisted on by Paul (as Chrys. καὶ γὰρ δικαίους ποιεῖ [ἡ φιλανθρωπία], τὰ ἁμαρτήματα καθάπερ πῦρ ἀναλίσκουσα, ὅταν μετὰ δαψιλείας ἐκχέηται) is a manifest perversion.

10.] Assurance that God will do this.—'But (introduces the new assurance) He that ministers seed to the sower and bread for eating (in the physical world:—from Isa. lv. 10, LXX. The Vulg., E. V., Luther, Calv., Grot., al., commit the mistake of joining κ. ἄρτον εἰς βρῶσιν with χορηγήσαι, or -ει. βρῶσις, the act of eating: not = βρῶμα), shall minister and multiply your seed (i. e. the money for you to bestow,—answering to σπέρμα τῷ σπείροντι), and will increase the fruits of your righteousness' (from Hos. reff.—the everlasting reward for your bestowals in Christ's name, as Matt. x. 42;—answering to ἄρτον εἰς

1 = (γενν.) Matt. xxvi. 29 f. Luke xii. 18. Deut. xiv. 22. Hos. x. 12. m ch. iv. 8 reff. n ch. vi. 10. 1 Cor. i. 5 only. Gen. xiv. 23 al. participial constr. Acts xxvi. 3 reff. o = Acts xx. 19 reff. p Rom. xii. 8 reff. q = Acts x. 41, 47. xii. 32, 43 al. r = Rom. iv. 15. v. 3 al. s = Acts xxiv. 3. 1 Cor. xiv. 16. ch. iv. 15 only. t Acts i. 17 reff. u Luke i. 23. Phil. v constr., Luke i. 10. 20. Jer. xxxiii. 20. w ch. xi. 9 only f. Wisd. xix. 4. x 1 Cor. xvi. 17 reff. y Acts ix. 13 reff. z Acts xvi. 5. Phil. i. 9. a Rom. v. 4 reff. b ver. 1. c Luke ii. 20. Acts iv. 21 al. constr., ver. 11 al. d Gal. ii. 5. 1 Tim. ii. 11. iii. 4 only f. dd 1 Tim. vi. 12. Heb. iii. 1. iv. 14. x. 23 only f. (Deut. xii. 17.) gen. of reference, Rom. vii. 2 reff. e = Acts xx. 21. f ver. 11. g See Rom. xv. 26. κ. εἰς, Phil. i. 5.

τὰ ¹ γενήματα τῆς δικαιοσύνης ὑμῶν. ¹¹ ^m ἐν παντὶ ⁿ πλου- BCDE
τιζόμενοι εἰς ^o πᾶσαν ^p ἀπλότητα, ^q ἣτις ^r κατεργάζεται δι' FGJK
ἡμῶν ^s εὐχαριστίαν τῷ θεῷ, ¹² ὅτι ἡ ^t διακονία τῆς ^u λει-
τουργίας ταύτης οὐ μόνον ^v ἐστὶν ^w προσαναπληροῦσα τὰ
^x ὑστερήματα τῶν ^y ἁγίων, ἀλλὰ καὶ ^z περισσεύουσα διὰ
πολλῶν ^a εὐχαριστιῶν τῷ θεῷ. ¹³ διὰ τῆς ^b δοκιμῆς τῆς
^b διακονίας ταύτης ^c δοξάζοντες τὸν θεὸν ^e ἐπὶ τῇ ^d ὑποταγῇ
τῆς ^{dd} ὁμολογίας ὑμῶν ^e εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ
καὶ ^f ἀπλότητι τῆς ^g κοινωνίας ^e εἰς αὐτοὺς καὶ ^e εἰς πάντας,

the idea that a wish was intended, and so the futures have been changed to optatives : for such they are, not infinitives : cf 1 Thess. iii. 11, 12. 2 Thess. ii. 17 ; iii. 5,—and var read, Rom. xvi. 20), with D³E²JK &c syr goth Chr Thdrt Dam al : txt (χορηγησai FG, πληθυνη C, -vai EFG) BCD(EFG) 10. 23. 31-7-9. 71. 116-78 al vss Cyr, Cyp Ambrost Aug al.—rec γεννημ., with mss and present edd of ff : txt BCDE¹FGJK most mss Chr (Mtt's mss) Thl (do).—for δικαιοσ., διακονίας 39.—11. *iva εν παντι* FG g Chr v lat.-ff.—bef εἰς ins περισσευετε edd : *abundetis* v al Pel Bed.—for ημ., υμων C² 66⁷-7. 71-4. 91. 119-20 g syr-marg Dam.—for τω θ., θεου B : τω om D¹.—12. for θεω, χριστω B 46 : *in Domino* v.—13. *και δια* B.—for υποταγη, υπομονη 122.—*απλο- τητος* 109.—for κοιν., διακονιας 39. 43 (al?).—14. aft επιποθ., ins ιδειν 17. 66-marg

βρωσιν, which is the result of the sower's labours).

11.] *Method in which you will be thus blessed by God.*—In every thing being enriched (the constr. is an anacoluthon, as in reff. and in ch. i. 7 al. : nothing need be supplied) unto all liberality (i. e. in order that you may show all liberality. On ἀπλ. see note, Rom. xii. 8), which (of a sort which) brings about by our means (as the distributors of it) thanksgiving (from those who will receive it) to God.

12.] *Expl. of the last clause.*—For the ministration (not on our part who distribute, though it might at first sight seem so : the next ver. decides διακονία to mean, 'your administering by contribution,' as in ver. 1) of this public service (λειτ. here seems to approach more nearly to its proper sense, serving the public by furnishing the means of outfit for some necessary purpose) not only serves the end of supplying by its help the wants of the saints, but of abounding (περισσ. may be transitive as in ver. 8, not only filling up, but 'causing to overflow,' what were ὑστερήματα. But the usual intr. sense is preferable. The emphasis is on προσαναπλ. and περισσεύουσα) by means of many thanksgivings to God (τῷ θεῷ with εὐχαρ., as in ver. 11, not with περισσεύουσα, which would not, as Meyer observes, give the sense of abounding towards God,—εἰς τ. θεόν, see Rom. v. 15, or εἰς τ. δοξαν

τ. θεοῦ, ch. iv. 15,—but the objectionable one of περισσεύει μοι τι, as John vi. 13. Luke ix. 17).

13.] they (the recipients) glorifying God (the particip. as in ver. 11, an anacoluthon) by means of (not 'for,' as E. V.,—διὰ τὴν δοκ. : the proof, &c., is not that for which they glorify God,—see below,—but the occasion, by means of which) the proof (i. e. the tried reality—the substantial help yielded by) of this (your) ministration, for the subjection of your profession as regards the Gospel of Christ (i. e. that your ὁμολογία, [= 'you who confess Christ,'] 'is really and truly subject in holy obedience, as regards the gospel of Christ.' But εἰς must not be joined with ὑποταγῇ, as 'obedience to,' or (E. V.) 'subjection unto,'—which is unexampled, and would more naturally have the art., τῇ εἰς : it is 'towards,' 'in reference to,' as in reff.), and liberality of your contribution as regards them and as regards all men' (the same remarks apply to εἰς as above).—Meyer would render ἀπλότητι τῆς κοινωνίας, 'the genuineness of your fellowship : ' but see note on Rom. xii. 8, and Rom. v. 26. He also makes τῇ ὑποταγῇ τῆς ὁμολ., 'your subjection to your confession,' which perhaps may be, but disturbs the parallel of ἀπλότητι τ. κοιν.

14.] The constr. is very difficult. δέησει may depend on περισσεύουσα, ver. 12 (but then we should expect διὰ as

¹⁴ καὶ αὐτῶν δέησει ὑπὲρ ὑμῶν ^h ἐπιποθούντων ὑμᾶς διὰ ^h Rom. ii. 11
τὴν ⁱ ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. ¹⁵ ^k χάρις
τῷ θεῷ ^c ἐπὶ τῇ ¹ ἀνεκδιγήτῳ αὐτοῦ ^m δωρεᾷ.
ⁱ (w. ἐπεὶ)
ⁱ ch. iii. 10 reff.
^k Rom. vi. 17.
¹ Cor. xv. 57.
^{ch. ii. 14 al.}
¹ here only †.
^m John iv. 10.
^p Acts xiv. 4 only †.

X. ¹ Αὐτὸς δὲ ἐγὼ Παῦλος ⁿ παρακαλῶ ὑμᾶς ⁿ διὰ ^k
τῆς ^o πρᾶντης καὶ ^p ἐπικείας τοῦ χριστοῦ, ὅς ^q κατὰ ¹
Acts ii. 38 al. Dan. ii. 6. n Rom. xii. 1 reff. o 1 Cor. iv. 21 reff. p Acts xiv. 4 only †.
q = Acts iii. 13. Luke ii. 31. 2 Chron. xiii. 8.

Ambrst.—*ημας* arm.—*ημιν* arm.—15. rec aft *χαρις* ins *δε* (for *connexion*), with C²D³EJK &c vss (καὶ χ. ἐσθ) gr-fl Ambrst-ms Sedul: om BC¹D¹FG 74 (al?) it v goth Ambrst-ed Aug Pel Bed.

CHAP. X. 1. rec *πρωτ.*, with CDEJK &c: txt BFG (al?).—*μεν* om K 219¹.—for

there),—or on *δοξάζοντες* (but then it should also depend on *ἐπί*—and they could not be said to glorify God for their own prayers. If on *δοξάζοντες* as the instrument whereby, it seems strange that *αὐτῶν* should be expressed), or *αὐτῶν δέησει ὑπὲρ ὑμ. ἐπιπ.* ὑμ. may be (as Meyer) a gen. absol., ‘while they desire you in prayers for you’ (but this seems forced, and as De W. observes, would require *τῇ* either before or after *δέησει*). In the midst of these difficulties I see no way but this: the datives preceding, *ὑποταγῇ* and *ἀπλότητι*, have occasioned this also to be expressed in the dative, as though it depended on *ἐπί*, whereas it is in reality parallel with *διὰ πολλῶν ἐυχριστιῶν* and dependent on *περισσεύουσα*. Again, the words in another point of view are parallel with *τῇ ὑποταγῇ* and *ἀπλότητι*, inasmuch as these are *ὑμῶν*, and this *δέησις* is *αὐτῶν*. Amidst such complicated antitheses and attracted constructions, it may suffice if we discover the *clue* to the original formation of the sentence: the *meaning* is obvious enough, viz. that ‘glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love (reff.) to you, on account of the grace of God which abounds eminently towards (over) you’ (ἐφ' ὑμ. belonging to *ὑπερβ.* not to *χάριν*, which would, but not of absolute necessity, require *τιν*). 15.] Having entered, in the three last vv., deeply into the thankful spirit which would be produced in these recipients of the bounty of the Cor., he concludes with an ascription, in the spirit also of a thankful recipient, of *unfeigned thanks to Him, who hath enriched us by the gift of His only Son, which brings with it that of all things else* (Rom. viii. 32), and is, in all its wonders of grace and riches of mercy, truly *ineffable, ἀνεκδιγήτορος*. It is impossible to apply such a term, so emphatically placed as here, to any gift short of THAT ONE. And the ascription, as coming from Paul's fervent spirit, is very natural in this connexion. This interpre-

tation is preferred by Chrys. [*δωρεάν δὲ ἐνταῦθα λέγει καὶ τὰ τοιαῦτα ἀγαθὰ τὰ διὰ τῆς ἐλεημοσύνης γινόμενα καὶ τοῖς λαμβάνουσι καὶ τοῖς παρέχουσιν*], ἢ, ἀπόρρητα ἀγαθὰ τὰ διὰ τῆς παρουσίας αὐτοῦ τῇ οἰκουμένῃ πάσῃ μετὰ πολλῆς δωρηθέντα τῆς φιλοτιμίας ὃ καὶ μάλιστα ἐστὶν ὑποπτεῖναι. ἵνα γὰρ καὶ καταστείλῃ, καὶ θαυλεστήρους ἐργάσῃται, ὧν ἐτυχον παρὰ τοῦ θεοῦ, τοῦτων αὐτοὺς ἀναμνησκει. καὶ γὰρ μέγιστον τοῦτο εἰς προτροπὴν ἀρετῆς ἀπάσης διὰ καὶ ἐνταῦθα τὸν λόγον κατέκλειψεν], and Thl. [who, after beginning as Chrys., proceeds: ἡ καὶ τῶν ἀγαθῶν ἀναμνησκει ὧν ἡζιώθημεν διὰ τῆς σαρκώσεως τοῦ χριστοῦ, ὥσαντι τοιαῦτα λέγων. Μηδὲν μέγα νομίστη ἐνείς ποιεῖν ἀνεκδιγήτα γὰρ εἰσι τὰ ἀγαθὰ ἃ ἐλάβομεν παρὰ θεοῦ καὶ εἰ ὀλίγα καὶ φθαρτὰ δῶμεν, τί μέγα;] It is also given by Bengel [“Deus nobis dedit abundantiam bonorum interiorum et externorum, quæ et ipsa esse inenarrabilis, et fructus habet consimiles”], Meyer, al. The other explanation (see Chrys. above) is that of Calv., Grot., Est., al.

CHAP. X. 1—XIII. 13.] THIRD PART OF THE EPISTLE. DEFENCE OF HIS APOSTOLIC DIGNITY, AND LABOURS, AND SUFFERINGS, AGAINST HIS ADVERSARIES: WITH ANNOUNCEMENT OF HIS INTENDED COURSE TOWARDS THEM ON HIS ENSUING VISIT.

X. 1—6.] *He assures them of the spiritual nature, and power, of his apostolic office: and prays them not to make it necessary for him to use such authority against his traducers at his coming.*

1.] *δέ* marks the transition to a new subject,—and *αὐτός* points on to the personal characteristics mentioned below, ‘Ego idem Paulus, qui . . .’ the words *ἐγὼ Παῦλος* setting his apostolic dignity in contrast with the depreciation which follows. Sometimes however we have *αὐτός* used, where the only object seems to be to bring out the personality more strongly: so 1 Thess. iii. 11; iv. 16; v. 23; 2 Thess. ii. 16; iii. 16. See also Rom. vii. 24: and ch. xii. 13:—

U u

r Rom. xii. 10: ^{refl.} ¹ πρὸς ὅσωπον μὲν ^τ ταπεινὸς ἐν ὑμῖν, ⁸ ἀπὼν δὲ ^τ θαρρῶ εἰς BCDE
 s 1 Cor. v. 3 ^{refl.} ὑμᾶς. ² ^δέομαι δὲ ^u τὸ μὴ ⁸ παρὼν ^τ θαρρῶσαι τῇ ^ε πεποι- FGJK
 t ch. v. 6 ^{refl.} ^u θήσει ^η ^w λογιζομαι ^x τολμῆσαι ^{ἐπὶ} τινος τοὺς ⁸ λογιζομέ-
 u constr. Phil. ii. 6. Winer, § 4. 2. νους ἡμᾶς ^γ ὡς ^z κατὰ σάρκα ^z περιπατοῦντας. ³ ^u ἐν
 v ch. i. 13 ^{refl.} ^w = here only. ¹ Kings xxiii. 25. ^u σαρκὶ γὰρ ^b περιπατοῦντες οὐ ^z κατὰ σάρκα ^c στρατευόμεθα.
 λογίζουνοι ἥξει ἅμα ⁴ τὰ γὰρ ^d ὅπλα τῆς ^e στρατείας ἡμῶν οὐ ^f σαρκικά, ἀλλὰ
 ἡλὼν δύνοντι, κ. τ. λ., Xen. Anab. ii. 2. 13. ^x = ch. xi. 21. II. x. 232. ^y 1 Cor. iv. 1.
 z Rom. (i. 3 ^{refl.}) viii. 4. ^a = Gal. ii. 20. Phil. i. 22, 24. Col. ii. 1. 1 Tim. iii. 16. Philem. 16.
 b Rom. vi. 4. ^c 1 Cor. ix. 7 ^{refl.} ^d = ch. vi. 7. ^e 1 Tim. i. 18 only. ^f 1 Cor. iii. 3 ^{refl.}

εις, δὲ B, προς 92.—2. τη πεπ. ταυτη C² (hence to οπλα της, ver 4, C is rewritten): τη πεπ. om 46¹. 219¹.—for η, η arm.—λογιζομαι to λογιζομενους om 44¹, but ins in marg.—τινας om C².—3. for περιπα, οντες Clem₁: ζωντες Orig₂.—4. στρατιας CDEFG

and such may be the case here:—but the ^{ος} rather favours the former interpretation.

Διὰ τ. πρ. κ. ἐπ.] as in Rom. xii. 1, using the meekness and gentleness of Christ (Matt. xi. 29, 30) as a motive whereby he conjures them. And most appropriately: he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness: “Remember how gentle my Master was, and force not me His servant to be otherwise towards you.”—“πραΰτης, lenitas, virtus magis absoluta: ἐπιεικεια, æquitas, magis referut ad alios,” Bengel. See many exx. in Wetst. ^{ος} κατ. πρὸς.] ‘Who in personal appearance indeed (am) mean among you (he appropriates concessively, but at the same time with some irony,—so Chrys., κατ’ εἰρωνειαν φησί, τὰ ἐκείνων φεγγόμοι ος,—the imputation by which his adversaries strove to lessen the weight of his letters. κατὰ πρ. is not a Hebraism: Wetst. quotes several instances of its usage by Polybius), but when absent am bold (severe, out-spoken in blame) towards you, 2.] but (however this may be, assuming this character of me to be true or not, as you please;—or, notwithstanding that I may have been hitherto ταπεινός among you) I pray you (not, God, as Bengel [1], al.) that I may not (τὸ μὴ sets the object of δέομαι in a stronger light, see ^{refl.}) when present (‘as I intend to be:—‘at my next visit’) have to be bold (see above) with the confidence (official peremptoriness, and reliance on my authority) with which I reckon (am minded: not passive, ‘am reckoned,’ as Vulg., Luther, Beza, Estius, Bengel, al., which, as Meyer remarks, would naturally require ἀπὼν with τολμῆσαι) to be bold towards some, (namely) those who reckon (of) us as walking according to the flesh’ (περιπατεῖν κατ. σάρκα is well explained by Estius, ‘hoc est, secundum carnales et humanos affectus vitam et ac-

tiones instituere. . . . Putabant enim Paulum, quando præsens erat, sive captandæ gratiæ causa, sive quod timeret offendere, vel simili affectu humano prohibitum fuisse, ne potestatem exerceret, quam absens per literas venditabat’).

3.] The γὰρ here shews that this ver. is not the refutation of the charge κατὰ σάρκα περιπατεῖν, but a reason rendered for the δέομαι above; and ἐν σαρκὶ and κατὰ σάρκα allude only to the charge just mentioned. This indeed is shewn by the use, and enlargement in vv. 4—6, of στρατευόμεθα, instead of περιπατοῦμεν:—they who accuse us of walking after the flesh, shall find that we do not war after the flesh: therefore compel us not to use our weapons. ἐν σαρ. περιπα.] ‘Although we walk in the flesh,’ i. e. are found in the body,—yet we do not take our apostolic weapons from the flesh—do not make its rule, our rule of warfare.

4.] Enlargement of the idea in στρατευόμεθα.—If the warfare were according to the flesh, its weapons would be carnal: whereas now, as implied, they are spiritual, δυνατὰ τῷ θεῷ,—‘powerful in the sight of God’ (i. e. ‘in His estimation,’ ‘after His rule of warfare.’ It is not a Hebraism; see on Acts vii. 20; and for the dat., Winer, § 31. 3. Some render it, ‘by means of God,’—Beza, Grot., Estius, Bengel, al.: others, ‘for God,’—God’s means of shewing His power,—Billoth, al., but wrongly) in order to pulling down of strongholds’ (see ^{refl.} Prov. So Philo de Abrah. § 38, τὸν ἐπιτειχισμὸν τῶν ἐναντίων δοξῶν καθαιρεῖν,—see also de Confus. ling. § 26. Cf. Stanley: who thinks that recollections of the Mithridatic and piratical wars may have contributed to this imagery. The second of these, not more than sixty years before the Ap.’s birth, and in the very scene of his earlier years, was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners). 5.] The nom. καθαι-

δυνατὰ ^ε τῷ θεῷ ^h πρὸς ⁱ καθαίρεσιν ^k ὀχυρωμάτων· ^g = Acts vii.
⁵ ^l λογισμούς ^m καθαιρουῦντες καὶ πᾶν ⁿ ὕψωμα ^o ἐπαίρομε- 20 rell.
 νον κατὰ τῆς γνώσεως ^p τοῦ θεοῦ, καὶ ^q αἰχμαλωτίζοντες ^r h = (of pur-
 πᾶν ^r νόημα εἰς τὴν ^s ὑπακοὴν τοῦ χριστοῦ, ⁶ καὶ ^t ἐν ^u 10. 1 Tim
 ἐτοιμίῳ ^v ἔχοντες ^w ἐκδικῆσαι πᾶσαν ^x παρακοὴν, ^y ὅταν ^z i ver. 8, ch. xiii.
^w πληρωθῇ ὑμῶν ^h ὑπακοῇ. 10 only.
⁷ ^h κατὰ πρόσωπον βλέπετε; εἴ τις ^z πέποιθεν ^h k he c only.
 27. n Rom. viii. 39 only. Job xxiv. 24. o = John xiii. 18. ch. xi. 20. Dan. xi. 14. m = Acts xix.
 ch. ii. 14. q Rom. vii. 23. Luke xxi. 24 only. Ezek. xii. 3 alex. n gen. object.
 s and constr., Rom. i. 5 reff. t here only. (See -ως ἔχειν, Acts xxi. 13 reff.) Polyb. ii. 34. 2.
 u Rom. xii. 19 reff. v Rom. v. 19. Heb. ii. 2 only f. w = John iii. 29 al. fr. x gen.
 subj., Rom. v. 19. xv. 18. xvi. 19 al. y ver. 1. z constr., Phil. i. 14. Philem. 21. Prov.
 xiv. 16. Isa. xxviii. 17.

(-τιᾶς JK al): om Chr Thdrt Hil: της σαρκος lect 13.—5. *ina catichynwmen logismous kai katairownen gnwsin pasan kai noima pan* sah.—*καθαιρουντων* D¹(E²).—for *γνωσ.*, *δοξης* 17.—for *θεον*, *χριστου* sah.—*bef αιχμ.* om kai FG it Ambrst-ed.—*αἰχμαλωτιζοντες* 39. 71. 108¹. 113-marg 114 lectt 13. 14 Thdrt, Dam.—at end add *αγοντες* DEFG it goth (και εις την bef).—6. *ετοιμος* εγ. D¹.—*bef παρ.* ins *παρ.* *βασιν* και 10. 31. 74.—*πληρωθη προτερον* C 39 Aug.—*η υπακ. υμ.* D'EFG it al lat-f (ημων D¹F al Ambrst-ms).—7. *κατ. εκαστου προσωπ.* arm.—for *πεποιθεν*, *δοκει*

ρουντες refers to ἡμεῖς, the implied subject of ver. 4;—this ver. carrying on the figure in ὀχυρωμάτων. By λογισμούς he means, as Chrys., τὸν τυφὸν τὸν Ἑλληνικόν, καὶ τῶν σοφισμάτων κ. τῶν συλλογισμῶν τὴν ἰσχύν;—but not only these:—every towering conceit κατὰ σάρκα is also included.

κ. πᾶν ὕψ.] 'And every lofty edifice (fortress or tower) which is being raised (or, raising itself) against the knowledge of God (i. e. the true knowledge of Him in the Gospel; not subjective here, but taken objectively, the comparata being human knowledge, as lifted up against the knowledge of God, i. e. the Gospel itself) and leading captive every intent of the mind (not 'thought,' as E. V.: not intellectual subjection here, but that of the will, is intended) into subjection to Christ' (in the figure he treats ἡ ὑπακοὴ τ. χριστοῦ, the new state into which the will is brought by its subjection, as the country into which it is led captive; compare ref. Luke).

6.] But perhaps some will not thus be subjected. In that case we are ready to inflict punishment on them: but not till every opportunity has been given them to join the ranks of the obedient; 'when your obedience (stress on ὑμῶν) shall have been completed.' He does not mention any persons—not the disobedient, but 'every (case of) disobedience,' and throws out ἡμεῖς into strong relief, as charitably embracing all, or nearly all, those to whom he was writing. Lachmann, strangely, and as it seems to me most absurdly, puts a period at παρακοὴν, and joins ὅταν πληρωθῇ ὑμ. ἡ ὑπακοή, τὰ κατὰ πρόσωπον βλέπετε. More complete ignorance of the

Ap.'s style, and non-appreciation of the fine edge of his hortatory irony, can hardly be evinced, than this.

7—XII. 18.] A digression, in which HE VINDICATES HIS APOSTOLIC DIGNITY, HIS FRUITFULNESS IN ENERGY AND IN SUFFERINGS, AND THE HONOUR PUT ON HIM BY THE LORD IN REVELATIONS MADE TO HIM.

7—11.] He takes them on their own ground. They had looked on his outward appearance and designated it as mean. Well then, he says: 'do ye regard outward appearance? even on that ground I will shew you that I am an Apo-tle—I will bear out the severity of my letters: I will demonstrate myself to be as much Christ's, as those who vaunt themselves to be especially His.'—This rendering suits the context best, and keeps the sense of κατὰ πρόσωπον in ver. 1. The imperative rendering of Vulg., Ambros., Theophyl., Billr., Rück., Olsh., De Wette, al.,—'look at the things before your eyes,' is objectionable (Meyer), (1) from altering the meaning of κατὰ πρόσωπον: (2) because it gives too tame a sense for the energy of the passage: (3) because βλέπετε generally in such sentences, in Paul's style, comes first, see 1 Cor. i. 26; x. 18. Phil. iii. 2 (3ce). Col. iv. 17. Another way, is to take it as said without a question, but indicatively. So Chrys., Calvin, 'Magni facitis alios qui magnis ampullis turgent,—me, quia ostentatione et jactantia carco, despicitis.' But in that case, surely some further intimation would have been given of such a sentiment than merely these words,—the break after which, without any connecting particle, would thus be exceedingly

a = 1 Cor. i. 12. z ^εαυτῷ ^aχριστοῦ εἶναι, τοῦτο ^bλογιζέσθω ^cπάλιν ^dἀφ' BCDE
 b constr., Rom. ^εαυτοῦ, ^bὅτι καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς. FGJK
 c = 1 Cor. xii. ^εἄν ^eτε ^eγὰρ ^fπερισσότερόν ^fτι καυχῆσθωμαι περὶ τῆς
 d John v. 19. ^gἐξουσίας ἡμῶν ^hἧς ⁱἔδωκεν ὁ κύριος εἰς ^kοἰκοδομὴν καὶ
 e = Rom. vii. 7. ^gοὐκ εἰς ^lκαθαίρεσιν ὑμῶν, οὐκ ^mαἰσχυνθήσομαι, ⁹ἵνα μὴ
 f Luke xii. 4 (reff.). ⁿδόξω ⁿὡς ⁿἂν ^oἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. ...καθ-
αίρε-
σιν υ-
μῶν C.
BDEF
GJK
 g See 1 Cor. ix. ^oὡς ⁿἂν ^oἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν.
 4, and passim. ^k = Rom. xiv. 19 reff. ^l ver. 4.
 = ch. xiii 10 ⁿ μεγάλην χάριν ὡς ἂν
 h attr., Matt. ^o here only. Levit. xxvi. 6.
 m gosp., Luke xvi. 3 only. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28 only.
 n κατά τοῦ λόγου; Herod. ii. 135.

πειποθῆναι B.—aft χριστου ins δουλος D'EFG it flor Ambrst.-ms.—for ἀφ, εφ B 21 : apud d e v, intra g.—rec aft ημεις ins χριστον (supplementary), with D'EJK &c: om BCD'FG 17. 31. 73. 80. 177-8 al vss gr-lat.-ff.—8. τε om (as unnecessary) BFG 17. 45. 52. 67². 73. 80 (si enim ite tol Sedul Vig and copt al) Chr Thl: txt CDEJK most mss (nam et si v Ambrst al and syrr al) Thdrt Dam Oec Ambrst al.—rec bef περισσοτ. ins και (prob from desire to make the sentence a stronger climax), with D'E'JK &c Chr Thdrt (who adds και also aft καυχ.) Dam Thl: om BCD'E'FG 39. 45. 120 vss (aprry) Oec.—περισσον 17. 23¹. 39. 57 Chr Thl.—τι περισσ. FG it Ambrst Vig: τι om 37 slav-ms Chr (text) Sedul.—καυχησθαι J al Thl: -σωμεθα 17.—ημων om C¹. 66². 219¹ Syr ar-erp copt Chr al: υμ. æth slav.—rec aft κυρ. ins ημιν (for particularity; or to confine more plainly such power to the Apostles only), with D'EFGJK &c g goth Thdrt Oec: also bef ο κυρ. 73 v syr arm al lat.-ff: add μοι copt Syr al: pref Chr Thl: add ημων 74: txt (ο θεος D'E'FG al it Vig) BCD¹ 17. 66² al am tol (al latt) d e æth (and Syr copt Chr Thl [Wstj]).—καταισχυνθησονται 238.—9. aft ινα ins δε 37. 48. 67. 72 to 4. 80 v al Syr Chr Thl-ed Pel Ambrst.—δοξωμεν D'EFG it Ambrst.—ως αν om D¹.—

harsh. Others again fancifully mix up with κατὰ πρόσωπ. the supposed characteristics of the (?) *Christ-party*, the having seen Christ in the flesh: the being headed by James the brother of the Lord, &c. &c.

εἴ τις . . .] 'If any one believes himself to belong to Christ (lit. 'trusts in himself to belong.'—From 1 Cor. i. 12, it certainly was one line taken by the adversaries of the Ap. to boast of a nearer connexion with, a more direct obedience to, Christ, in contradistinction to Paul: and to this mind among them he here alludes), let him reckon this again out of his own mind (i. e. let him think afresh, and come to a conclusion obvious to any one's common sense [ἀφ' εαυτοῦ] and not requiring any extraneous help to arrive at it), that as he is Christ's, so also are we' (that whatever intimate connexion with or close service of Christ he professes, such, and no less, is mine). 8.] This is shewn to be so. Even more boasting than he had ever yet made of his apostolic power, would not disgrace him, but would be borne out by the fact.—'For if we were to boast (εἰναι ἐν ἐκείνῳ, but hypothetical, as in 1 Cor. xiii. 1.—τε γὰρ generally has a corresponding clause following, with τε, καί, δέ, or ἢ, as Eur. Phœn. 1313, ἐμός τε γὰρ παῖς γῆς ὅλων ὑπερβαλόν, . . . βοᾷ δὲ δῶμα πᾶν, and Thucyd. i. 12 bis, Rom. i. 26; vii. 7,—but sometimes the corresponding clause is wanting, being understood, or, as apparently here and in

Heb. ii. 11, allowed to pass out of mind while following out the thought of the first clause. See Hartung, Partikellehre, i. 115. 5) somewhat more abundantly (than we have ever done: or than in vv. 3—6) concerning our power which the Lord has given for building you up and not for pulling you down (καὶ πῶς φησι, λογισμοὺς καθαίροντες; ὅτι αὐτὸ τοῦτο μάλιστα οἰκοδομῆς εἰδὸς ἐστὶ, τὸ τὰ κωλύματα ἀναρῆναι, καὶ τὰ σαθρὰ διελέγχειν, καὶ τὰ ἀληθῆ συντιθεῖν ἐν οἰκοδομῇ. Chrys.) I shall not be put to shame' (οὐ δευχήσομαι ψευδόμενος οὐδὲ ἀλαζονεύομενος, Chrys.). 9.] follows on ver. 8, but requires some clause to be supplied such as 'And I say this,' or the like. Meyer would join it immediately to αἰσχυνθ., and regard it as the purpose to be served by the fact verifying his boast. But as De W. observes, a particular result like this can hardly be bound on to a general assertion like that of ver. 8. To suppose the purpose of Paul's boast of apostolic power being borne out, to be merely ἵνα μὴ δόξω, &c. would be out of keeping with the importance of the fact. So that ἵνα μὴ δόξω is much better taken subjectively.—'I say this, because I wish not to seem, &c.'—ὡς ἂν,—as Vulg. 'tanquam terrere vos.' It takes off the harshness of ἐκφοβεῖν. "ὡς ἂν in later (? see reff.) Greek, has the sense of 'quasi, tanquam,'—ἂν losing its proper force, in a commonly current expression; and the sense is much the same as that of

¹⁰ ὅτι αἱ μὲν ἐπιστολαὶ ^p φησιν ^a βαρεῖαι καὶ ἰσχυραὶ, ἡ δὲ ^p παρουσία τοῦ σώματος ἰσθενὴς καὶ ὁ λόγος ^u ἐξουθεν-
^s μένος. ¹¹ τοῦτο ^v λογιζέσθω ^v ὁ ^v τοιοῦτος, ^b ὅτι οἱ οἱ
^x ἐσμεν ^w τῷ λόγῳ δι' ἐπιστολῶν ^x ἀπόντες, τοιοῦτοι καὶ
^x παρόντες ^w τῷ ἔργῳ. ¹² οὐ γὰρ ^y τολμῶμεν ^z ἐγκρίναι ἢ
^a συγκρίναι ^b ἑαυτοὺς τισὶ τῶν ἑαυτοὺς ^c συνιστανόντων
^a ἀλλὰ αὐτοὶ ^d ἐν ἑαυτοῖς ἑαυτοὺς ^d μετροῦντες, καὶ ^a συγ-
 Col. iii. 17. 1 John iii. 18. (See 1 Cor. iv. 19, 20. 1 Thess. i. 5.) x 1 Cor. v. 3 reff. y = 1 Cor. ii. 13 only z. Gen. xl. 8
 z here only†. Jos. B. J. ii. 8, 7, εἰς τὸν ὅμιλον ἐγκρίεται. c ch. iii. 1. a 1 Cor. ii. 13 only z. Gen. xl. 8
 al. = Wisd. vii. 29. xv. 18. b 1st pers., ch. iii. 1 reff. d Mark iv. 24.

ἐκφοβοντες DE de (and gas a var readg): ὡς ἂν om 177.—10. δια τ. ἐπιστ. om Chr.—
 σι αι ἐπιστολαὶ μὲν φασιν B: quoniam quidem epistolae inquit in g.—ἐξουθενήμενος
 B: txt DEFGJK mss (appy) ff.—11. for ἐσμεν, μὲν FG (not g).—τω λόγῳ om Chr.—
 12. τολμῶ B.—κρίναι FG 80.—aft ἐγκρ. add ἑαυτοὺς D¹E and (omg εαυτ. follg) D².—
 ἀλλ D¹J.—εν om Syr ar-erp.—ἐαυτοὺς DEK 219 al Chr Thdrt.—αυτοὺς F.—
 συνισσιν B³ Thdrt-ed: ισασιν al: ου συν. om 74² v Lucif Pel Fulg.—ου συν. ημεις δε

ὡς alone." Meyer. Winer takes ὡς ἂν ἐκφοβεῖν as = ὡς ἂν ἐκφοβοῖμαι, Gram. § 43. 6, and is followed by Olsh., but this, in the presence of the above idiom, is unnecessary.

δια τῶν ἐπιστολῶν] He had written *two* before this, see 1 Cor. v. 9; but this is not necessarily here implied: for he may reckon this which he is now writing. Still less can we infer hence that a *third* had been written before this (Bleek).

10.] φησίν, taken by Winer (§ 49), De W., and Meyer, as impersonal—ἑῖψτ εἰ, 'men say: but why should not the τις of ver. 7, and ὁ τοιοῦτος of ver. 11, be the subject?

βαρεῖαι] see in Wetst., definitions from the rhetoricians of βαρύτης in discourse. Among other illustrations of it, Aristides mentions ὅταν τι ἄτοπον ἑαυτῷ καταράσῃ οἶον, τεθνάναι μᾶλλον ἢ ταῦτ' ἐρηκέναι βούλομαι (see 1 Cor. ix. 15), and ὅταν εἰς κρίσιν ἀγάγῃ τῶν τεθνεώτων ἐνδόξων, . . . οἶον, πηλίκον ἂν στενάξαιεν οἱ πρόγονοι (see 1 Cor. xv. 18).

παρουσία . . . ἰσθενής] No countenance is given by these words to the idea that Paul was of weak physical constitution, or short in stature. His own explanation of them is sufficient as given in 1 Cor. ii. 1 ff. It is, that when he was present among them, he brought, not the strength of presence or words of the carnal teachers, but abjured all such influence and in fear and trembling preached Christ crucified. It was this, and not weakness of voice, which made his λόγος to be ἐξουθενήμενος. At the same time, the contrast being between his *epistles* and his *word of mouth*, his authority as *unaccompanied* or *accompanied* by his presence, it must be assumed, that there was *something* (see on ch. xii. 7) which discom-mended his appearance and delivery. See the traditional authorities for the Ap.'s

personal appearance, in Winer's RWB. vol. ii. p. 221, note. 11.] λογι-
 ζέσθω, as in ver. 7. ὁ τοιοῦτος,

viz. who thus speaks. The introduction of the ver. without any connecting particle gives force and emphasis.—After παρόντες supply ἐσμέν, not ἐσόμεθα. Not only the conduct of the Apostle on his next visit, but his *general character*, is in question.

12—18.] The difficulty of this passage is universally acknowledged. In early times Theodoret wrote: ἀσαφῶς ἔπαν τὸ χῶρημα τοῦτο γέγραπεν, and adds as a reason, ἐναργῶς ἐλέγξει τοὺς αἰτίους οὐ βουλόμενος. He substantiates what has just been said, by shewing how unlike he is to those vain persons who boast of other men's labours;—for he boasts of what God had really done among them by him, and hopes that this boast may be yet more increased.

12.] disclaims resemblance to those false teachers who made *themselves* their only stand-ard.—'For we do not venture (ironical:— "dum dicit quod non faciat, notat quid isti faciant." Bengel) to number ourselves among (συναριθμῆσαι, Theophyl., Oecum., 'inserere,' Vulg.: see examples of this usage, with εἰς principally, but also with μετὰ and ἐπὶ w. gen., in Wetst.), or compare ourselves with (συγκρίναι is properly, in classical Greek, 'to compound,' or 'unite:' but in later Greek, 'to compare:.' ὁ συγκριτικὸς τρόπος, with the grammarians, is the *comparative degree*) some of those who commend themselves (the charge made against him, ἑαυτὸν συν-ιστάναι, see ch. iii. 1; v. 12, he makes as a true one against the false teachers);—but (they), themselves measuring themselves by themselves, and comparing them-selves with themselves, are not wise.' The renderings are *very various*. Chrys.,

^c = Matt. xiii. 13-15. Rom. iii. 11 al. ^f = ver. 16. ch. xii 6. ^h = ^g here only f. ^h Gal. vi. 16 only? Job xxxviii. 5 Aq. (σπαρίον, LXX.) 1 here only f.

κρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ ^e συνιοῦσιν. ¹³ ἡμεῖς δὲ οὐκ ^{BDEF GJK} εἰς τὰ ^e ἄμετρα ⁱ καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος ⁱ οὗ ^k ἐμέρισεν ἡμῖν ὁ θεὸς ^k μέτρον ⁱ ἐφικέσθαι

om (perhaps because the transcriber's eye passed from *ou* above to *ouk* follg, and so omitted all between: or perhaps on acct of the difficulty of the words. See the readings discussed in Stanley's note) D¹ FG 109 it Ambrst Sing-cler-in-Cypr Sedul Vig (Idac): ins BD³ EJK mss nrly (appy) copt syrr goth al Chr Thdr Dam Thl Oec Aug³.—13. rec ουχι, with D¹ E &c Oec: txt BD¹ FGJK 31. 57. 73. 80. 93. 109-17-22. 219-38 Chr Thdr Dam Thl.—εις το αμετρον D¹ FG: in immensum it v (also ver 15).—καυχωμενοι FG g Sing-cler: -χωμεθα al: -χρησωμεθα al: om D¹ d e: add καθαπερ ουτοι Chr.—for ου, οσον 64-72 al.—for ἐμερισεν, ἐμετρησεν 49. 64-72. 74 Thl-ms: mensus est it v lat-f: partitus est Ambrst.—ημιν om FGJ 46. 219 g: transp al.—for θεος, κυριος DE Vig (Idac): add Jesus Vig.—αφικεσθ. FG 109

al., make *συνιοῦσιν* a particip., *τουτέστι, μὴ αἰσθανομένοις πῶς εἰσι καταγέλαστοι τοιαῦτα ἀλαζονεμένοι*: and see again below. Others take it rightly, as = *συν-ιᾶσιν*, but make *μετροῦντες*, &c., the object of *συνιοῦσιν*: 'know not that they are measuring,' &c.: but the corresponding sentence *ἡμεῖς δὲ, κ.τ.λ.*, shews that this sense would be irrelevant; for the Ap. does not oppose their *ignorance* of their foolish estimate of themselves to his own practice, but that foolish estimate itself.—Others again, as Emmerling and Olshausen, take *ἀλλὰ-συνιοῦσιν* to apply to the *Apostle himself*, as contrasted with the *τινές*: 'We do not venture, &c.,—but we ourselves measure (supply *ἑσμεν*, 'are in the habit of measuring') ourselves by ourselves (i. e. as ver. 18. by what the Lord has really made us to be). and compare ourselves with ourselves, foolish as we are (reputed to be:—*συνιοῦσιν* being a participle). But foolish we are not: we will not boast ourselves,' &c.—But (1) this rendering would absolutely require the art. before *οὐ συνιοῦσιν*, which, anarthrous, would imply, not an imputation, but the fact: (2) the mode of expression (*αὐτοὶ ἐν ἑαυτοῖς ἑαυτ. μετρ.*) would be a most extraordinary one to convey the meaning supposed:—and (3) the meaning itself would be irrelevant when obtained. Another variety of this rendering is to take (as Bos, Schrader, al.) *ἑαυτοῖς, οὐ συνιοῦσιν*, = *ἑαυτοῖς, οὐ τοῖς συνιοῦσιν*—with ourselves, not with the wise: which is also inadmissible.—Others again (see var. read.) would omit *οὐ συνιοῦσιν* ἡμεῖς δὲ, —which has been an evident correction, on the supposition that *ἀλλὰ αὐτοὶ, κ.τ.λ.*, belonged to the *Apostle*, to expunge words so much in the way of such an interpretation.—I may observe that much of the difficulty has arisen from taking *αὐτοὶ* with *ἀλλὰ* as the subject of *οὐ συνιοῦσιν*, whereas it belongs to what follows, *ἀλλὰ αὐτοὶ ἐν*

ἑαυτ. ἑαυτ. μετρ. κ.τ.λ., as in the version given above: the subject of *συνιοῦσιν* being to be supplied, and the constr. being an inaccurate one. Calvin well illustrates the sense, by the reputation which any moderately learned man gained among the ignorant monks of his day—"Si quis tenuem modo gustum elegantioris literaturæ habeat, . . . spargitur de eo mirabilis fama, adoratur inter sodales . . . Inde præcipue monachis insolentissimus ille fastus quod se metiuntur ex se ipsis: quum in eorum claustris nihil sit præter barbariem, illic nihil mirum, si regnet luscus inter cæcos. Tales erant isti Pauli æmuli: sibi enim intus plaudebant, non considerantes quibus virtutibus constaret vera laus, quantumque a Pauli et similium excellentia distarent." 13.] 'But we (oppos. to those spoken of in last ver.) will not (ever) will never allow ourselves to) boast without measure (lit. 'boast as far as to things unmeasured,' εἰς with an adj. and the art. is used to signify the extent to which; so Herod. vii. 229, κατέκτατο ἐν Ἀλπημοῖσι ὀφθαλμῶντες ἐς τὸ ἔσχατον: as ἐπὶ with the same denotes the direction towards which, as ἐπὶ τὸ μῦθον κοσμοῦντες, . . . ἐπὶ τὸ μὴ ὠδὲς ἐκνευκῆκότα, Thucyd. i. 21,—'without measure,' scil. as they do who compare themselves with themselves and measure themselves by themselves,—for there is no standard for, no limit to, a man's good opinion of himself. The plur. τὰ ἄμετρα, instead of τὸ ἄμετρον, seems to be chosen to generalize the negative—'we adopt no such vague standard for our boasting') but according to the measure of the rule (τὸ μέτρ. τοῦ καν.—'the measure pointed out by the rule,' gen.-subj.) which God has apportioned to us as a measure, to reach as far as to you.—οὐ ἐμέρισεν ἡμῖν ὁ θ. μέτρον = ὃν ἐμέρ. ἡμ. ὁ θ. μέτρον, 'which (κανών) God has apportioned us as a measure,'—or, as De W., τοῦ μέτρον ὃ ἐμέρ. ἡμ. ὁ θ., in which

^m ἄχρι καὶ ὑμῶν· ¹⁴ οὐ γὰρ ὡς μὴ ¹ ἐφικνούμενοι εἰς ^m ὑμᾶς ⁿ ὑπερεκτείνομεν ^b αὐτοὺς, ^m ἄχρι γὰρ καὶ ὑμῶν ⁿ ἐφθάσαμεν ^p ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ· ¹⁵ οὐκ ^f εἰς τὰ ^e ἄμετρα ^q καυχώμενοι ^q ἐν ^r ἄλλοτρίοις ^s κόποις, ἐλπίδα δὲ ἔχοντες ^t αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν ^u μεγαλυνθῆναι κατὰ τὸν ^h κανόνα ἡμῶν εἰς ^v περισσεῖαν, ¹⁶ ^w εἰς τὰ ^x ὑπερέκεινα ὑμῶν ^w εὐαγγελίσασθαι, οὐκ ἐν ^r ἄλλοτρίῳ ^h κανόνι ^y εἰς τὰ ἔτοιμα ^g καυχῆσασθαι. ¹⁷ ^z ὁ δὲ καυχώμενος ^q ἐν κυρίῳ ^q καυχάσθω·

James i. 21 only. Eccles. i. 3, &c. w 1 Pet. i. 23. Heb. ii. 3. x here only t. ch. viii. 13.

Chr (Mtt's ms).—14. for ου γαρ ως, ως γαρ B 114-16: ουχ ως μη arm: ου γαρ μη ως Chr: ως μη γαρ 178.—for ἐφικνούμενοι, ἀφικν. K al: ἀφικόμενοι FG: ἀφικουμένοι 106: ἐφικόμενοι Chr.—εφ ἡμας 219.—15. αλλ εν 89. 178 Dam Thl (Mtt's ms).—for κοπ., πονοις Thdrt-ms: κοινοις (err) F: τοποις 3 Dam.—δε om J 64. 89. 109-14-22 lect 14.—παλιν εν υμιν arm.—16. for υπερεκ., υπερκειμενα 116.—for καυχησασθαι, -εσθαι

latter case μέτρον is in oppos. with κανόνος: but I prefer the former. Mr. Green, Grammar of the N. T. dialect, p. 269, makes μέτρον governed by ἐφικέσθαι, as in οὕτω τάρβους ἀφικόμην, Eur. Phoen. 361; τοῦ βίου εὐ ἵκοντι, Herod. i. 30. My objections to this construction are, (1) that ἐφικνούμενοι εἰς ὑμᾶς is used absolutely in the very next clause, which makes it probable that the same usage is found here: (2) that an unnecessary harshness is introduced, which I cannot persuade myself that the Ap. would have used, and which is apparent even in Mr. G.'s English, 'of advancing in standard as far as even you.' See Stanley's note.

ἐφικέσθαι is the inf. of the purpose, 'that we should reach:' or perhaps (but not so well) of the result, 'so that we reach.' 14.] Further expl. of ἐφικ. ἄχρ. κ. ὑμ. 'For we are not stretching ourselves beyond our bounds, as (we should be doing) if we did not reach to you (not, as if we had not reached to you, as Luth., Beza: the pres. betokens the allotment of the field of apostolic work as his own, 'ut si non perveniamus.' The μὴ shews that the case is only a supposed one: so also 1 Cor. iv. 18, but compare 1 Cor. ix. 26, ὡς οὐκ ἄλλα ἐξῶν, where the case is the real one: see Winer, § 59. 3): for even as far as you did we advance (the proper meaning of φθίνω must hardly be pressed here: the Ap. would not introduce a distinct thought by a word of secondary importance in the sentence) in the gospel' (the element in which our advance was made: 'the gospel' = 'the promulgation of the gospel'). 15.] in appos. with οὐ γὰρ, κ.τ.λ. ver. 14, and carrying out the thought.—'Not boasting without measure in other men's labours

(the element of the boasting), but having a hope, if (or, as) your faith grows, to be enlarged (not as many Comm., 'celebrated;') the metaphor of measure still remains among you (so Chrys., Theophyl., Est., Meyer. ἐν ὑμ. is not to be joined with αὐξ., as Luth., Calv., Beza, Olsh., De W., in which case it would be superfluous) according to our rule (i. e. our apportionment of apostolic work, for we seek not ὑπερεκτείνειν αὐτοῖς) unto abundance ('so as to abound more than we now do,' viz. as ver. 16 explains).

16.] (with a view) to preach the gospel as far as (see on εἰς τὰ ἄμ., ver. 15) the parts between you (Wetstein quotes from Thomas Magister, ἐπέκεινα ρήτορες λέγουσι . . . ὑπερέκεινα δὲ μόνοι οἱ σύρφακες, la canaille).—not (with a view) to boast ourselves with regard to (or, 'to the extent of;') 'to extend our boasting to') things ready made to our hands within another man's line' (κανὼν throughout seems to be used of a measuring line: according to the metaphor so common among us, 'in his line,'—i. e. 'within the line which Providence has marked out for him').

17.] He sets forth to them, in contrast (δεῖ) to this boasting themselves in another's line, which was the practice of his adversaries, wherein the only legitimate boasting must consist: viz. in the Lord, the Source of all grace and strength and success in the ministry; see 1 Cor. xv. 10.

18.] The reason of this being, that not the self-commender, but he whom the Lord commends by selecting him as His instrument, as He had the Ap., and giving him the ἐπιστολὴ ἀνστατική, to be known and read by all men, of souls converted and churches founded, is δόκιμος, 'approved,' i. e. really and in the

a ver. 12. 18 οὐ γὰρ ὁ ἑαυτὸν ^a συνιστάνων, ^b ἐκεῖνός ἐστιν ^c δόκιμος, BDEF
 b So Mark vii. ἀλλ' ὃν ὁ κύριος ^a συνίστησιν. GJK
 15. John i. c = Rom. xiv. XI. ¹ d' Ὁφελον ^e ἀνείχεσθί μου ^f μικρόν ^g τι ^h ἀφροσύ-
 18. 53 al. ης. ἀλλὰ καὶ ^e ἀνείχεσθί μου. ² h ζήλω γὰρ ὑμᾶς ⁱ θεοῦ
 c = Rom. xiv. 18 reb. ζήλω ^j ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ ^k παρθένον ^l ἀγνὴν
 d 1 Cor iv. 8 ref. i ver 16. g Mark vii. 22. v. 17, 21 only. Job iv. 6. h = Gal. iv. 17 bis. Zech. i. 14.
 e = Acts xviii. 14. 2 Tim. i ζήλω j here only. Prov. xix. 14. k See Rev. xiv. 4. l = Tit. ii. 5. Prov. xix. 13.
 14. 3. Heb. xiii 22. Job vi. 25. i Rom. x. 2.

91 : εὐαγγελισσασθαι 37.—18. ο om 109.—rec συνιστων (*more usual form*), with D³JK & Mac Dial Chr al: txt BDEFG all (not Jer²) Orig Eph Thdrt Dam.—δοκ. εστιν DE yss: εστιν ο δοκ. FG: txt B &c.

CHAR. XI. 1. ὠφελον D³EF GJK 46-8. 72. 109-10¹-22¹ Chr (Mtt's ms) Oec: txt BD¹ (οφίλον) &c Chr Thdrt Dam Thl.—rec ηνείχεσθε (*corrpn for elegance: see note*), with mss Chr-ed Thl: ανειχεσθε (*corrpn to follg ανεχ.*) BK all Thdrt Chr (Mtt's ms): txt DEFGJ most mss Chr-mss, Dam Oec Thl (Mtt's ms₁).—Mill (not rec) om τι, with FGJK all it al Chr Thdrt Dam Thl (Mtt's mss) Oec Lucif al: ins BDE all v goth al Thl Bed.—rec ins της bef αφροσυννης, with FG &c Thl: om BDE al: Mill (not rec) τη αφροσυννη, with JK all copt gr-ff: αφροσυννη 49 syr al: add μου (see above) FG it v al lat-ff: txt BDEFG (see above) it v goth al Lucif Bed.—μου om 71 arm slav-mss.—2. ζηλων γαρ υμ., θειω ζηλω d e Lucif Ambrst: ζηλω θεου 48. 72 al.—ως παρθενον

end abiding the test of trial.

ἐκεῖνος brings out the *distinction* of the man who is δόκιμος,—see reff. and Winer, § 23. 3. We have the usage in English in affirmative sentences, e. g. 'The Lord, he is the God,' 1 Kings xviii. 39: but not in negative ones.

XI.] HIS BOASTING OF HIMSELF: and 1—4.] *apologetic introduction of it, by stating his motive,—viz. jealousy lest they should fall away from Christ.*

1.] ἀνείχεσθε is the Hellenistic form,—*ήνείχ.* the Attic, not 'utinam tolerassetis,' as Calv., al.: the imperfect is put after εἶθε, αἰ, ὄφελον, &c., 'ubi optamus eam rerum conditionem, quam non esse sentimus.' Klotz ad Devar. p. 516, cited by Meyer.

μου and ἀφροσύνης are not both genitives after μικρόν τι, as Meyer: nor is it so in the passage quoted by him, Job vi. 26, LXX: οὐδὲ γὰρ ὑμῶν φθέγμα ῥήματος ἀνέξομαι. In both cases the personal pronoun is governed by the verb, as indeed here in ἀνείχεσθί μου immediately following—and μικρόν τι ἀφροσύνης is the accus. of remote reference, as in the double accus. constr.

ἀλλὰ κ.] 'But (why need I request this? for) you really (see note, ch. v. 3) do bear with me.' The indic. is much better than the imper. rendering (as Vulg., Beza, Calvin, Grot., Estius, Bengel, al.),—which, after ὄφελον ἀνείχ., is very flat, and gives no account of the καί. He says it, to shew them that he does not express the wish as supposing them void of tolerance for his weakness, but as having experienced some at their hands, and now requiring more.

2.] 'That forbearance which you do really extend to me, and for more of which I now pray, is due from

you and I claim to have it exercised by you, because I have undertaken to present you to Christ as a chaste bride to her husband, and (ver. 3) I am jealous for fear of your falling away from Him.'

θεοῦ ζήλω] so εἰλικρινεία θεοῦ, ch. i. 12: 'a godly jealousy:' see note there. Meyer after Chrys., Estius, al., would render it, 'with God's jealousy,' 'with such a jealousy as God has.' But though θεοῦ ζήλω and τῷ τοῦ θεοῦ ζήλω are for most purposes identical, I cannot but think that the latter expression would have been chosen to express such an idea as 'with the zeal which God has.' And the rendering, 'with a godly zeal,' i. e. one which has God's honour at heart, satisfies well what follows: see below.

ἡρμοσάμην] 'I betrothed you (viz. at your conversion: προμνήστωρ ὑμῶν ἐγενόμην καὶ τοῦ γάμου μεσίτης, Theodoret. Ordinarily, the father, or the bridesman (παρὰνύμφιος) is said ἀρμόζειν: the middle voice is used of the bridegroom only. So among other exx. in Wetst.,—εἶχεν ἐν δόμοις Αἰγισθος, οὐδ' ἡρμοζε νυμφίῳ τινί, Eur. Electr. 24,—and ἀρμωσαμένου Λευτοχίδεω Πέρκαλον τὴν Χίλωνος θυγατέρα, καὶ σχῶν γυναικα. . . , Herod. vi. 65. But in Philo we have γάμος ὃν ἀρμόζεται ἡδονῇ, de Abr. § 20) to one husband, to present (i. e. in order that I may present in you) a chaste virgin to Christ' (viz. at His coming: ὁ μὲν οὖν παρὼν καιρὸς μνηστείας ἐστίν· ὁ δὲ μέλλον τῶν γάμων, ὅτε κραυγὴ γίνεται, ἰδοὺ ὁ νυμφίος. Theophyl.). τῷ χρ. is not in constructive apposition with ἐνὶ ἀνδρὶ, but explains and fixes it: the emphasis being on παρθένον ἀγνὴν.

^m παραστῆσαι τῷ χριστῷ· ³ φοβοῦμαι δὲ μήπως; ὥς ὁ ^m ὄφεις ⁿ ἐξηπάτησεν Εὐάν· ^o ἐν τῇ ^o πανουργίᾳ αὐτοῦ, ^p φθαρῇ τὰ ^q νοήματα ὑμῶν ^r ἀπὸ τῆς ^s ἀπλότητος [καὶ ^p τῆς ἀγνότητος] τῆς ^u εἰς τὸν χριστόν. ⁴ εἰ μὲν γὰρ ὁ ^v ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ^η πνεῦμα ^{vv} ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ^η εὐαγγέλιον ^{vv} ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ^e ἀνείχεσθε.

m = Rom. xii. 1
n Rom. vii. 11
o = 1 Cor. iii. 19
p = 1 Cor. xv. 33, Jude 10.
q ch. ii. 11
r = Rom. vii. 2, of ix. 3
s Rom. xii. 8
t ch. vi. 6
u = Eph. i. 15
vv = Gal. i. 6 al.

arm.—3. δὲ om J.—μη πως om arm: for πως, ποτε Chr-comm: om D¹ (d e v al Lucif Aug al) Clem₂ (not elsw).—o bef of. om 219¹ Chr Dam.—rec εν. ἐξηπ., with DEJK & c e v syr al Clem₁ Orig₁ all Lucif all: txt BFG 80 all (appy) g copt Syr aeth al Clem₂ Orig₁ Eus Dam Orig-int₁ Jer al.—εν om D₁ v al: δια παν. or δια της π. al.—rec bef φθαρῇ, ins ουτω, with D EJK mss (appy) v syrr aeth al Chr Thdrt Dam Thl Oec Orig-int₃ Archel lat-f: ουτος 238: om BD¹FG it copt arm Clem₂ (Lucif?) Gaud.—rec om και της αγνοτ., with (MSS? vss?) Clem₂ Chr Thdrt al Orig-int₃ lat-f (but some have castitate, some, as v, simplicitate): ins (but της αγνοτ. και bef της απλ. D¹E d e Epiph₂) BD¹FG 17. 74¹ g tol aeth syr* Archel Aug-oft Bed: και της αγιοτ. Ath. και τ. αγνειας Epiph₁. (*The omission appy arose from the similarity of endgs. Meyer and De Wette suppose αγν. to have been a gloss, to explain απλ., and afterwards to have found its way into the text. This is a case where internal considerations are so nearly balanced, that MS authority must decide.*)—τον om FG 80-9.—4. for ιησ., χριστον FG 4¹ g v arm Ambrst Pel.—ετερ. πνευμα 93.—for λαβετε, εδεξασθε FG.—rec ηνείχεσθε (see ver 1), with mss Chr Thdrt al: ανεχεσθε B: txt DEF(εινιχ.)GJK all

3.] *But he fears their being seduced from their fidelity to Christ.* ὁ ὄφεις He takes for granted that the Corr. recognized the agency of Satan in the (well known) serpent: see vv. 13—15, where his μετασχηματισμός for the sake of deceit is alluded to. ἐν τῇ παν. αὐτοῦ 'in (i. e. by means of, as the element in which the deed was done) his versatility (or subtlety),—so (ούτω has been a gloss from the margin) your thoughts ('sentiments,' ref. and ch. x. 5) be corrupted from (pregnant constr. = be corrupted, and seduced from) your simplicity (singleness of affection) [and your chastity] towards Christ' (εἰς χρ. is not = ἐν χριστῷ, as Vulg., E. V., Beza, Calvin, al.). 4, 5.] The thought here seems to be this:—'If these new teachers had brought with them a *new Gospel*, superseding that which I preached, they might have some claim to your regard. But, since there is *but one* gospel, that which I preached to you, and which they pretend to preach also, I submit that *in that one* no claim to regard is second to mine.' Observe, that the *whole hypothesis is ironical*: it is fixed and clear that *there can be no such new gospel*: therefore the inference is the stronger.—'For (the whole sentence is steeped in irony:—'the serpent deceived Eve by *subtlety*: I fear for you, but not because the new teachers use such subtlety—if they did, if the temptation were really formidable, there would be

some excuse.' All this lies in the γάρ) if indeed (εἰ μὲν introduces a *reality*, and is full here of deep irony. Cf. II. i. 135, ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί: 'if the Achæans shall really give me another gift,' and xii. 138—142, εἰ μὲν δὴ Ἀντιμάχῳ δαίφρονος υἱέες ἐσὶν . . . νῦν μὲν δὴ τοῦ πατρὸς ἀνείκα τίστε λώβην . . . 'if ye really are, &c., . . . ye verily will.' . . . See Hartung, Partikellehre, ii. 414) he that cometh (viz. the false teachers generically thus designated: but here too perhaps there is irony: ὁ ἐρχόμενος was a ῥῆμα σεμνόν) is preaching (the indicative pres. carries on the ironical assumption, so λαμβ. below) another Jesus whom we preached not, or ye are receiving a different Spirit (ἄλλος, distinctive of individuality, ἕτερος of kind), which ye received not (from us), or another gospel which ye accepted not (ἐλάβ., ἐδέξ.,—'verba diversa, reiapta. Non concurrat voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio.' Bengel. But singularly enough, in English, usage has attached the *voluntary act* to the verb 'accept'), ye would with reason bear with him (irony again: for they not only bore with, but preferred them to their father in the faith. The sense is: "there would seem to be some excuse in that case,—but even in that, would really be none,—for your tolerating him."—On ἀνείχεσθε, Bengel remarks: 'Ponit conditionem, ex

w constr., Rom. xiv. 14. x So Matt. i. 18. y constr., Rom. iii. 23. z ch. xii. 11. only f. d = 1 Cor. xii. 8. vii. 7. Heb. xiii. 4. a Acts. iv. 13. 1 Cor. xiv. 16, 24 only. Prov. vi. 8. b = 1 Cor. ii. 1. c 1 Cor. iv. 15 reff. e ch. iv. 8 reff. f = Col. iv. 3. g See Phil. iv. 12, masc., 1 Cor.

BDEF
GJK

Chr-ms Dam Thl (Mtt's mss): add *αυτων* arm.—5. for *γαρ*, *δε* B 178: om 109².—aft *υπερηλκ.* add *εν υμιν* D¹ E d e tol (al latt ?).—for *υπεολ.*, *αλλων* d e.—6. *δε* om D¹ it am demid al Jer al: *nam elsi v* Pel.—*ιδιωτης* *ιμι* D¹ E it al.—rec *φανερωθεντες*, with D³ EJK & c vss Chr Thdrt al Sedul (*manifesti sumus*): *φανερωθεις* (*manifestus* or *-status sum*) D¹ d e am demid flor lat-ff:—*ρωθεντι* 1. 108: txt BFG 17 g (*manifestantes* aut *-status sum*) and addg *εαυτους* 64. 108² goth arm: *φανερωσαι εαυτους* 67². (*The variety appears to have arisen from the difficulty of φανερωσαντες, which became φαν. εαυτους,*

parte rei, impossibile: ideo dicit in imperfecto, *toleraretis*: sed pro conatu pseud-apostolorum, non modo possibilem, sed plane praesentem: ideo dicit in praesenti, *prædicat*.' Similarly Meyer. See Winer, § 43. 2). That this rendering is right, seems to me beyond question. It is the only one which reaches the depth of the exquisite irony of the sentence, at the same time that it satisfies all grammatical requirements. 5.] See

above. ('Seeing that there is *but one* gospel, and they and I profess to preach one Jesus and impart one Spirit, they have no such claim: mine is superior'): for I reckon that in no respect do I fall short of (the perf. sets forth the *past* and *present* truth of the fact) these surpassers of the apostles.' *των υπερλιαν αποστ.* has

very commonly been taken to mean bona fide 'the greatest Apostles,' i. e. Peter, James, and John, or perhaps the Twelve: but (1) this hardly seems to suit the expression *υπερλιαν*, in which I cannot help seeing, with De W., some bitterness: (2) it would be alien from the spirit of the passage, in which he institutes no comparison whatever between himself and the other App., but only between himself and the false teachers. (3) had any such comparison been here intended, the 'punctum comparationis' would not have been, *personal eminence in fruits of apostolic work and sufferings*, still less, seeing that the other App. were unlearned also, the distinction which immediately follows, between an *ιδιωτης*, and one pretending to more skill,—but priority of arrival and teaching in Corinth. (4) the expression *ψευδαποστολος* ver. 13, seems to me to refer to, and give the plain sense of, this ironical designation of *υπερλιαν αποστολοι*. (5) the same expr. ch. xii. 11 appears even more plainly than here to require this explanation. The above expl. is that of Beza, Michaelis, Schulz, Fritzsche, Billroth, Rückert, Olsh., Meyer, De Wette.—*υπερλιαν* is not found in classic Greek: but Wetstein cites from Eustath. Od. α. p. 27, 35: *εστι γαρ ποτε και τῷ λιαν*

κατὰ τὴν τραγωδίαν χρᾶσθαι καλῶς, καθ' ὃ σημαίνόμενον λέγοιμεν τινα ὑπερλιαν σοφόν. Meyer instances as analogous, *υπεράγαν* (2 Macc. x. 34), *υπερευ* (*υπερευ πεπολίτευμαι*, Demosth. 223. 17), and the frequent use by Paul of compounds of *υπερ*. It has been the practice of Protestant Comm. (e. g. Bengel, Macknight) to adduce this ver. against the primacy of Peter, and of the Romanists (e. g. Corn. à Lapide) to evade the inference by supposing the pre-eminence to be only in gifts and preaching, not in power and jurisdiction. All this will fall to the ground with the supposed reference to the other Apostles. 6.] Explains that, *though in one particular he may fall short of them*, viz. in *rhetorical finish and word-wisdom*, yet in *real knowledge*, not so.

ιδιωτης] a 'laic,'—a man not professionally acquainted with that which he undertakes, see reff. The Ap. disclaims mere rhetorical aptitude and power in 1 Cor. ii. 1 ff. *ἀλλά* brings out the contrast, see reff.:—*εἰ τοι σύ γε σιωτοῦ μὴ προορᾷς, ἀλλ' ἡμῖν τοῦτο ἐστὶ οὐ περιουσίον*, Herod. v. 39. *τῇ γνώσει*] the depth of his knowledge of the mystery of the gospel, see Eph. iii. 1—4.

ἀλλ' ἐν παντί] 'But in every matter we made things manifest (i. e. the things of the gospel, thereby shewing our *γνώσεις*;—not, *τὴν γνώσιν*. Meyer and De W. suppose *φανερῶσαντες* to have been a gloss for *φανερωθέντες*, especially as it is followed in some mss by *εαυτους*, and to have been the more readily received into the text, because it might easily be taken with *γνώσιν*. But how improbable that the easy *φανερωθέντες* should have been replaced by the harsh *-σαιτες*. Much rather would the latter be replaced by *φανερωθέντες* from ch. v. 11) before all men (*ἐν πᾶσιν*, being separated from *ἐν παρτι* by the verb, cannot be coupled with it, as in reff., but must mean *among all*) unto you' (i. e. with a view to your benefit: not = 'to you,' in which sense the *dative*

ὑμᾶς. ⁷ ἡ ἁμαρτίαν ¹ ἐποίησα, ἑμαυτὸν ^k ταπεινῶν ἵνα ^h So 1 Cor. vi. 2.
 ὑμεῖς ^k ὑψωθῆτε, ὅτι ¹ δωρεὰν τὸ τοῦ ^m θεοῦ ^m εὐαγγέλιον ⁱ So 1 Cor. vi. 18. John viii. 34.
 εὐηγγελισάμην ὑμῖν; ⁸ ἄλλας ἐκκλησίας ⁿ ἐσύλησα λαβὼν ^k Matt. xxiii. 12 reff.
^o ὀψώνιον ^p πρὸς τὴν ὑμῶν ^q διακονίαν, καὶ ^r παρὼν ^r πρὸς ^l Rom. iii. 24.
 ὑμᾶς καὶ ^s ὑστερηθεὶς οὐ ^t κατενάρκησα οὐθενὸς ⁹ (τὸ γὰρ ^{Mat. x. 8.}
^u ὑστέρημά μου ^v προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ^{John xv. 25.}
 ἀπὸ Μακεδονίας) καὶ ἐν παντὶ ^w ἀβαρῇ ὑμῖν ἑμαυτὸν ^{Ps. xxxv. 19.}
^x ἐτήρησα καὶ ^x τηρήσω. ¹⁰ ἔστιν ἀλήθεια χριστοῦ ^y ἐν ^{p = Acts iii. 10.}
^q = 2 Tim. iv. 11. Heb. i. 14. ^r Acts xii. 20. Gal. iv. 18, 20. ^s = Luke xv. 14. Phil. iv. 12.
^u 1 Cor. xvi. 17 reff. ^v ch. ix. 12 only. ^w (ναρκῶν, Gen. xxii. 25, 32. Job xxxiii. 19.)
^x 1 Cor. xvi. 17 reff. ^y ch. ix. 12 only. ^z where only. ^z = 1 Tim. v. 22. James i. 27. Wisd. x. 5. ^y Acts xiii. 15. See ch. i. 18. Rom. xiv. 11.

and then—ρωθεντες.)—ἐν πασιν om FG g v Syr Ambrst lat.-ff.—7. aft η, add μη FG vss.—for εμαυτ., εαυτον FGJ 93 (al?).—8. ου om 80.—rec ουδενος: txt B 80 al? Dam (appy).—9. εμαυτ. υμ. B 93 d e v al (me in vobis Aug): υμ. om K Chr Thl-ms.—και τηρησω om aeth.—10. χριστ. om D¹ (but corr D¹ appy).—Mill (not rec) for

is always found after φανερώω: see Rom. iii. 21, *πιφανέρωται . . . εἰς πάντας κ. ἐπὶ πάντας . . .*. 7.] Another particular in which he was not behind, but excelled, the *ὑπερλίαν ἀπόστολοι*; viz. the *gratuitous exercise of his ministry among them*. On the sense, see 1 Cor. ix. 1 ff. and notes. The supposition is one of sharp irony. **ἐμ. ταπεινῶν**] See Acts xviii. 3.

The exaltation which *they* received by his demeaning himself was that of *reception into the blessings of the gospel*, which was more effectually wrought thereby: not merely, their being thus more favoured temporally, or in comparison with other churches.

ὅτι δωρ., &c., is expegetical of *ἑμαυτὸν ταπεινῶν*;—‘in that I gratuitously, &c.’—not, as Meyer, *ἀμαρτ. ἐποίησα ὅτι*, making *ἑμαυτὸν . . . ὑψωθ.* parenthetical. It was his wish to preach to them gratuitously, which necessitated his *ταπεινῶν ἑαυτὸν*, i. e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley.

8.] The ‘other churches’ were the Macedonian, cf. ver. 9. Among them the Philipians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. **ἐσύλησα** is hyperbolic, to bring out the contrast, and shame them. **δψ.,** see reff., ‘wages;’ more properly here ‘subsidy.’ **πρὸς τ. ὑμ. διακ.**]

‘in order to (to support me in) my ministration to you,’ gen. obj.

ἄλλας and **ὑμῶν** stand in the emphatic positions, as contrasted. In the former sentence, he implied that he brought with him from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . .

πρὸς τ. ὑμ. διακ.: here, he speaks of a new supply during his residence with the Corr, *when those resources failed*.

κατενάρκησα] apparently = *κατεβάρησα*, ch. xii. 16. Hesych. interprets it *ἐξάφναι*. Jerome, Ep. to Aglasia, quæst. 10, says, ‘multa sunt verba, quibus juxta morem urbis et provincie sue familiaris Apostolus utitur: e quibus ex. gr. pauca ponenda sunt . . . Et, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.’ Theophylact and Oecum. mention a rendering, *οὐκ ἡμέλησα*, ἡ ῥαθιμωτέρως πρὸς τὸ κήρυγμα γέγονα: and Beza, following the etymology, interprets *οὐκ ἐνάρκησα κατ’ οὐδένος*, ‘*cum ejusquam incommodo*.’ But the former meaning suits the context better. The word is found no where else in Greek. *ἀποναρκῶ* occurs in Plutarch. de Liber. Educatione, p. 8, F (Wetst.), *ἀποναρκῶσι κ. φοῖττονσι πρὸς τοὺς πόρους*.—On the government of the genitive by verbs compounded with *κατά*, see Matthiæ, § 376.

9.] ‘For (reason why he burdened no one) the brethren (*who*, he does not say: their names were well known to the Corr. Possibly, Timotheus and Silas, Acts xviii. 5) when they came from Macedonia (not as E. V., ‘*which came*,’ οἱ ἐλθόντες) brought a fresh supply of my want (or perhaps *προσαν*, is used without the idea of additional supply, as in ch. ix. 12, the πρὸς merely denoting *direction*): and in every thing I kept myself (‘*during my residence*:’ not, ‘*have kept myself*,’ as E. V.) unburdensome to you, and will keep myself.’

10.] ‘The truth of Christ is in me, that . . .’ i. e. ‘*I speak according to that truth of which Christ Himself was our example, when I say, that . . .*’—there is no oath, nor even as-

z Rom. iii. 27 ^{ref.} ἔμοι, ὅτι ἡ ^z καύχῃσις αὐτῇ οὐ ^a φραγῆσεται εἰς ἐμὲ ἐν BDEF
 a Rom. iii. 19, Heb. xi. 33 ^{only.} See τῷς ^b κλίμασιν τῆς Ἀχαΐας. ¹¹ διὰ τί; ὅτι οὐκ ἀγαπῶ GJK
 Dan. vi. 22, Hos. ii. 6. ὑμᾶς; ὁ θεὸς ^{bb} οἶδεν. ¹² ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα
 b Rom. xv. 23 ^{ref.} bb Josh. xxi. 22.

φραγῆσεται, reads σφραγίσεται, appy from conjecture: σφραγῆσεται 14. 74. 238.—for εἰς ἐμε, ἐν ἐμοι FG 2. 120 (al.).—της om FG al.—11. οτι om B.—ὁ om D¹ Thdrt.—

severation, as E. V. and most Comm. introduce. The expr. is exactly analogous to Rom. ix. 1. ἡ καύχ. . .] 'this boasting (not = καύχημα, here or any where else) shall not be stopped (supply τὸ στόμα, which is not expressed, because καύχῃσις being itself a matter of utterance, suits the sense of the verb without it) as regards me (καύχ. is as at were personified—shall not have its mouth stopped as regards me) in the regions of Achaia' (where the καύχῃσις is imagined as being and speaking).

11.] He presupposes, and negatives, a reason likely to be given for this resolution; viz. that he loves them not, and therefore will be under no obligation to them: for we willingly incur obligations to those whom we love. οἶδεν, scil. ὅτι ὑμᾶς ἀγαπῶ.

12.] The true reason:—'But that which I do, I will also continue to do (καὶ ποιήσω must not, as Erasm., be coupled with ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the future that the reason is especially given) in order that I may cut off the occasion' (τήν, which would be furnished if I did not so) of those who wish for an occasion (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this occasion to be one of aggrandizing themselves above Paul if all took money, assuming that the false teachers, as well as Paul, took none: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12.

ἵνα ἐν ᾧ, κ.τ.λ.] 'that, in the matter of which they boast, they may be found even as I.' Such appears generally acknowledged to be the rendering: but as to the meaning, there is great variety of opinion. (1) Many of the ancient Comm. assume that they taught gratis, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the present verse, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have pretended to the credit of self-denial, while really making gain, and that Paul

means, that he will reduce them from pretended to real self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly his own, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth, arguing a priori that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16,—also Bengel,—join ἵνα . . . ἡμεῖς with ἀφορμήν, —'occasion that they may be found even as we,' and explain ἐν ᾧ καύχ. as a parenthesis, 'that they may be found (a point in which they boast) even as we: ' i. e. 'that in point of selfishness and covetousness, we may be both on a level.' But this meaning would require rather εὐρεθῶμεν καθὼς καὶ αὐτοί, 'we may be reduced to their level.'

(4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the taking of money of which they boasted, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary.

(5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to their boast of apostolic efficiency: 'that they may, in their apostolic work which they vaunt with such pretension, be found even as we,' and thinks the transition to what follows thus made easy. But the objection to this is, that the punctum comparationis in the rest of the chapter is not apostolic efficiency, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ σάρκα: the καθὼς καὶ ἡμεῖς is taken up by Ἐβραῖοι εἰσιν; κἀγὼ &c. From this it is manifest to me, that his meaning in our present clause is,

^c ἐκκόψω τὴν ^d ἀφορμὴν τῶν θελόντων ^d ἀφορμὴν, ἵνα ἐν ^c ῥῷ ^e καυχῶνται ^f ἐν ἐρεθῶσιν καθὼς καὶ ἡμεῖς. ¹³ ^g οἱ γὰρ ^g τοιοῦτοι ^h ψευδαπόστολοι, ⁱ ἐργάται ^k δόλιοι, ¹ μετασχηματιζόμενοι εἰς ἀποστόλους χριστοῦ. ¹⁴ καὶ οὐ ^m θαῦμα· αὐτὸς γὰρ ὁ σατανᾶς ¹ μετασχηματίζεται εἰς ἄγγελον ⁿ φωτός· ¹⁵ οὐ ^o μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ ¹ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ ^p τέλος ^{pp} ἐστὶ κατὰ τὰ ἔργα αὐτῶν. ¹⁶ Πάλιν λέγω, μή τις με ^q δοῶ ^r ἄφρονα εἶναι· ^s εἰ δὲ μή γε, ^t κἂν ὡς ^r ἄφρονα

^{10-5.} ^m Rev. xvii. 6 only. ^{Job} xviii. 8. xviii. 20. ⁿ See Eph. v. 8. ¹ Thess. v. 5 al. ^o = 1 Cor. ix. 11. ^p = Rom. vi. 21. ^{Phil.} iii. 19. ¹ Pet. i. 9. ^{pp} Rom. ii. 6. ^{Rev.} xx. 12, 13. ^{Ps.} xxviii. 4. ^q = 1 Cor. iii. 18. ^r Luke xi. 40. ^{Rev.} ii. 20 al. ^{Prov.} passim. ^s Matt. vi. 1. ix. 17 reff. ^t Mark v. 28. vi. 58. ^{Acts} v. 15.

12. aft εκκοψω ins με 93.—13. ψευδοαπ. D¹E de v.—εις om FG.—14. rec ου (ουδεν [ουθεν] Chr) θαυμαστον (gloss om θαυμα), with D³EJK &c ff: txt BD¹FG 17. 39. 67². 74 Orig.—ει γαρ αυτος . . . τι μεγα, ει και Chr.—ως αγγελος D¹ d e Cyp Ambrst (Archel al).—15. ουν om D¹ vss Lucif Philastr.—for εσται, ιστιν D¹ d e (fil goth).—16. δοξη με

‘that in the matter(s) of which they boast they may be found even as we:’ i. e. ‘we may be on a fair and equal footing:’ ‘that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting, we may be fairly compared and judged by facts.’ And then, before the γὰρ of ver. 13 will naturally be supplied, ‘And this will end in their discomfiture: for realities they have none, no weapons but misrepresentation, being false Apostles,’ &c. ^{13.}

‘For (see above: the γὰρ implying also that the choice of the above line of conduct has been made in a conviction of their falsehood and its efficacy to detect it) such men are false Apostles (not, as Vulg. and most exposit. ‘such false Apostles are ἐργ. δόλ., which destroys the whole emphasis of the sentence, wherein the ὑπερλίαν ἀπόστολοι of ver. 6 are pronounced now to be ψευδ-απόστολοι: and besides, suggests an irrelevant comparison between οἱ τοιοῦτοι ψ. and ψ. of some other kind. ὁ τοιοῦτος is a familiar designation with the Ap., see reff.),—dishonest workmen (in that they pretended to be teachers of the Gospel, and were in the mean time subserving their own ends),—changing themselves into (in appearance: the pres. particip. indicates their habit and continual endeavours to assume the shape) Apostles of Christ.’ By a fair comparison between us, this mask will be stripped off;—by the abundance of my sufferings, and distinctions vouchsafed by the Lord, my Apostolicity will be fully proved, and their Pseudapostolism shewn.

14, 15.] οὐ θαῦμα—so Aristoph. Plut. 99, καὶ θαῦμά γ’ οὐδὲν, οὐδ’ ἐγὼ γὰρ ὁ βλέπων. αὐτὸς γὰρ ὁ σ.] If any definite allu-

sion is here intended, it is perhaps to Job i. 6, &c.: but I would rather suppose the practice of Satan in tempting and seducing men to be intended.

14. ἄγγ. φωτός] God is light, and inhabits light, and His angelic attendants are surrounded with brightness, see Acts xii. 7. Ps. civ. 4: whereas Satan is the Power of darkness, see reff. and Luke xxii. 53. 15.] εἰ καὶ, ‘if also,’ i. e. as well as himself, or perhaps better applying to the whole sentence, ‘if, also . . .’

μετασχ. ὡς, i. e. μετασχ. καὶ γινονται ὡς:—so Rom. ix. 29, ὡς Γόμωρρα ἂν ὁμοιωθῆμεν. αὐτός, the father of falsehood and wrong (John viii. 44), is directly opposed to ἐκαιοσύνη θεοῦ, Matt. vi. 33, that manifestation of God by which He is known to us in the Gospel, Rom. i. 17.

ὧν τὸ τέλος.] ‘Of whom (notwithstanding this disguise) the end shall be correspondent to their works’ (not to their pretensions). 16—21.] Excuses for his intended self-boasting. 16.] πάλιν—referring to ver. 1, not repeating what he had there said, but again taking up the subject, and expanding that request. The ἀνέχομαι of ver. 1 in fact implies both requests of this ver.:—the not regarding him as a fool for boasting, or even if they did (εἰ δὲ μή γε after a negative sentence implies ‘but if it cannot be so,’ ‘if you will not grant this,’ see reff.—κἂν elliptical: the full constr. would be κἂν ὡς ἄφρονα δεῖξασθαι δεῖ, δεῖξασθέ με: so in reff.) as a fool (i. e. yielding to me the toleration and hearing which men would not refuse even to one of whose folly they were convinced) receiving him. κἀγώ, as well as they. 17.]

Proceeding on the ὡς ἄφρονα, he disclaims for this self-boasting the character of inspiration—or of being said in pursuance of his

^u See Matt. x. 14 al. ch. vii. 13.

^v ver. 1.

^w absol., 1 Cor. i. 29. iv. 7 al.

^x See ch. vii. 19.

^y So John vii. 10.

^z ver. 1 reff.

^a = Heb. iii. 14.

(ch. ix. 4.

Heb. i. 3.

^{xi}, 1 only.

^{psa}, xxxviii. 7.)

^b Rom. iii. 27 reff.

^{xii}, 37 only. Prov. iii. 24. ix. 17.

^g Gal. ii. 4 only. Gen. xlviii. 21.

^k = ch. x. 5 reff.

^u δέξασθέ με, ἵνα καὶ γὼ ^v μικρόν τι ^w καυχῇσωμαι. ¹⁷ ὁ λαλῶ, οὐ λαλῶ ^x κατὰ κύριον, ἀλλ' ^y ὡς ^z ἐν ^a ἀφροσύνῃ, ἐν ταύτῃ τῇ ^a ὑποστάσει τῆς ^b καυχήσεως. ¹⁸ ἐπεὶ πολλοὶ ^w καυχῶνται ^c κατὰ τὴν σάρκα, καὶ γὼ ^w καυχῇσωμαι. ¹⁹ ^d ἡδέως γὰρ ^e ἀνέχεσθε τῶν ^f ἀφρόνων, ^f φρόνιμοι ὄντες. ²⁰ ^e ἀνέχεσθε γὰρ, εἴ τις ^g ὑμᾶς ^h καταδουλοῖ, εἴ τις ^h κατεσθίει, εἴ τις ⁱ λαμβάνει, εἴ τις ^k ἐπαίρεται, εἴ τις ^l εἰς ⁱ πρόσωπον

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^c See Rom. i. 3 reff. ^k. τὴν σ., John viii. 15 only. See Gal. vi. 8. ^d Mark vi. 20. ^e ver. 1. ^f Rom. xi. 25 al. iron., 1 Cor. iv. 10. ^g = Matt. xxiii. 13. (Gal. v. 15.) ^h = Matt. xxiii. 13. (Gal. v. 15.) ⁱ Isa. ix. 12. ^j See Matt. xxvi. 67.

44.—for *μηγε, μη* D.—aft *δεξ.* om *με* 219¹.—rec *μικρον τι καγω*, with mss syr al Oec: txt BDEFGJK 17. 37. 44-6-8. 64. 72-4. 80. 91-3. 106 to 12. 177 to 9. 219 (al?) it v Syr arm gr-lat-ff.—*καυχῇσωμαι* D(E?)JK al.—17. *κατα κυριον λαλω* BFGK 17. 55-7. 73-4. 80. 93. 116-17. 219 g al Chr Dam: txt DEJ most mss d e v copt syr goth al Thdrt Thl Oec Orig-int Aug al. (*Appy, κ. κυρ. λαλ. was a corrpn, to improve the arrangement of the sentence, by introducing the qualifying words κατα κυρ. before the repeated verb. In Tisch, ed 2, the notice of this readg is at variance with the facts: he has however constructed his text upon it, adopting κατα κυρ. λαλ. as the readg of DEJ &c, against Lachmann, who has the same.*)—for *κυριον, χριστον* 39: *θεον* 114 d e v Ambrst Aug Pel: *ανθρωπον* 37.—18. *την* om D(E?)FG 17. 71-3 Chr Dam (not Thdrt al).—20. *αφτ γαρ ins i τις εξαπατα υμας arm.—i to επαιρεται om 80.—rec υμ. εις προσωπ. δερ. (corrpn of order), with D²JK &c goth al Chr Thdrt al: txt BD¹D³EFG 17 (al?) it v syr al Dam*

mission from the Lord. *κατὰ κύρ.*] as in ref. 'after the (mind of the) Lord,' in pursuance, i. e. in this case, of *θεοπνευστια* from above: not as in 1 Cor. vii. 10. 25. 40.

ὡς ἐν ἀφρ.] 'as it were in folly,' i. e. 'putting myself into the situation, and speaking the words of a foolish man vaunting of himself.'

ὑποστάσει, as ch. ix. 4, 'in this present confidence,' not, as Chrys. 'subject,'—'this subject of boasting,' ἵνα μὴ νομίσης πανταχοῦ ἀνοηταίνειν αὐτόν,—and so al.: but the sense would be insipid in the last degree: nor could such a meaning well be expressed without *γε*,—ἐν ταύτῃ *γε* τῇ ὑπ. De Wette also renders ὑπ. 'subject matter,' and understands, 'since we are come to boasting,' but here again *γε* would be more naturally found. He objects to 'confidence,' that the boasting was not begun: but as Meyer replies, it is conceived of as having begun in Paul's mind, by the use of the present λαλῶ, 'I am speaking.'

18.] 'Since many (viz. the false teachers, but not only they:—'since it is a common habit,'—for he is here speaking as εἰς τῶν ἀφρόνων, Job ii. 10) boast according to the flesh (not = ἐν σαρκί, as Chrys., al., but 'in a spirit of fleshly regard,'—'having regard to their extraction, achievements, &c.' as below vv. 22 ff.), I also will boast' (scil. κατὰ τὴν σάρκα. Rückert thinks these words are omitted purposely, thereby to imply that the Ap.'s boasting was not fleshly; but this is distinctly contradicted by the context: he is speaking as one of

the πολλοί of οἱ ἄφρονες, see next ver.).

19.] Bitterly ironical. They were φρόνιμοι—as 1 Cor. iv. 8, κεκορισμένοι—so full of wisdom as to be able to tolerate complacently, looking down from the 'sapientum templa serena,' the follies of others. This, forsooth, encourages him to hope for their forbearance and patronage. Compare the earnestness of 1 Cor. iii. 1-4. And the irony does not stop here: it is not only matter of presumption that they would tolerate fools with complacency, but the matter of fact testified it: they were doing this: and more.

20.] 'for (proof that they could have no objection to so innocent a man as a fool, when they tolerated such noxious ones as are adduced) ye endure (him), if (as is the case) one brings you into slavery (the mere abstract act as regarded them, not the man's own selfish view, being in the Ap.'s mind, the active, not the middle, is used. Thucyd. iii. 70, uses the active similarly: λέγοντες τοὺς Ἀθηναίους τὴν Κέρκυραν καταδουλοῦν. But the enslaving understood, is to the man himself, not to the law:—see Gal. ii. 4), if one devours you (by exaction on your property, see reff. So Hom. Od. γ. 315: μή τοι κατὰ πάντα φάγωσι κτήματα, and Plaut. Ter., and Quintil. in Wetstein), if one catches you (as with a snare, ref.: not, 'takes from you'), if one uplifts himself (so freq. in Thucyd., e. g. vi. 11, χρὴ μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίεσθαι. See other exx. in Wetst.), if one smites you on the face' (in insult,

ἡμᾶς ^m δέροι. ^{21 n} κατὰ ^o ἀτιμίαν λέγω ^r ὡς ὅτι ἡμεῖς ^m ἡσθηνήσαμεν· ἐν ᾧ ^d ἄν τις ^r τολμᾷ, (^s ἐν ἀφροσύνῃ λέγω) ^r τολμῶ καὶ γώ. ^{22 t} Ἐβραῖοί εἰσιν; καὶ γώ. ^u Ἰσραηλιταὶ εἰσιν; καὶ γώ. ^v σπέρμα Ἀβραάμ εἰσιν; καὶ γώ. ²³ διάκονοι χριστοῦ εἰσιν; (^w παραφρονῶν λαλῶ) ^x ὑπὲρ ἐγώ· ἐν ^y κόποις ^z περισσοτέρως, ἐν ^a φυλακαῖς ^z περισσοτέρως, ἐν ^a πληγαῖς

^{xiv. 13 Heb.} ^{u John i. 48.} ^{Acts ii. 22 al.} ^{v John viii. 33 al.} ^{w here only.} ^{z ch. i. 12 reff.}
^{s as adv., here only.} ^{Winer, § 54, anm. 2.} ^{y 1 Cor. iii. 8. xv. 58 al.} ^{Gen. xxxi. 42.}
^{a ch. vi. 5.}

lat.-ff.—*δαίρει* 44. 72. 106-13-17²-20-1. 219.—21. *ἡσθ. ἡμεῖς* FG g: *ἡσθηνηκαμεν* B 80: *καὶ ἡμ. ἡσθ.* 109.—*add ἐν τούτῳ τῷ μερεῖ* DE d e v-ed Ambrst Pel: *αρα ἀρμ.*—*δ' ὅμ* D⁷.—*τολμῶ καὶ γώ, ἐν ἀφρ. λέγω* FG g.—22. *σπέρμα* *το καὶ γώ* om 177.—23. *εἰσιν χριστοῦ* FG 44 g.—*for λαλῶ, λέγω* DEFG al Did.—*rec ἐν πληγ. ὑπερβ. ἐν φυλ. περισσ., with*

see 1 Kings xxii. 24. Matt. v. 39. Luke xxii. 64. Acts xxiii. 2. This is put as the climax of forbearance. "That such violence might literally be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. iii. 3, Tit. i. 7, that the 'bishop' is not to be 'a striker.' Even so late as the seventh century the council of Braga (c. 7). A.D. 675, orders that no bishop at his will and pleasure shall *strike* his clergy, lest he lose the respect which they owe him." Stanley. 21.] 'By way of disparagement (*κατ' ἀτιμ.*—so *κατὰ λητήν ἐκπλωσαντες*, Herod. ii. 152; *κατὰ θέαν ἦεν*, Thucyd. vi. 31) I say (assume) that (*ὡς ὅτι*, see ch. v. 19, note,—does not positively state a fact, but assumes one, or states the import of a saying) *we* (emphatic) *were weak*' (when we were among you). An ironical reminiscence of his own abstinence when among them from all these acts of self-exaltation at their expense, q. d. (ironically), 'I feel that I am much letting myself down by the confession that I was too weak ever to do any of these things among you.' This I believe with Schrader, De Wette, and Meyer, to be the only satisfactory rendering. See also Stanley. Most expositors (1) refer *λέγω* back to ver. 20, 'I say it,'—'I speak,' as E. V. So Chrys., Theophyl., Theodoret, Pelag., Erasm., Calv., al. (Chrys. remarks on *ὡς ὅτι*,—*ἀσαφές τὸ εἰρημένον. ἐπειδὴ γὰρ φορτικὸν ἦν, διὰ τοῦτο οὕτως αὐτὸ τέθεικεν, ἵνα κλέψῃ τὴν ἐπάχθειαν τῇ ἀσαφείᾳ*), and (2) understand *κατὰ ἀτιμ.*, 'to your shame,' and (8) *ὡς ὅτι*, 'as though.' But (1) can hardly be, seeing that *λέγω* below and *λαλῶ* ver. 23 have a forward reference: (2) would require *ὑμῶν* and even then would be exceedingly harsh,—cf. the similar meaning 1 Cor. xv. 34, where we have *πρὸς ἐντροπὴν ὑμῶν λέγω*: and (3) it may be doubted whether *ὡς ὅτι* ever can mean 'as though,' even in 1 Thess. ii. 2, where Winer is disposed to give it that

meaning: it is pleonastic, answering to our expression '*how that*'—'I told him, how that' . . . Winer instances the use of *wie daß* in a somewhat similar way: *wie daß ich gehört habe*, . . . where either *wie* or *daß* would be enough. Besides the instances given on ch. v. 19, Meyer quotes from Dion. Hal. ix. (with no further ref.) *ἐπιγνοὺς, ὡς ὅτι ἐν ἐσχάτοις εἰσιν οἱ κατακλεισθέντες. ἐν ᾧ δ' ἄν* [But in whatsoever matter any one (the *τις* of ver. 20) is bold' (the *ἄν* signifies habit, recurrence: so Soph. Philoct. 290, *ταῦτ' ἄν ἐξέρωπων τάλας ἐμνηχανώμεν* *εἴτα πῦρ ἄν οὐ παρῇν*, and Eur. Phoen. 412, *ποτέ μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν*, where see Porson). Throughout this passage, compare by all means, Stanley's interesting notes. *ἐν ἀφρ.*] see ver. 17.

22.] "The three honourable appellations with which the adversaries magnified themselves,—resting on their Jewish extraction, are arranged so as to form a *climax*: so that *Ἐβραῖοι* refers to the nationality,—*Ἰσραηλιταὶ* to the *theocracy* (Rom. ix. 4 ff.), and *σπέρμα Ἀβρ.* to the *claim to a part in the Messiah* (Rom. ix. 7; xi. 1, al.)." Meyer. The interrogative form of the sentence is much more lively and consistent with the spirit of the context than the affirmative, as given by Erasm., Luther, Estius, al. 23.] Meyer remarks, that all three points of Judaistic comparison, of so little real consequence in the matter, were dismissed with the short and contemptuous *καὶ γώ*,—'*that am I too?*' But that is not enough, now that we are come to the *great* point of comparison; the consciousness of his real standing, and their nullity as ministers of Christ requires the *ὑπὲρ ἐγώ*, and the holy earnestness of this consciousness pours itself forth as a stream over the adversaries, so as to overwhelm their conceited aspirations to apostolic dignity. *παραφρ. λ.*] stronger than *ἐν ἀφροσ. λέγω*:—'I say it

b here only.

Job xv. 11.

c = ch. i. 10.

(1 Cor. xv.

31.) προ-

αποθνήσκω

πολλοὺς θανάτους ὑπομένουν ἀπ' ἑνὸς τοῦ τελευταίου, Philo, Flacc. § 20.

ix. 33. ellips. of πληγ., see Luke xii. 47, 48.

g 1 Tim. i. 19 only.

^b ὑπερβαλλόντως, ἐν ^c θανάτοις πολλάκις. ²⁴ ὑπὸ Ἰου-
δαίων πεντάκις τεσσαράκοντα ^d παρὰ μίαν ἔλαβον, ²⁵ τρὶς

^e ἐραβδίσθην, ἅπαξ ^f ἐλιθάσθην, τρὶς ^g ἐνανάγησα, ^h νυχθ-

^d = here only. Hierod. f Acts xiv. 19 reff.

e Acts xvi. 22 only †. Judg. vi. 11.

Orig Chr Thdr† Dam al Hil al and FG, which (and Orig₁) put περισσ. with πληγ. and υπερβ. with φυλ.: εν πλ. υπ. om Clem Tert: txt BD¹E d e v goth æth lat-ff.—25. rec εραβδ., with mss Chr al: txt BDEFGJK 106-9. 219 lect 13 Orig Chr-ms Thl Occ.—

as a madman.' Hardly, as Meyer, spoken from a consciousness of the verdict παραφρονεῖ which the opponents would pronounce on this ὑπὲρ ἐγώ,—but rather, as De W., from a deep sense of his own unworthiness, and conscious how utterly untrue was ὑπὲρ ἐγώ, in any boasting sense. He therefore repudiates it even more strongly than the τολμῶ καγώ.

ὑπὲρ ἐγώ must not be misunderstood. He concedes to them their being διάκ. χρ., and assumes (παραφρονῶν) for himself, something more, if more abundant labours and sufferings are to be any criterion of the matter. That this is the sense is obvious from the comparison being in the amount of labours and sufferings,—and not (as Meyer), that he denies to them the διάκ. χρ. and merely puts it hypothetically. 'Well, then, if they are to be considered διάκ. χρ. I must be something more.' If so, the comparison would be not in the degree of ministerial self-sacrifice, but in the credentials of the ministry itself. Both are now assumed to be ministers; but if so, Paul is a minister in a much higher degree, more faithful, more self-denying, richer in gifts and divine tokens, than they. The prep. is used adverbially, see reff.

ἐν κόποις περισ.] 'By (the ἐν is instrumental:—the direct dative is adopted ver. 26:—these facts are proofs of the ὑπὲρ ἐγώ,—not as Estius, al., parallel with it, which would only apply to the comparatives and not to ἐν θανάτοις πολλάκις) labours (occurring) more abundantly (the adverbs belong to the substantives in each case and are used adjectively; so τὴν ἐμὴν ἀναστροφήν ποτέ, Gal. i. 13, τῆς ἐμῆς παρουσίας πάλιν, Phil. i. 26),—by prisons (imprisonments) more abundantly (but one such is mentioned in the Acts [xvi. 23 ff.] previous to the writing of this Ep.—Clement, in the celebrated passage of his 1st Ep. to the Corinthians on the labours of Paul, describes him as ἐπτάκις δεσμὰ φορέσας. This whole catalogue should shew the chronologists of the Ap.'s life and epistles how exceedingly unsafe it is to build only on the history in the Acts for a complete account of his journeys and

voyages), by stripes more exceedingly (particularized below), by deaths often' (see reff. and ch. iv. 10. Such was the danger escaped at Damascus, Acts ix. 23, at Antioch in Pisidia, xiii. 50, at Iconium, xiv. 5, 6, at Lystra, ib. 19, at Philippi, xvi., at Thessalonica, xvii. 5 f., at Berea, ib. 13, and doubtless many others of which we know nothing. See below).

24, 25.] are parenthetical, explaining some of the foregoing expressions: the constr. is resumed, ver. 26—'At the hands of the Jews five times received I forty save one (in Deut. xxv. 3, it is prescribed that not more than forty stripes should be given, 'lest thy brother should seem vile unto thee.' For fear of exceeding this number, they kept within it. This seems a more likely account of the thirty-nine stripes than that given by Wetst.,—that thirteen were inflicted on the breast, and the same number on each shoulder, and the fortieth omitted, lest one part of the body should receive more than another. See the Rabbinical authorities in Wetst., and cf. Joseph. Antt. iv. 8. 21 and 23, and Stanley's note here. He calls it τιμωρία αἰσχίστη: and Meyer remarks that Paul might well number it among the θάνατοι, for it was no rare occurrence for the criminal to die under its infliction.—None of these scourgings are mentioned in the Acts),—thrice was I beaten with rods (scil. by the Roman magistrates, see Acts xvi. 22, 23, which is the only occasion mentioned in the Acts), once was I stoned (Acts xiv. 19), thrice I suffered shipwreck (not one of these shipwrecks is known to us. Thus we see that perhaps three, perhaps two, voyages of Paul, but certainly one,—previous to this time, must be somewhere inserted in the history of the Acts), a night and day have I spent (reff.) in the deep' (i. e. the sea: probably on some remnant of a wreck after one of his shipwrecks, alone or with others. To understand ὁ βυθός of a dungeon, as Thl. [τινὲς δὲ φασιν ἐν τινι φρέατι μετὰ τὸν ἐν Ἀύστοις κίνδυνον κατακρῦφθεῖς, βύθῳ λεγομένῳ, νῦν τοῦτο λέγει], is quite beside the purpose, the time being, for an impri-

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ἡμερον ἐν τῷⁱ βυθῷ^k πεποίηκα·²⁶ ὁδοιπορίαις πολλά-ⁱ κινδύνους^m ποταμῶν, κινδύνους^m ληστῶν, κινδύνους ἐκ^k ^{here only. Psa. cvi. 21. Exod. xv. 5. 33 ref.} ^{1 John iv. 6 only t. 1 Macc. vi. 41. m gen., = 1 Pet. i. 2, ῥαντ. αἱμ. Winer, § 30. 2. n = Act. xviii. 2 Gal i. 4. nn Heb. xi. 38 ref.} γένους, κινδύνους ἐξ ἔθνων, κινδύνους ἐν πόλει, κινδύ-
νοις ἐνⁿⁿ ἐρημίᾳ, κινδύνους ἐν θαλάσσῃ, κινδύνους ἐν
ψευδαδέλφοις,²⁷ ^{yp} κόπῳ καὶ ^p μόχθῳ, ἐν ^q ἀγρυπνίαις
πολλάκις, ἐν λιμῷ καὶ ^r δίψει, ἐν ^s νηστείαις πολλάκις, ἐν
ψύχει καὶ ^u γυμνότητι.²⁸ ^v χωρὶς τῶν ^w παρεκτὸς ἢ ^r here
^o Gal. ii. 4 only t. ^p 1 Thess. ii. 9. ² Thess. iii. 8 only. ^{Num.} xxiii. 21. ^q ch. vi. 5. ^r here
only. ^{Exod.} xvii. 3. ^s ch. vi. 5. ^t Acts xxviii. 2. ^{John} xviii. 18 only. ^{Gen.} viii. 22.
^u Rom. viii. 35. ^{Rev.} lii. 18 only. ^{Deut.} xxviii. 48. ^v = Matt. xiv. 21. (Heb. iv. 15.) ^w constr.,
here only. ^{π.}, Matt. v. 32. ^{Acts} xxvi. 29 only t. ^{Deut.} i. 36 Aq.

26. for *πολλάκις* (and in next ver), *πολλὰς* D¹ de and v in ver 27.—*πολεσι* slav.—*ερημαίς* 108¹ lect 8.—27. rec bef *κοπῳ* ins *εν*, with JK &c v all Orig al lat-f: om BDEFG it goth.—*εν λιμῳ* to *πολλάκις* om 48.—*διψη* 64. 73. 91 Orig.—28. for *παρεκτος*, *αλλων* *Ολιψεων* arm.—rec *επισυστασις μου* (see note), with JK *ms*

sonment, so short, and that particular having been before mentioned. Wetst. gives from Ælian, H. An. viii. 7, ἀθλατον νήχεσθαι ἐν βυθῷ. Still less must we think of the characteristic interp. of Estius: "Subjunct aliud periculum marinum longe gravius, nempe quod demersus fuerit ex naufragio in profundum maris, ubi tamen divina ope fuerit servatus incolumis noctem et diem, atque inde postea liberatus." 26.] The constr. is resumed from ver. 23, but now with the instrumental dative without the preposition.—By journeys frequent(ly), by perils of rivers (the genitives denote the material of the perils; rivers and robbers being the things and persons actually attacking. Winer, § 30. 2, renders it *dangers on rivers*, justifying it by κ. ἐν πόλει: but in my view a distinction is pointed out by the variety of constr. Wetst. quotes κινδ. θαλασσῶν from Heliod. ii. 4. The 'perils of rivers' might arise from crossing or fording, or from floods. The crossing of the rocky and irregular torrents in Alpine districts is to this day attended with danger, which must have been much more frequent when bridges were comparatively rare. And this is the case with a road, among others, frequently traversed by Paul, that between Jerusalem and Antioch, crossed as it is by the torrents from the sides of Lebanon. Maundrell says that the traveller Spon lost his life in one of these torrents: see Conybeare and Howson, vol. i. p. 457: and Stanley in loc.), by perils of robbers (see note on Acts xiii. 14), by perils from my kindred (the Jewish nation, ἐκ, arising from: they not being always the direct agents, — but, as in many cases in the Acts, setting on others or plotting secretly: or γένους,—and ἐθν. below,—imports generically the source, or quarter whence the danger arose), by

perils from the Gentiles (not merely "from Gentiles," as Stanley: this would be ἐξ ἔθνικῶν. The art. is omitted after the preposition, the word being thus categorized in Greek; but it must be supplied in our English idiom),—by perils in the city (in Damascus, Acts ix. 23 f.,—Jerusalem, ib. 29,—Ephesus, xix. 23 ff., and many other places), by perils in the desert (the actual desert? or merely the solitude of journeys as contrasted with 'the city?' but any how, not 'in solitude': the art. must be supplied as in ἐν πόλει), by perils in the sea (not, as De W., a repetition from ver. 25: there are many perils in the sea short of shipwrecks) by perils among false brethren (who were these? Grot., al., suppose, 'qui Christianos se simulabant, ut res Christianorum perdiscerent, deinde eos proderent,'—and so apparently Chrys., &c. But Paul's use of this compound leads us rather to persons who bona fide wished to be thought ἀδελφοί, but were not, scil. in heart and conduct, and were opponents of himself personally, rather than designed traitors to the Christian cause. Cf. ψευδαπόστολοι above, ver. 13);

27.] by labour and weariness, by watchings (see on vi. 5) frequent(ly) (the ἐν is here resumed, perhaps arbitrarily, perhaps also because κόπος and μόχθος are more directly instrumental,—ἀγρυπν., &c., more conditionally) by hunger and thirst, by fastings frequent(ly) (voluntary fastings, 'ad purificandam mentem et edomandam carnem,' as Estius, see also 1 Cor. ix. 27: and ch. vi. 5, note. De W. here too [see also Stanley] holds to 'involuntary fastings;' but he is clearly wrong, for νηστ. is distinguished from λιμ. κ. δίψ.). in cold and nakedness! (insufficient clothing:—or, literally, when thrust into prison after his scourgings, — or

^x here only. ^x ἐπίστασις μοι ἢ ^y καθ' ἡμέραν, ἢ ^z μέριμνα ^a πασῶν BDEFG
^{= 2 Mac. vi.} τῶν ἐκκλησιῶν. ²⁹ τίς ^b ἀσθενεῖ, καὶ οὐκ ^b ἀσθενῶ; τίς GJK
^{3? ἐπιστάσις,} ^c σκανδαλίζεται, καὶ οὐκ ἐγὼ ^d πυρρῶμαι; ³⁰ Εἰ ^e καυχᾶσθαι
^{Num. xxvi.} δεῖ, ^f τὰ τῆς ^g ἀσθενείας μου ^f καυχήσομαι. ³¹ ὁ ^h θεός καὶ
^{1 Cor. xv. 31} αὐτοῦ. ^a ch. viii. 18 reff. ^{b = Acts xx. 35, or Rom. xiv. 1.} ^c Matt. xvii. 27 al. fr. ^d 1 Cor.
^{2 gen., Matt.} ^e absol., xv. 16. ^f I constr., ch. ix. 2. ^{g = ch. xii. 9 al.} ^h Rom. xv. 6 reff.
^{xiii. 22.} ^{vii. 9 reff.}

nrly (appy) Chr (expl.: οἱ θόρυβοι, αἱ ταραχαί, αἱ πολιορκίαι τῶν δήμων καὶ τῶν πόλεων
 ἔφοδοι. So also Thdrt al) Thdrt Dam Thl Oec: txt BDEFG 39. 67² lect 8 (ἐπιτασις
 lect 17) (but DE 39. 67² lect 8 have μου): ἐπιστάσις Naz: concursus in me d e ff:
 instantia mea v g ff.—30. μου om B.—31. aft o θ. add του ισραηλ D'E d e.—aft θεος,
 om kai Syr ar-erp aeth.—rec κυριου ημων, with DE &c vss ff: txt BFGJK 1. 17. 31-7.

after his shipwrecks). 28.] He passes from particulars, omitting others which might have been specified, to the weight of apostolic care and sympathy which was on him.—‘Not to mention those (afflictions) which are besides (these), (the Vulg., E. V., Beza, Estius, Bengel, understand παρεκτός as = ἔξωθεν, ‘the things that are without,’—a meaning which it never has, always implying *exception*, see reff.—Chrys., al., join χωρ. τ. παρεκτ. with the foregoing, and put a period after παρεκτ., interpreting it rightly, πλείονα τὰ παρὰ τὰς φθιμένας τῶν ἀπαριθμηθέντων:—but this seems to break the connexion too abruptly, besides giving a strange and unlikely termination to the long sentence preceding),—my care (ἐπίστ. may be either ‘delay,’ ‘hindrance,’ as Soph. Antig. 225, πολλὰς γὰρ εἶχον φροντίδας ἐπιστάσεις, and Xen. Anab. ii. 4, 26, ὅσον δ' ἂν χρόνον τὸ ἡγουμένον τοῦ στρατεύματος ἐπιστήσεις, τοσοῦτον ἦν ἀνάγκη χρόνον εἶ' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν,—or, as very frequently in Polybius, see Schweigh., Lex. Polyb.,—‘care,’ ‘attention,’ ‘matter of earnest thought:’ e. g. τὴν ὑπὲρ τῶν ὅλων ἐπίστασιν κ. διάληψιν, viii. 30. 13, ‘curam summæ rei,’—οὐκ ἐκ παρέργου, ἀλλ' ἐξ ἐπιστάσεως iii. 58. 3,—ἀγειν τινὰ εἰς ἐπίστασιν, ‘attentionem alicujus excitare,’ ix. 22. 17, al.—The rec. reading, ἐπισύστασις (which has perhaps been introduced from Acts xxiv. 12, ἐπίστασις not being understood, and then μοι has been altered to μου as easier) can only mean *concursum*, in a hostile sense, see reff. and exx. in Wetst.: and so Chrys. (see var. readd.), &c., take it here: others metaphorically, as Beza, ‘agmen illud in me quotidie consurgens, i. e. sollicitudo de omnibus eccl.:’—somewhat similarly De W.,—‘that which sets upon me, importunes me, daily:’ and so E. V. Stanley, with Est. al., renders it, ‘the concourse of people to see me:’ but this is doubtful, as departing from the hostile sense. In Beza’s sense, there is something Pauline in the rec., “the

daily outbreak against me,” and the reading cannot be considered certain) day by day, (viz.) my anxiety for all the churches’ (the constr. is an anacoluthon: not, as Meyer, ἐπίστ. the subject and μέριμνα the predicate, which would be a very flat sentence, —‘my daily care is, anxiety &c.’ As it stands, ἡ ἐπίστ. is general, and ἡ μέριμνα particularizes it. Nothing need be supplied. ἡ ἐπίστ. occurs to the Ap.’s mind, and is uttered, in the nom., the constr. being disregarded). 29.] ‘Cura certe συμπάθειαν generat: quæ facit, ut omnium affectus in se suscipiat Christi minister, omnium personas induat, quo se accomodet omnibus.’ Calv.—Olsh., after Emmerling, strangely understands, ‘Who is weak, if I am not weak?’ i. e. ‘Who can be called weak, if I am not so?’—The ἀσθένεια of the τίς may be in various ways; in *faillh*, as Rom. xiv. 1 al., or in *purpose*, or in *courage*: that of the Ap. see 1 Cor. ix. 22, was a sympathetic weakness, a leaning to the same infirmity for the weak brother’s sake, but also a veritable *θυροβουμία* κ. *ταράσσομαι* (as Chrys.) in himself, on the weak brother’s account. τίς σκανδ.] “Non priore, sed hac versiculi parte addit ego: nam illic infirmo se accommodat: hic dissimilem se scandalizantis fatetur, partes a scandalizante neglectas scandalizati causa ipse suscipiens. Partes a scandalizante neglectæ sunt amor, prudentia, &c. Idem tamen Paulus etiam partes scandalizati, sive incommodum quod scandalizatus sentit, in se suscipit.” Bengel. πυρρῶμαι,—with zeal, or with indignation. 30.] partly refers back to what has past since ver. 23. The ἀσθένεια not being that mentioned in a different connexion in ver. 29, but that of ver. 21, to which all since has applied. But the words are not without a forward reference likewise. He will boast of his weaknesses—of (τὰ τῆς ἀσθ.) *those things which made him appear mean and contemptible* in the eyes of his adversaries. He is about to adduce an instance of escape from danger, of which this is eminently the case: he

¹ πατήρ τοῦ κυρίου Ἰησοῦ ¹ οἶδεν, ὁ ὢν ^k ἐυλογητὸς εἰς ⁱ So ver. 11.
 τοὺς αἰῶνας, ὅτι οὐ ¹ ψεύδομαι. ³² ἐν Δαμασκῷ ὁ ^m ἐθνάρι- ^k Rom. ix. 5
 χης Ἀρέτα τοῦ βασιλέως ⁿ ἐφρούρει τὴν πόλιν Δαμα- ¹ Rom. ix. 1
 σκηνῶν ^o πιάσαι με, ³³ καὶ διὰ ^p θυρίδος ἐν ^q σαργάνη ^m here only f.
^r ῥαλάσθην ^r διὰ τοῦ τείχους καὶ ^s ἐξίφυγον τὰς χεῖρας ⁿ Gal. iii. 23.
 αὐτοῦ. XII. ¹ ^e Κανχᾶσθαι δὲ οὐ ^t συμφέροι μοι ^u ἐλεύσομαι ^o John vii. 30
 reff. p Acts xx. 9 only. Josh. ii. 15, 18. q here only f. r Acts ix. 25 reff.
 s Rom. ii. 3 reff. t constr., Matt. xix. 10, w. aor. inf.

44-6-8². 67². 72. 91. 109-106. 219 lect 6 g am goth syr Chr Dam.—rec aft *ιησ*, add *χριστου*, with DEJK &c vss ff: om BFG 17. 31-7. 118 g am goth syr Chr. (*In all such cases, MSS evidence must decide, the presumption being in favour of the shorter reading.*)—*ειδεν* lect 8.—32. rec *δαμασκ.* πολ. with D³JK mss nrly (appy) Chr Thdrt Dam al: txt BD¹EFG 37 vss (appy).—rec aft *πιασαι με* ins *θελων* (*supplementary gloss*), with D³EJK &c goth ff: pref FG g copt syr al: om BD¹ d e v Syr ar-erp arm Procop Ambrst Pel.—33. *εν σαργ.* om FG: *εν θυριδι* 112-marg.

CHAP. XII. 1. for *δη*, *δει* BD¹EFGJ 31-7-9. 67¹. 89. 108-19 all lect 14 it goth syrr al Chr (Mtt's ms.) Thl (d^o): *ει κανυ.* *δει* 39 lect 17 v lat-ff: *δε* D¹ 114 slav Thl: txt K most mss copt æth lat-mss (Wtst) Ath Chr h l (comm also) Thdrt Dam Oec (*see notes*).—*ον* om copt: *ουδε* syr† ar-pol: *sed non* Ambrst.—for *συμφ.* *μοι*, *συμφερων* *μιν* BFG 16. 67²: *μιν* for *μοι* also v copt Pel Bed: txt (*μοι* om D¹, ins D³) DEJK mss nrly (appy) it (*mihi quidem* goth Syr al g) syr al Ath Chr Thdrt Dam Thl Oec Ambrst Sedul.

might be scoffed at as ὁ *σαργανοφόρητος*, or the like—but he is carried on in his fervency of self-renunciation amidst his apparent self-celebration, and he will even cast before his enemies the *contemptible* antecedents of his career, boasting in being despised, if only for what Christ had done in him. The asseveration in ver. 31 *may* be applied to the whole, but I had rather view it as connected with the strange history about to be related:—‘I will glory in my weaknesses—yea, and I will yet more abase myself—God knows that I am telling sober truth—&c.’ If the solemnity of the asseveration seem out of proportion to the incident, the fervid and impassioned character of the whole passage must be taken into account. It will be seen that I differ from all Comm. here, and cannot but think that they have missed the connexion. Meyer supposes that vv. 32, 33 were only the *beginning of a catalogue of his escapes*, which he breaks off at xii. 1: and that the asseveration was meant to apply to the whole catalogue: but surely this is very unnatural. 32, 33.] On the *fact*, and *historical difficulty*, see note, Acts ix. 23.

32.] ἐν Δαμ. followed by Δαμασκηνῶν is pleonastic, but the pleonasm is common enough, especially when for any reason, our words are more than usually precise and formal.

ἐθνάρχης] ‘Prefect,’ or ‘governor,’ stationed there by the Arabian king. The title appears to have been variously used. The High Priest Simon, as a vassal of Syria, is so named

I Macc. xiv. 47; xv. 1 ff., and Jos. Antt. xiii. 66.—It was bestowed by Augustus on Archelaus after his father’s death, Jos. Antt. xvii. 11. 4. B. J. ii. 6. 3. The presidents of the seven districts into which Egypt was divided under the Romans, bore it (Strabo, xvii. 798): as did a petty prince of the Bosphorus under Augustus (Lucian, Macrob. 17). Also the chief magistrates of the Jews living under their own laws in foreign states had this title (Jos. Antt. xiv. 7. 2; xiv. 8. 5. B. J. vii. 6. 3). But apparently it must here be taken in its wider sense, and not in this latter: for the mere *chief magistrate of the Jews* would not have had the power of guarding the city. Doubtless he was *incited* by the Jews, who would represent Paul as a malefactor.—*σαργάνη*, *κόφινος*, Heysch.;—οἱ μὲν, *σχοινίων τι*, οἱ δὲ *πλέγμα τι* ἐκ *σχοινίου*. Suidas (see Wetst.), = *σπυρίς*, Acts ix. 25. Probably it is, as Stanley, a “rope-basket;” a net.

CHAP. XII. 1—10.] *He proceeds to speak of visions and revelations vouchsafed to him, and relates one such, of which however he will not boast, except in as far as it leads to fresh mention of infirmity, in which he will boast, as being a vehicle for the perfection of Christ’s power.* In order to understand the connexion of the following, it is very requisite to bear in mind the burden of the whole, which runs through it—ἐν ταῖς ἀσθενείαις *καυχῆσθαι*. There is no break between this and the last chapter. He has just mentioned a passage of his history which might expose him to con-

u Luke i. 22. γὰρ εἰς ὅπασιās καὶ ἁποκαλύψεις κυρίου. 2 οἶδα BDEF
xxiv. 23. ἄνθρωπον ἐν χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν GJK
Acts xxvi. 19 only. Dan. ix. 23. only. Rev. i. 1 only. (See note.) (1 Cor. i. 7. Gal. i. 12. 2 Thess. i. 7. 1 Pet. i. 7, 13.) w 2 Tim. i. 9. Tit. i. 2. John xii. 1. Amos i. 1. iv. 7. x 1 Cor. vi. 18 reff.

—for γαρ, δε και B 213: δε FG 73. 80. 118 g v copt Dam lat.-ff.—εις τας FG.—for κυρ., χριστου FG g.—2. εν χριστω om 219¹ Chr.—ουκ οἶδα (1st) om 57. 114 lat.-mss

tempt and ridicule—this was one of the ἀσθένεια. He now comes to another: but that other inseparably connected with and forming the sequel of, a glorious revelation vouchsafed him by the Lord. This therefore he relates, at the same time repudiating it as connected with himself, and fixing attention only on the ἀσθένεια which followed it.

1.] I have retained the rec. reading, believing that from its difficulty the others have sprung. Let only the two readings καυχᾶσθαι δὴ οὐ συμφέρεται μοι, ἐλεύσομαι γάρ, and καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν ἐλεύσομαι δεῖ, be compared, and I think there can be no doubt which is the nervous elliptical irony of the great Apostle, and which the tame conventional propriety of the grammatical correctors. The other varr., δε for δὴ, and the prefixing of εἰ, are too palpable emendations to require critical treatment. The difficulty however is considerably lessened, when the right connexion is borne in mind.—‘To boast, verily, is not to my advantage: for (i. e. it will be shewn to be so, by the following fact of a correction administered to me ἵνα μὴ ὑπαιρώμαι) I will proceed to visions and revelations of the Lord.’ δὴ in this sense implies a consciousness of a reason why the assertion is true, and is therefore naturally followed by γάρ, if the sentence is completed. The same sense is found in Plato, Phæd. p. 60, ὦ Σώκρατες, ὕστατον δὴ σὲ προσεροῦσι νῦν οἱ ἐπιγίδειοι, καὶ σὺ τούτους,—the completion of the sense being,—‘for you are to die to-night:’—πολλοὶ κακῶς πράσσουσιν, οὐ σὺ δὴ μόνος, Eur. Hec. 464: i. e. οὐ σὺ δὴ μόνος κακῶς πράσσεις, πολλοὶ γὰρ ἄλλοι. . . . (See Hartung, Partikellehre i. 270, who however explains δὴ in these examples somewhat differently.) The force of it here then, is: “I am well aware that to boast is not good for me: for I will come to an instance in which it was so shewn to me.”

εἰς ὅπ. κ. ἁπ. κυρ.] q. d. ‘and the instances I will select are just of that kind in which, if boasting ever were good, it might be allowed:’ thus the γάρ gives a more complete proof. ὅπασιās is the form or manner of receiving ἁποκαλύψεις, the revelation. There can hardly be an ὅπασιās without an ἁποκαλύψεις of some kind.

Therefore Theophylact’s distinction is scarcely correct, ἡ ἀποκαλύψεις πλεον τι ἔχει τῆς ὀπασιās: ἡ μὲν γὰρ μόνον βλέπειν διδωσιν: αὐτὴ δὲ καὶ τι βαθυτέρον τοῦ ὁρωμένου ἀπογυμνοῖ. κυρίου,

gen. subj., ‘vouchsafed me by the Lord,’—not obj., ‘of the Lord,’ for such is not that which follows.—No particular polemical reason, as the practice of particular parties at Corinth to allege visions, &c. (Baur), need be sought for the narration of this vision: Paul’s object is general, and the means taken to attain it are simply subordinate to it, viz. the vindication of his apostolic character.

2—4.] An example of such a vision and revelation. The adoption of the third person is remarkable: it being evident from ver. 7 that he himself is meant. It is plain that a contrast is intended between the *rapt and glorified person* of vv. 2, 4,—and himself, the weak and afflicted and almost despairing subject of the σκόλοψ τῇ σαρκί of ver. 7 ff. Such glory belonged not to him, but the weakness did. Nay so far was the glory from being his, that he knew not whether he was in or out of the body when it was put upon him: so that the ἐγὼ αὐτός, compounded of the νοῦς and σάρξ (Rom. vii. 25), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body.—It may be remarked in passing, as has been done by Whitby, that the Ap. here by implication acknowledges the possibility of consciousness and receptivity in a disembodied state.—Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only passingly and under protest, but that he may by it introduce the mention of the σκόλοψ τῇ σαρκί, which bore so conspicuous a part in his ἀσθένεια, TO BOAST OF WHICH IS HIS present object.

2.] I know (not, ‘knew,’ as E. V.: which introduces serious confusion, making it seem as if the πρὸ ἐτῶν δεκατ. were the date of the knowledge, not, as it really is, of the vision) a man in Christ (ἐν χρ. belongs to ἄνθρ., not to οἶδα, as Beza; ἄνθ. ἐν χρ. = ‘a Christian,’ ‘a man whose standing is in

e Acts ii. 29. Esth. iv. 2. f ch. vii. 14. g ch. xi. 30. h ch. xi. 16. i Rom. ix. 1. Eph. iv. 25. k = heie only. Xen. Cyr. i. 6. 19. 35. (μὴ φείδου διότι σκεῖν, Eur. Orest. 387.) I here only. εἰς = ch. x. 16 reff. m = 1 Cor. iv. 6. x. 13. n constr., Rom. vii. 13. ch. iv. 7. Jos. Antt. i. 13. 4. ii. 2. 1. o ver. 1.

ἃ οὐκ ἔξόν ἀνθρώπῳ λαλῆσαι. ὅπερ τοῦ τοιούτου καυχόσμαι, ὅπερ δὲ ἑμῶν οὐ καυχόσμαι, εἰ μὴ ἐν ταῖς ἀσθενείαις. ἔὰν γὰρ θελήσω καυχῆσθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἔρω· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσσεται ὅπερ ὁ βλέπει με, ἢ ἀκούει τι ἐξ ἐμού. καὶ τῇ ὅπερ βολῇ τῶν ἀποκαλύψεων ἵνα μὴ

BDEF GJK A και τη... ABDE FGJK

οὐδ. om Chr.—4. ἀρρητα om aeth: ρηματα om 73 Ambr (somet).—5. του om 64.—for υπερ δε, περι δε D¹ (περι before, Orig).—rec aft ασθ. ins μου (from ch xi. 30), with D³EFGJK mss nrlly (appy) g v goth aeth al Ath Thdrt Dam al lat-ff: om BD¹ 67². 109 d e copt syr arm.—6. μηπως εις εμε λογισσεται τις 17.—τι om (as superfluous) BD³E²FG 37. 67² g am demid tol harl² aeth arm Orig: ins D¹E¹JK mss nrlly (appy) d e v (harl¹) goth syr al (η δ ακ. Syr copt) Chr Thdrt Dam Thl Oec Ambrst al.—7. bef ινα, ins διο ABFG 17 g (67 for ινα): om D (al?) vss nrlly Chr Thdrt, all Iren all. (The corr arose from joining, as in Lachm, και τη υπερβ. τ. αποκ. to the foregoing, as if in apposn with ασθενειαις, the inversion of order with ινα not being

Hades (Scheol), where the spirits of the just awaited the resurrection, see note on Luke xvi. 22,—but the Paradise of which our Lord spoke on the Cross,—the place of happiness into which He at His Death introduced the spirits of the just: see on Luke xxiii. 43. ἄρρητα ῥήματα, i. e. as explained below, “words which it is not lawful to utter:”—as Vulg., “*arcana verba, quæ non licet homini loqui.*” The interp., “*quæ dici nequeunt*,” as Beza, Estius, Calov., Olsh., al., is hardly consistent with the narrative: for in that case, as Bengel remarks, ‘Paulus non potuisset audire.’ The passages adduced by Wetst. mostly refer to the *mysteries*, or some secret rites: e. g. Demosth. contr. Neæram, p. 1369, αὐτῇ ἡ γυνὴ ὅμιν ἔθειε τὰ ἄρρητα ἱερὰ ὑπὲρ τῆς πόλιως, καὶ εἶδεν, ἃ οὐ προσῆκεν αὐτῇ ὁρᾶν ξένην οὖσαν. ἃ οὐκ ἔξόν] ‘which it is not lawful for a MAN to utter’ (see above):—imparted by God, but not to be divulged to others: and therefore, in this case, intended, we may presume, for the Ap.’s own consolation and encouragement. *Of what kind* they were, or *by whom* uttered, we have no hint given, and it were worse than trifling to conjecture. “*Sublimitatis certe magnæ fuere: nam non omnia celestia sunt ineffabilia*, v. gr. Ex. xxxiv. 6, Isa. vi. 3, quæ tamen valde sublimia.” Bengel. 5.] Of such a man he will boast, but not (see above on ver. 1) of himself, except it be in his infirmities. τοῦ τοιούτου must be masc. as before, not neuter, at Luth., al., take it. This is shewn by ὅπερ, used of the person respecting whom (reff.), whereas ἐν is said of the thing on account of which, a man boasts.—He strikes here again the key-note of the whole—boasting

in his infirmities. He will boast of such a person, so favoured, so exalted; but this merely by the way; it is not his subject: it was introduced, not indeed *without reference* to the main point, but principally to bring in the infirmity following. 6.] ‘For (supply the sentence for which γάρ renders a reason: ‘*Not but that I might boast concerning myself if I would:*’)—if I shall wish to boast (ὅπερ ἑμῶν), I shall not be a fool (I shall not act rashly or imprudently, for I shall not boast without solid ground for it): for I shall speak the truth:—but I abstain (reff.), that no one may reckon of me (reff. and add εἰς μακαρίαν σκώπτων, Demosth. 308. 18) beyond (by a standard superior to that furnished by) what he sees me (to be), or what he hears (lit. or hears any thing; a pleonastic constr. = ἢ εἰτι ἀκούει) from me.’—Lest he should seem to undervalue so legitimate a subject of boasting, he alleges the reason why he abstains: not that he had not this and more such exaltations, truly to allege: but because he wished to be judged of by what they really had seen and heard of and from himself in person. 7.—10.] He now comes to that for which the foregoing was mainly alleged: the *infirmity in his flesh*, which above others hindered his personal efficiency in the apostolic ministry. 7.] ‘And that I might not, by the abundant excess of revelations (made to me), be uplifted (the order of the words is chosen to bring τῇ ὑπερβ. κ.τ.λ. into the place of foremost emphasis: see reff.) there was given me (‘by God:’ certainly not, as Meyer, al., by Satan, of whom such an expression as ἐδόθη would surely hardly be used: cf. ἡ χάρις ἡ δοθεῖσά μοι, so often said by

^ρ ὑπεράνωμαι, ^ε ἐδόθη μοι ^α σκόλοψ ^τ τῇ σαρκί, ^α ἄγγελος ^ρ ὑπεράνω, ² Thess. ii. 4 only. Pa. lxxi. 16, arrangement of words, 1 Cor. ix. 15, ch. ii. 4, Gal. ii. 10. ^q here only. = Num. = 15.

Ezek. xxviii. 24. r dat., 1 Cor. vii. 28. See Gal. iv. 14. s Matt. xxvi. 67. || Mk. 1 Cor. iv.
11. 1 Pet. ii. 20 only †. t = ver. 5. u = Matt. xviii. 32, xxvi. 53. Luke xv. 28. Acts xxxv. 2.
v = Luke iv. 13. Acts v. 38. xxii. 29. Sir. vii. 2. w = Matt. xxv. 9. John vi. 7 a. Num. xi. 22.
x = ch. xi. 30. y = (See Luke ii. 39. Rom. ii. 27) here only. Eur. Bacch. 90. z ver. 15 only.

understood.)—*υπεραιρωμαι* DE²J (and some below also): *υπεραιρω με* 109².—*σκολωψ* J, *σκολωψ* K 219².—*αφτ σαρκι*, add *μου* FG g v al Cypr al.—*σατανα* A¹BD¹FG (Orig₂ *του σατανα*).: txt A²D³EJK *miss* (appy) Orig₁ Ath Mac Chr Thdrt Dam al.—*ινα μη υπεραιρω*. om (*as superfluous: but the repetition has special emphasis*) ADEFG 17 it v æth Chr Iren Tert₁ Aug al: ins B(e sil)JK *miss* nrly (appy) syrr copt goth al Orig₂ Mac (these two do not cite *κα τη* to *υπεραιρω*. before) Thdrt₂ Dam al Bas lat¹ff.—*8. και υπεραιρω A* Thdrt₂, Iren.—*τον κυρ. τρις* D¹E d e.—*ινα το εμου* om Chr (h l and elsw) Thdrt (somet).—*9. for ειρηκ., ειπεν* FG Chr Thdrt.—rec aft *δυναμ.* ins *μου* (*see note*), with A¹D¹EJK & c vss Orig Chr Thdrt Pallad al: om BD¹FG it v goth æth arm Iren (gr and lat) Archel Isid Orig-int₃ Bas Tert Cypr Jer Ambrst al.—rec *τελειουνται* (*explanatory gloss*), with D²EJK & Orig Ath all: txt ABD¹FG (al?).—*μαλλον* om 3. 93²

the Ap.,—Rom. xii. 3. 6; xv. 15 al., and the absolute use of ἰδοῦθι for *bestowed, portioned out by God*, 1 Cor. xi. 15; xii. 7, 8. Gal. iii. 21. James i. 5) a *thorn* (the word may signify a *stake*, or *sharp pointed staff*, ξύλον δξύ, Hesych.,—so in Hom. II. xviii. 176, κεφαλὴν . . . πῆξαι ἀνὰ σκολόπεσσι; but in the LXX, reff., it is ‘a *thorn*,’ and such is the more likely meaning here. Meyer cites from Artemid. iii. 33, ἄκανθαι καὶ σκόλοπις δόδυνας σημαίνουσι διὰ τὸ δξύ. See however Stanley’s note, who rejects the meaning ‘*thorn*,’ and supposes the figure to refer to the punishment of impalement in *my flesh* (the expressed Gal. iv. 14 of this same affliction, τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου, seems decisive for rendering the dative thus, and not as a dativev incommodi: see also the other ref.) the (or, an) *angel of Satan* (σατᾶν occurs only here in N. T.: elsewhere it is σατανᾶς, gen. σατανᾶ. Hence the reading. But it can only be the genitive. If taken as the nom., the expression must mean either, a *hostile angel*, which would be contrary to the universal usage of Satan, as a proper name: or, *the angel Satan*, which is equally inconsistent with N. T. usage, according to which Satan, though once an angel, is now ἄρχων τῆς ἐξουσίας τοῦ αἵρος, Eph. ii. 2, and has his own angels, Matt. xxv. 41), *that he* (*the angel of Satan*,—not the σκόλοψ, which would be an unnecessary confusion of metaphors. ‘The continuation of a discourse often belongs to the word in apposition, not to the main subject.’ Meyer) *may buffet me* (κολαφίζῃ is best thus expressed, in the present. The aorist would denote

merely *one* such *act* of insult. Thus Chrys.: . . . ὥστε διηγουμένους δέσθαι τοῦ χαλινού· οὐ γὰρ εἶπεν, ἵνα κολαφίσῃ, ἀλλ' ἵνα κολαφίσῃ, —Theophyl., οὐχ ἵνα ἅπαξ με κολαφίσῃ, ἀλλ' αἰε, —and simply Occum., that I might not be uplifted' (the repetition gives force and solemnity, —expressing his firm persuasion of the divine intention in thus afflicting him). —As regards the *thorn itself*, very many, and some very absurd conjectures have been hazarded. They may be resolved into three heads, the two former of which are, from the nature of the case, out of the question (see below): (1) that Paul alludes to *spiritual solicitations of the devil* ('injectiones Satanæ'), who suggested to him blasphemous thoughts, —so Gerson, Luther (how characteristically!), Calov., —or remorse for his former life, so Osiander, Mosheim, &c.: or according to the Romanist interpp., who want to find here a precedent for their monkish stories of temptations, —*incitements to lust*, —so Thom. Aqu., Lyra, Bellarmin, Estius, Corn. à Lapeide, al. (2) that he alludes to *opposition from his adversaries, or some one adversary* κατ' ἑξοχήν; so many ancient Comm., Chrys., Theophyl., Occum., Theodoret, — Calvin, Beza, al., and recently, Fritzsche, and Schrader. (3) that he points to *some grievous bodily pain*, which has been curiously specified by different Comm. The ancients (Chrys., Theophyl., Occum., Jerome on Gal. iv. 14) mention κεφαλαγία: some have supposed *hypochondriac melancholy*, which however hardly answers the conditions of a σκόλοψ, in which *acute pain* seems to be implied.

¹ ὄφελον ὑφ' ὑμῶν ^m συνίστασθαι· οὐδὲν γὰρ ⁿ ὑστέρησα ¹ = Acts xvii. 29. 1 Cor. xi. 7. ^m = Rom. iii. 5 ref. n ch. xi. 5. o 1 Cor. vii. 19 p = Luke ii. 12. 2 Thess. iii. 17 al. q Rom. ii. 9 ref. r = Acts xx. 19 ref. s Rom. ii. 7 ref. ¹² τὰ μὲν ^p σημεῖα τοῦ ἀποστόλου ^q κατειργάσθη ἐν ὑμῖν ἐν ^r πάσῃ ^s ὑπομονῇ, ^t σημείοις καὶ ^u τέρασιν καὶ ^v δυνάμεσιν. ¹³ τί γάρ ἐστιν ^{tt} ὃ ^u ἡτήθητε ^v ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτοὺς ἐγὼ οὐ ^w κατενάρκησα ὑμῶν; ^x χαρίσασθέ μοι τὴν ^y ἀδικίαν ταύτην. ¹⁴ ἰδοὺ ^z τρίτον ^a ἐτοίμως ^ε ἔχω ¹ = Acts xvii. 29. 1 Cor. xi. 7. ^m = Rom. iii. 5 ref. n ch. xi. 5. o 1 Cor. vii. 19 p = Luke ii. 12. 2 Thess. iii. 17 al. q Rom. ii. 9 ref. r = Acts xx. 19 ref. s Rom. ii. 7 ref. t Acts ii. 22. Heb. ii. 4. tt constr. acc. w. ὄφελείσθαι, Matt. xvi. 26. v = ver. 6. w ch. xi. 9 ref. x = ch. ii. 7. 10 ref. y = here only. Isa. viii. 9. xx. 5. Thuc. iii. 66. z ch. xiii. 1. a Acts xxi. 13. 1 Pet. iv. 5 only. Dan. iii. 15. u 2 Pet. ii. 19, 20 only.

με, δε 93.—οφέλον 238.—υφ' ημων A: αφ' ημων 238: ουδεν γαρ τι B.—12. for τα μεν, αλλ ε (correct η) τα μεν FG g: τα μεντοι 23. 39. 74. 121-3 Thdrtd Dam: τα μεν γαρ 61: αλλα τα 37. 71-3. 80. 93: tamen δε v Ambrst Pel (most of them joining etsi nihil sum with what follows it).—κατειργασθη FG, κατειργασθην DE.—rec εν σημ. (mechanical repetition from the foregoing), wirh D³EJK &c vss Thdrtd al: txt ABD¹FG 17. 39. 71-4. 80 it am tol al goth Syr Chr Dam Ambrst Bed (but pref και FG g Syr Chr: add τε B 39. 73-4 Dam).—13. ησσωθητε BD¹ 17: ελαττωθητε FG: txt AD³JK mss nrly (appy) Chr Thdrtd Dam al.—for υπερ, παρα DE: εν ταις &c 49.—εγω αυτος FG al vss.—for αδικιαν, αμαρτιαν FG.—14. ιδου om sah.—aft τριτον ins τουτο ABFG 10. 17. 23². 31-7-9. 47-8. 61-7. 71 to 4. 80. 109-12-21 to 3. 213 it v aeth arm Chr Thl Ambrst Pel: bef τριτον DE 93 syrr arr copt (insn from ch xiii. 1, as the variety of position sufficiently shews, the word having been written in the margin and then variously placed): om JK &c (no vs appy).—κατεναρκησα 72.—rec aft καταν. ins υμων (supplementary; from above; had υμων been in the text origly, it would never have been ejected, leaving the verb standing alone. This is further shewn by the var υμας),

ing to all five situations above), then I am mighty.' Wetst. quotes from Philo, Vit. Mosis, ii. p. 92, μη ἀναπίπτει. τὸ ἀσθενέεις ὑμῶν δύναμις ἐστι. 11—18.] He excuses his boasting, and is thereby led to speak of the signs of an Apostle wrought among them, and to reassert his disinterestedness in preaching to them, on occasion of his past and intended visits. 11.] 'I am BECOME (the emphasis on γέγονα, —I am verily become a fool, viz. by this boasting, which I have now concluded. 'Receptui canit:' Bengel. But it is still ironical, spoken from the situation of his adversaries) a fool: ye compelled me (ὑμῖς emphatic). For I (ἐγώ also emphatic, but more with ref. to what has past: 'ye compelled me, it was no doing of mine, for I &c.' The meaning is not, as De W., "I, not mine adversaries," who are an element foreign to the present sentence) ought to have been recommended by you (emphatic, by you, not by himself): for I was nothing behind (when I was with you) these surpassers of the Apostles (see on ch. xi. 5: but here even more plainly than there, the expression cannot be applied to the other App., seeing that the aor. would in that case be inconsistent with the fact —the Corinthians never having had an opportunity of comparing him with them), even though I am nothing' (see similar

expressions of humility, 1 Cor. xv. 9—11).

12.] Confirmation of the οὐδὲν ὑστέρησα 'The signs indeed (the μὲν is elliptical,—see Hartung, Partikellehre, ii. 411,—corresponding to a suppressed ὅμως δὲ . . . ; 'in this case, the signs indeed &c., but, notwithstanding, I am not recommended by you.' So Sophi. (Ed. Col. 526, ἤνεγκον κακότητ', ὧ ξένοι, ἤνεγκ', ἀέκων μὲν, θεός ἴστω.—It always throws out into strong emphasis the noun, pronoun, or verb to which it is attached, as here σημεῖα) of an Apostle (τοῦ generic, —'ejus qui Apostolus sit,' Bengel) were wrought out among you ('the Ap.'s own personality as the worker is modestly veiled behind the passive,' Meyer) in all (possible) patience (endurance of opposition, which did not cause me to leave off working. ὑπομονή is not one of the σημεῖα, as Chrys.: θεία πῶτον πρῶτον τίθησι, τὴν ὑπομονήν. τοῦτο γὰρ ἀποστόλου δείγμα, τὸ φέρειν πάντα γενναίως,—but the element in which the σημεῖα were wrought out), by signs and wonders (σημ. not as above, but as constantly found with τέρασι, as an intensive synonym) and mighty works' (see ref. Heb.). 13—15.] His disinterestedness, shewn in his past, and resolved in his future dealings with them.

—The question τί γάρ, κ.τ.λ. is asked in bitter irony. It is an illustration of ἐν πάσῃ ὑπομονῇ, and of the distinction con-

b Rom. ii. 5 al.
c ver. 9.
d Acts xxi. 24
ref.
e here only.
f Polyb. xxi.
8. 4. ἐκ-
δαπανῶν
τῆς πρὸς-
δόου.
g Acts xv. 26.
h ch. i. 12 ref.
i here only.
j -νω, Mark
xiv. 40.
k Kings xiii.
25.
l ch. xi. 20.

ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ ^w καταναρκήσω· οὐ γὰρ ζητῶ
τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ ¹ ὀφείλει τὰ τέκνα τοῖς
γονεῦσιν ^b θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. ¹⁵ ἐγὼ
δὲ ^c ἥδιστα ^d δαπανήσω καὶ ^e ἐκδαπανηθήσομαι ὑπὲρ τῶν
^f ψυχῶν ὑμῶν, εἰ ^g περισσοτέρως ὑμᾶς ἀγαπῶν ἤττον
ἀγαπῶμαι. ¹⁶ Ἔστω δὲ, ἐγὼ οὐ ^h κατεβάρησα ὑμᾶς.
ἀλλὰ ⁱ ὑπάρχων ^k πανοῦργος δόλω ὑμᾶς ¹ ἔλαβον.

ABDE
FGJK

i Acts viii. 16 ref.

k here only. — Job v. 12. (good sense, Prov. xiii. 1. xxviii. 2.)

with (but *υμᾶς* D¹FG) D¹D³EFGJK &c vss ff: om AB 17. 71-3. 80 aeth Dam.—*γαρ* om sah.—rec *ἀλλ*: txt ABDEFGJ 48. 106-9-12. 238.—bef *γον*. om *τοῖς* 219¹.—15. for *δε*, *γαρ* 17.—aft *δαπανήσω*, add *καὶ ἐκδαπανήσω* D¹E d e Ambrst.—for *ψυχῶν*, *ευχῶν* 238.—rec aft *ει* ins *καὶ* (to give [mistaken] emphasis: see notes), with D³EJK mss (appy) v syrr al (*tamen ut* goth) Chr Thirt Dam Pel al: om (D¹ it Ambrst om *ει* also) ABD¹FG (opt sah, but have *ἀγαπῶ* for *-πων*, as also 17) it Ambrst: *ει καὶ αὐτος* 219.—*ἡσσαν* (*corr*n) ABD¹: *ισον* 17: *ελασσον* FG: txt D³EJK mss nrly (appy) ff.—16. *ἔστω δε* om sah.—*εγω δε* FG g Thl.—*οὐκ ἐβάρησα* D¹: *οὐ κατεναρκήσα ὑμῶν* (or *υμᾶς*: om al) FG 20-3¹. 37-9. 47. 57. 73 Chr.—rec *ἀλλ*: txt ABD¹(E?)FGJ &c.—for *ων*, *ον* 80. 106.

ferred on them by so long manifestation of the signs of an Apostle among them. 'Was this endurance of working which I shewed, marred by the fact that I worked gratuitously among you?' ἤττ. ὑπέρ does not imply that all churches ἡττήθησαν, and that the loss of the Corr. was only not greater than that of other churches: but the comparative, implied in ἤττ. is carried out by the ὑπέρ,—'ye suffered loss in comparison with the other Churches.' 13.

εἰ μὴ ὅτι] except that one point, in which of all others they had least reason to complain. This one is put forward to indicate their deep ingratitude, if they did complain, seeing that the only point of difference in their treatment had been a preference: 'die tief geſtränkte Liebe redet,' Meyer.—On *κατενάρκ.* see ch. xi. 8. *χαρ. μ. τ. ἀδ. ταύτην*] The irony here reaches its height. 14.] *τρίτον* (the *τοῦτο*, however strongly attested, can hardly have been omitted, had it ever been in the text, and therefore has probably been inserted from ch. xiii. 1) *ἐτ. ἔχω ἐλθ.*, must, from the context, mean, 'I am ready to come the third time;'—not, 'I am the third time ready to come,' i. e. 'this is the third time that I have been ready to come to you.' This latter meaning has been adopted by Beza, Grot., Estius, al., Paley, al., and even De Wette, hesitatingly, in order to evade the difficulty of supposing Paul to have been before this time at Corinth. But on this see Prolegomena. Here, the context has absolutely nothing to do with his third preparation to come, which would be a new element, requiring some explanation, as in 1 Thess. ii. 18. The natural, and, I am persuaded, only true inference from the

words here is, 'I am coming to you a third time,—and I will not burden you this time, any more than I did at my two previous visits.'—Our business in such cases is, not to wrest plain words to fit our preconceived chronology, but to adapt our confessedly uncertain and imperfect history of the *Ap.'s* life, to the data furnished by the plain honest sense of his Epistles.

οὐ γὰρ ζητῶ . . .] Wetst. quotes Cicero de Fin. ii. 26: 'Me igitur ipsum ames oportet, non mea, si veri amici futuri sumus.'—*μεῖζονα ἐπιζητῶ, ψυχὰς ἀντὶ χρημάτων, σωτηρίαν ἀντὶ χρυσοῦ.* Chrys.

οὐ γὰρ ὀφείλει . . .] Paul was the spiritual father of the Cor. church, 1 Cor. iv. 14, 15: he does not therefore want to be enriched by them, his children, but rather to lay up riches for them, seeking to have them as his treasure, and thus to enrich them, as a loving father does his children. The *θησαυρός* is left indefinite: if pressed strictly, it cannot be earthly treasure in the negative part of the sentence, heavenly, in the positive;—cf. next verse.—Notice, *ὀφείλει* is not impersonal, but the common verb to *τέκνα* and *γονεῖς*, agreeing by proximity with the former. 15.]

ἐγὼ δὲ τῶν φύσει πατέρων καὶ πλεον τι ποιῶν ἐπαγγέλλομαι, Theodoret: and simply Chrys. and Theophyl. They lay up treasures: I will spend them:—*καὶ τί λέγω, χοήματα δαπανήσω; αὐτὸς ἐγὼ ἐκδαπανηθήσομαι· τουτέστι, καὶ τὴν σάρκα ἐγὼ δαπανῆσαι ὑπὲρ τῆς σωτηρίας τῶν ψυχῶν ὑμῶν, οὐ φρίσσομαι*, Theophyl.—Cf. Hor. Od. i. 12. 38: 'animæque magnæ prodigum Paullum.'—*εἰ* is less strong than *εἰ καί*, which has been apparently a gloss on it. It assumes the case, but does not

17 ^μή ^{τι}να ^μὦν ἀπέσταλκα πρὸς ὑμᾶς, ^μδι' αὐτοῦ ^μἐπλεονέκτησα ὑμᾶς; 18 ^ο παρεκάλεσα Τίτον, καὶ ^ρ συν-
 ἀπέστειλα ^ι τὸν ἀδελφόν· μήτι ^ν ἐπλεονέκτησεν ὑμᾶς
 Τίτος; οὐ τῷ αὐτῷ ^τ πνεύματι ^τ περιεπατήσαμεν; οὐ
 τοῖς αὐτοῖς ^ς ἵχνεσιν;
 19 ^τ Πάλαι δοκεῖτε ὅτι ὑμῖν ^υ ἀπολογούμεθα. ^ν κατέναντι
 θεοῦ ^ω ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ^ς ἀγαπητοί,
 ὑπὲρ τῆς ὑμῶν ^υ οἰκοδομῆς. 20 φοβοῦμαι γὰρ μήπως
 u Acts xix. 33 al. v Rom. iv. 17. ch. ii. 17 only. Exod. xxxii. 11 alex. (See Luke xix. 30 reff.)
 w Rom. ix. 1. x Rom. xiv. 19 al. fr. y Rom. xiv. 19 reff.

—17. for ἀπεσταλκ., ἐπεινῆα (so generally D¹) D¹E: ἀποστείλα al ff₃.—δι' αὐτου om FG g: υμᾶς to υμᾶς om 48¹.—18. bef πν. om αὐτω 91¹.—19. rec παλιν (corrū from *misunderstg*: see note), with DEJK &c vss ff: txt ABFG 67² al d e v (not harl¹) Ambrst-comm Pel Bed.—rec κατενωπιον, with DEJK &c Thdr̄t al: txt ABFG 17. 37. 57. 67². 73 al Dam.—rec bef θεου ins του (corrū in ignorance of usage), with D³EJK &c ff: om ABD¹FG 57. 115 (al?) Bas (κατεν. to λαλ. om Chr).—for θεου, χριστου 80 (on arrangement, see notes).—20. γαρ om 179: δε 31-7. 73. 80. 118 syr-marg arm.—aft ελθ. add προς υμᾶς sah.—και εγω FG Chr Thl-ms.—aft μηπως ins

bring out the contrast between the course of action and the state of circumstances so strongly. *Here*, it appears as if ἦσαν ἀγαπῶμαι were by the *ι* connected with ἐκδapaνῆθῆσμαι,—‘and will be spent, used up, in the service of your souls, if, the more abundantly I love you, the less I be loved:’ implying, that such a return for his love was leading to, and would in time accomplish, the ἐκδapaνῆθῆσμαι.

16—18.] *He refutes a possible, perhaps an actual calumny, —that though he had acted disinterestedly towards them himself, he had some side-way of profiting by them, through others.* 16.] ἔστω δέ—‘but let us suppose the former matter dismissed:’ ‘let the fact be granted, that I myself (emph.) did not burden (= κατενάρκησα) you.’ Then the sense breaks off, and the force of the concession goes no further, the following words making a new hypothesis. ‘But, being (by habit and standing, ὑπάρχ.) crafty (unprincipled, and versatile in devices), I caught you with guile’ (with some more subtle way. Caught you, in order to practise upon you for my own ends: but ἐλαβον is not ἐπλεονέκτησα, as Chrys.:—see ref. and note).

17, 18.] *Specification, in refutation, of the ways in which this might be supposed to have taken place.*—The constr. τινα ὦν . . δι' αὐτοῦ is an anacoluthon. He sets τινα ὦν ἀπέστ. πρ. ὑμ. forward in the place of emphasis; how intending to govern τινα, is not plain: but drops the constr., and proceeds, δι' αὐτοῦ κ.τ.λ. See exx. of the same, Luke xxi. 6. Rom. viii. 3, and Winer, § 64. 2. d. 18.] παρ-εκάλεσα, scil. ‘to go to you:’ see reff.

This journey of Titus cannot, of course, be the one spoken of ch. viii. 6. 17. 22; but some previous mission to them before this Ep. was written: probably that from which he returned with the report of their penitence to Paul in Macedonia, ch. vii. 6 ff. We certainly have not elsewhere any hint of ὁ ἀδελφός having accompanied him on this journey: but this is no reason why it should not have been so.

τὸν ἀδελφόν—perhaps, one of the two mentioned ch. viii. 18. 22: perhaps, some other, well known to the Corr., but absolutely unknown to us: but not, a brother, as in E. V. It is plain from this and from what follows, that this brother was quite subordinate to Titus in the mission. τῷ αὐτ. πνεύμ.] dat. of the manner; see ref. The Spirit in which they walked was the Holy Spirit: τῷ αὐτῷ πνευματικῷ χαρίσματι χάρισμα γὰρ καλεῖ τὸ στενούμενον μὴ λαβεῖν. Theophyl. τοῖς αὐτ. ἵχν.] ‘in the same footsteps,’ viz. each as the other: οὐδὲ μικρόν, φησί, παρεῖλλον τὴν ἐμὴν δόξαν, Theophyl. The dative ἵχνεσιν, as in ref. = ἐν ἵχνεσιν: see also Acts xiv. 16. Jude 11. Meyer cites Pind. Pyth. x. 20, —ἐμβέβακεν ἵχνεσιν πατρός, and Nem. vi. 27, ἵχνεσιν ἐν Πραξιδόμαντος ἐν πόδα νέμων. Cf. also Philo de Caritate, § 2, p. 699, τοῖς αὐτοῖς ἵχνεσιν ἐπακολουθήσαι.

19—21.] *He refutes the notion which might arise in the minds of his readers, that he was vindicating himself before them as judges, see I Cor. iv. 3; and assures them that he does all for their good, fearing in what state he might find them on his arrival.* 19.] πάλαι was misunderstood, and πάλιν appears to have

z dat., Luke
x xiv. 35 al.
a Rom. xiii. 13.
Gal. v. 20.
b Rom. ii. 8
refl.
c 1 Pet. ii. 1
only t. See
Rom. i. 30.
d here only. Eccles. x. 11. See Rom. i. 30.
e here only t.
f 1 Cor. xiv. 33 refl.
g ch. xi. 7. constr.,
ABDE
FGJK

ἐλθὼν οὐχ οἶους θέλω εὐρω ὑμᾶς, καὶ γὰρ εὐρεθῶ ὡς ὑμῖν
οἶον οὐ θέλετε· μήπως ἔρεις, ἃ ζήλος, ἃ θυμοί, ἃ ἐριθείαι,
καταλαλαί, ψιθυρισμοί, φυνσίσεις, ἀκαταστασίαι·
21 μὴ πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός μου

παλιν arm: ωσι sah.—εἰς A 44. 72. 121. 219-38 (al?) Syr arm Chr Thl: txt B?DEFGJK &c vss.-ff.—rec ζηλοι (corrū to conform to the other plurals), with D³EJK &c vss ff: txt ABD¹FG 17. 39 Syr arm goth Dam.—ακαταστ. om FG g Chr: add ωσιν εν υμιν v arm (not venet) Ambrst.—21. μη ποτε sah.—rec ελθοντα με (gramml corrū), with DEJK &c goth ff, and om με (aftw), with the same, exc D¹E al: txt ABFG 39. 93 (al?) vss lat.-ff (cum venero), and ins με D¹E 31. 57 all vss lat.-ff besides.—rec ταπεινωση

been a conjectural emendation, from ch. iii. 1. v. 12. **πάλαι** does not suit the *interrogative* form of the sentence, which would throw it out into too strong emphasis. Lachmann, Tischendorf, Meyer, De Wette read it as in txt:—"Ye have been some time imagining (i. e. during this my self-defence) that it is to you that I am defending myself." Then the answer follows: the assumption being made, and elliptically answered, as in ver. 16. **κατ. θεοῦ** is emphatic, and opposed to ὑμῖν.

ἐν χρ. λαλοῦμεν, as in ch. ii. 17, which see. τὰ δὲ πάντα] supply either λαλοῦμεν, or better understand τὰ πάντα as 'all our things' (1 Cor. xvi. 14), i. e. our words and deeds, and supply γίνεται, as there. Grot., Griesbach, Scholz, and Olsh., would read τὰδε πάντα, and join with λαλοῦμεν. But (1) Paul never uses the pronoun ὅδε; and (2) if he did, it must apply to what follows, not to what has preceded.

20.] 'Edification, of which you stand in need, for, &c.' He here completely and finally throws off the apologist and puts on the Apostle, leaving on their minds a very different impression from that which would have been produced had he concluded with the apology. 'Lest, when I arrive, I should find you not such as I wish (in οὐχ οἶους θέλω, is an indefinite possibility of aberration from οἶους θέλω, presently particularized, μήπως ἔρεις, κ.τ.λ.), and I should be found by you (ὑμῖν merely the dative of the agent after the passive verb. Meyer makes it 'in your judgment,' but I much prefer the other: the passive form is adopted to bring out the ἐγὼ into emphatic contrast), such as ye wish not' (not οὐχ οἶον θέλετε, because there is now no indefiniteness; his disposition towards them in such a case could be but of one kind, viz. severity: τουτέστι, τιμωρὸς κ. κολαστής, Theophyl. —Chrys. brings out another point,—οὐκ εἶπεν, οἶον οὐ θέλω· ἀλλὰ πληκτικώτερον, —οἶον οὐ βούλεσθε).—What follows, viz. μήπως—ἐπραξαν, is an exegesis of the

last sentence, but in it the definiteness is on the side of the οὐχ οἶους θέλω, the indefiniteness on that of οἶον οὐ θέλετε, which latter is only hinted at by the mild expressions of *being humbled, and lamenting the case of the impenitent.*

μήπως, scil. ὥσιν (or εὐρεθῶσιν) ἐν ὑμῖν. "The vehemence of his language has caused him to omit the verb." Stanley.

ἐριθείαι, 'self-seekings,' see note on Rom. ii. 9.—ψιθ. 'secret malignings,' —καταλ. 'open slanders.' ἀκαταστ., see refl. and note.

21.] **μή** carries on the *μήπως* . . . *μήπως*, but with more precision, dropping the indefinite *πως*. The sentence loses much in force and, indeed, becomes inconsistent with the context, if with Lachmann (and Lücke, Conjectanea exeget. i. De W.) it be made interrogative (which it may be grammatically with either reading, ταπεινώσει or -ση), in which case the answer would be *negative*,—**πάλιν** here, as Meyer observes, must belong to the whole ἐλθόντος μου ταπεινώσει μ. ὁ θ. μ. πρὸς ὑμ., because, ἐλθὼν having been used without **πάλιν** just before, the emphatic situation of **πάλιν** as applying to it would be unmeaning: see also the very different way in which it is connected with ἐλθὼν, ch. xiii. 2.

ταπεινώσει] "Nihil erat quo magis exultaret apostolus, quam prospero suæ prædicationis successu (1 Thess. ii. 20): contra nihil erat, unde tristiore et demissiore animo redderetur, quam quum cerneret, se frustra laborasse?" Beza (Meyer). The fut. (ref.) indicates an assumption that the supposed case will really be. That this *humbling*, and not that of *being obliged to punish*, is intended, seems evident: the exercise of judicial authority being no humiliation, but the contrary, and humiliation being the natural result of want of success.

ὁ θεός μου expresses the conviction that whatever humiliation God might have in store for him would be a part of His will respecting him.

πρὸς ὑμᾶς] 'among you,' as the generality of interpp.: 'in

^h πρὸς ὑμᾶς, καὶ ⁱ πενθήσω πολλοὺς τῶν ^k προσημαρτηκό- ^h = ? 1 Cor. xvi. 6 reff.
των καὶ μὴ ^l μετανοησάντων ^m ἐπὶ τῇ ⁿ ἀκαθαρσίᾳ καὶ ⁱ constr., here only Gen. xxviii. 34 al.
^o πορνείᾳ καὶ ^p ἀσελγείᾳ ^q ἣ ἔπραξαν. XIII. ^l Τρίτον ^k here only t. 1 constr., here only. Joel ii. 13. Amos

^r τοῦτο ἔρχομαι πρὸς ὑμᾶς. ^s ἐπὶ στόματος δύο μαρτύρων ^m = 1 Cor. xiv. 16.

vii. 3. μετανοῶ, here only in Paul's epp. Acts xvii. 30. xxvi. 20.

n Matt. xxiii. 27. Rom. i. 24. Eph. iv. 19 reff.

p Mark vii. 22. Rom. xiii. 13 al.

Num. xxii. 28. Judg. xvi. 15.

q attr., Acts i. 1.

s DEUT. xix. 15.

o Matt. v. 32 al. fr. Gen. xxxviii. 24.

r ch. xii. 14. τρ. τοῦτο, John xxi. 14.

(*gramm. corr.*), with AK &c ff: txt BDEFGJ 80. 106-9-12 Oec.—πρὸς νμ. ταπ. DE d e copt Thdrt₁ (elsw₁ om) Cypr al.—μον om v æth Tert Jer Aug Ambrst Pel.—ἐι υμας sah.—και bef πενθ. om sah.—ημαρτηκοτων 29 Syr ar-erp æth Chr-text Cassiod.—bef πορν. om και D'E d e Tert.

CHAR. XIII. 1. ἰδὼν τριτ. A (from ch xii. 14) 17. 23. 31-9. 48. 57. 72 to 4. 91-3. 109-21-78 (τοντο om ms), v æth Dam Thl Pel Aug Bed.—for ἐρχ., εἰσιμωας εἰχω ελθειν (from ch xii. 14) A Syr ar-erp copt (Wtst).—ινα επι 35 g arm Pel Bed.—for και, η 32.

regard to you,' in my relation to you, as Meyer. Either may be meant: but if we take the former, we must not join it, as Grot., al., with ἐλθόντος: it belongs at all events to ταπεινώσει. πενθήσω] Theophyl. explains, μὴ ἔλθων κολάσῃ αὐτούς, καὶ πενθήσῃ διὰ τοῦτο· τουτέστι, τὰ ἔσχατα λυπηθῇ: so also al. and Billroth, Rückert, Olsh., and De Wette. But punishment seems out of place in this verse, which expresses his fear lest he should be humbled for, and have to lament the case of the impenitent,—and then, as he declares ch. xiii. 2, be forced to proceed to discipline; but this point is not yet introduced. I much prefer therefore taking it as Chrys.—τοὺς μὴ μετανοοῦντας πενθεῖ, τοὺς τὰ ἀνιάτα νοσοῦντας, τοὺς ἐν τῇ τραύματι μένοντας. ἐννόησαν τοῖνυν ἀποστολικὴν ἀρετὴν, ὅταν μὴ ἐν ἑαυτοῖς συνιδῶς πονηρὸν, ὑπὲρ ἀλλοτρίων θρηγῇ κακῶν, καὶ ὑπὲρ τῶν ἐτίροις πλημμελημένων ταπεινώται. τοῦτο γὰρ μάλιστα διδασκάλου, τὸ αὐτῷ συναλγεῖν ταῖς τῶν μαθητῶν συμφοραῖς, τὸ κόπτεσθαι καὶ πενθεῖν ἐπὶ τοῖς τραύμασι τῶν ἀρχομένων. Simly Calvin: 'veri et germani Pastoris affectum nobis exprimit, quum luctu aliorum peccata se prosequaturum dicit. Et sane ita agendum est, ut suam quisque Pastor Ecclesiam animo inclusam gestet, ejus morbis perinde ac suis afficiatur, miseriis condolescat, peccato lugeat.' So Estius, but perhaps too minutely fixing the meaning of πενθεῖν to mourning them as "Deo mortuos:" and Calovius (Meyer): "non de pœna hic Corr. impœnitentium, sed de mœrore suo super impœnitentia;" and so likewise Meyer. πολλ. τ. προημ.] Why πολλοὺς? Why not all? I believe he uses πολλοὺς τῶν προσημαρτηκῶν as a mild expr. for τοὺς πολλοὺς τοὺς προημαρτηκῶς, and that we must not therefore press too closely the enquiry as to what the genus οἱ προημ. is, of which the πολλοὶ

are the species. Lücke (as above) cited by Meyer, explains—"Cogitavit rem ita, ut primum poneret Christianorum ex ethnicis potissimum τῶν προημ. κ. μὴ μετανοησάντων genus universum, cujus generis homines essent ubique ecclesiarum, deinde vero ex isto hominum genere multos eos qui Corinthi essent, designaret definiretque." But this seems travelling quite out of the way. Meyer explains the genus to be all the sinners spoken of in ver. 20, the species (πολλοὺς) those designated by ἀκαθαρσ., πορν., and ἀσελγ. But this again is unnatural; and does not accurately fit ver. 20, in which not so much the προημαρτημένα as the present state at the Ap.'s coming, is the subject.—The distinction between the two participles, προημ. and μετανοησάντων should be observed. As Meyer well remarks, the perf. προημαρτηκῶν denotes the permanence of the state from the time of the committal of the sin: whereas the aor. μετανοησάντων has the sense of the 'futurum exactum,'—"and who at my coming shall not have repented." To what does προ- refer? to the time before their conversion? Hardly so: for the sins, of the incestuous person 1 Cor. v., and of these also, which would give the Ap. such pain, must be conceived to have been committed in their Christian state: being in fact those against which we find such repeated cautions in 1 Cor., e.g. ch. v. 11; vi. 15, 18; x. 8; xv. 33, 34. I would therefore understand the προ- indefinitely, almost pleonastically—pointing to the priority of sin implied in the idea of repentance.

μεταν. ἐπί] Meyer would join together πενθήσω . . . ἐπί, and indicates this as the natural connexion of verb, object, and ground. But to say nothing of the harshness of πενθήσω πολλοὺς ἐπί, and the almost necessarily reflective form of μετανοησ., ἐπὶ τῇ ἀκ. . . ἣ ἔπραξαν, I conceive the aorist ἔπραξαν to be fatal to this

t l. c. alex.
Rom xiv. 4.
u Matt. xxiv.
25. || Mk.
ch. vii. 3.
v Gal. v. 21.
1 Thess. iii.
4 only. Isa.
xli. 26.
w 1 Cor. v. 3 reff.
z Rom. v. 4 reff.

καὶ τριῶν ἵσταθήσεται πᾶν ῥῆμα. ² u προεῖρηκα καὶ ^v προλέγω, ὥς ^w παρὼν τὸ δεύτερον καὶ ^w ἄπὼν νῦν, τοῖς ^k προσημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω ^x εἰς τὸ πάλιν οὐ ὃ φείσομαι. ³ ἐπεὶ ^z δοκιμὴν ^a ζητεῖτε τοῦ

ABDE
FGJK

x here only. See Lidd. and Scott, sub εἰς, ii. 2.
a = 1 Cor. ii. 2.

y = 2 Pet. ii. 4, 5. Acts xx. 29.

46 v sah arm Dial Aug Ambrst Pel.—2. προειρ. γαρ D¹E 4². 61. 113—marg v-ed Ambrst Pel Bed Sedul.—παλιν προλεγω arm.—ως om D¹ de syr arm.—το δευτ. om v-ed; bis tol demid v-ms: vobis latt-mss Bed.—for απων, αγαπων 106.—rec aft νυν ins γραφω (supplementary gloss), with D³EJK &c vss (copt λεγω = Chr [al simly] explaining: λέγω δὲ καὶ νῦν διὰ τῆς ἐπιστ.) Chr Thdrt Dam al Ambrst: om ABD¹FG 23¹. 67¹. 80. 108 to 12 it v copt æth Aug (Chr Pel somet) Sedul Bed.—εις το om FG.—3. for ἐπει, σι FG it Ambr₁ Aug (somet): ei Orig₁ Mac Thdrt₁: ἡ Orig₁ Mac Thdrt₃: an Orig-int lat-f:

arrangement. Thus taken, it would make the Ap. lament over these impenitents, on account of the impurity, &c., which they ἐπραξαν—i. e. once practised, but which is now gone by. The sense would require πεπραχασι. Whereas if connected with μετανοσάντων, the aorist expresses 'and shall not have [repented of the ἁκ., &c., which they practised],' and would thus come rightly after μετανοσ., implying the removal of the former state of sin.—μεταν. is usually constructed with ἀπό, Acts viii. 22 (Heb. vi. 1), or ἐκ, Rev. only,—ii. 21 f.; ix. 21 f.; xvi. 11: but as Paul only uses the word this once, and as the constr. with ἐπὶ is perfectly legitimate and highly expressive, there can be no objection to it here. CHAP. XIII. 1—10.] *He warns them of the severity which on his arrival, if such be the case, he will surely exercise, and prove his apostolic authority. To this proof, however, he exhorts them not to put him.*

1.] 'This third time I am coming to you.' i. e. 'this is the third visit, which I am now about to pay you.' Had not chronological theories intervened, no one would ever have thought of any other rendering. The usual one, 'This is the third time that I have been intending to come to you,' introduces here, as also in ch. xii. 14, an element not only foreign to, but detrimental to, the purpose. The Ap. wishes to impress on them the certainty of this coming, and to prepare them for it by solemn self-examination: and in order to this, he (on this interpretation) uses an expr. which would only remind them of the charge of ἑλαφρία which had been brought against him, and tend to diminish the solemnity of the warning. As another chronological refuge, Beza, al., suppose his two Epistles to be meant by the two former 'profectiones ad illos.'—In answer to all attempts to give here any but the obvious sense, we may safely maintain that had any other been meant, we should certainly have had more indication of it, than

we have now. On τρίτον τοῦτο, Meyer compares Herod. v. 76, τέταρτον δὲ τοῦτο . . . ἀπικόμεινοι: see also reff.: and on Paul's visits to Corinth, the Prolegomena.

ἐπὶ στόμ.] i. e. 'I will not now, as before, be with you ἐν πάσῃ ὑπομονῇ as regards the offenders: but will come to a regular process, and establish the truth in a legal manner,' see reff.—This expl. however, has not been the usual one: Chrys., Calvin, Estius, al., and recently Neander and Olsh. [and Stanley], understanding the two or three witnesses, of Paul's two or three visits, as establishing, either (1) the truth of the facts, or (2) the reality of his threats: so Chrys.: ἀπαξ ἔλπον κ. δεύτερον, ὅτε παρεγινόμην λέγω καὶ νῦν διὰ γραμμάτων. καὶ ἐὰν μὲν ἀκούσῃτε, ὅπερ ἐπεθίμου γέγονεν' ἐὰν δὲ παρακούσῃτε, ἀνάγκη λοιπὸν στήσαι τὰ εἰρημένα, καὶ ἐπαγαγεῖν τὴν τιμωρίαν,—and Theophyl., πᾶν ῥῆμα ἀπειλητικὸν κατασταθῆσεται. But it is decisive against the whole interp., as Meyer remarks, that thus the sins committed since the Ap.'s last visit would remain altogether unnoticed. Another view, connected with the rendering of ἐρχομαι 'am intending to come,' is given by Wetstein: "Spero jam denique mihi successurum, ut vobis demonstrem, serio me desiderasse ad vos venire: sicut ea quæ trium hominum testimonio probantur, in iudicio fidem faciunt." Simly Grotius and Le Clerc. But it is fatal to this, that according to it, the δύο μάρτυρες had failed to establish it.

καὶ τρ., not for ἡ τρ.,—'two (where only two can be had), and three (where so many can be obtained):' 'two and three respectively.' μαρτύρων, the dual number not occurring in the N. T. 2.] 'I have forewarned you, and I now forewarn you, as (I did, προεῖρηκα) when present the second time, and (I do) now (προλέγω) when absent.' It certainly seems to me that this is the only natural way of taking the words. Grot.,

ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἄσθενεῖ, ^{b = Rom. viii.}
 ἀλλὰ ^{c Rom. xiv. 4.} δυνατεῖ ἐν ὑμῖν. ^{ch. ix. 8} καὶ γὰρ ἔστανώθη ἐξ ^{only +.}
^{d Rom. vi. 19} ἄσθενείας, ^{e = 1 Cor. iv.} ἀλλὰ ^{15 refl.} ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς ^{f = Acts xx.}
^{33 refl.} ἄσθενούμεν ἐν αὐτῷ, ἀλλὰ ^{ff = 1 Thess. iii. 8.} ζήσομεν σὺν αὐτῷ ἐκ

quid Ambr: *quomodo* Ambrst: for ἐπεὶ δοκιμὴν, ἐπ' οὐκοδομῇν 93.—λαλ. ἐν ἐμ. FG g syrr: add πρὸς ὑμᾶς arm.—δυναταί 67². 123² Chr: δυνατοί 31. 122: δυνατος 52: δυναδυναστεί 93.—4. rec και γαρ ει (see notes), with AD³EJ most mss v goth syrr al Orig₂ (ει γ. και, as also 31. 93) Chr Thdrt h l Oec Dial Hipp Orig-int Ps-Ath-lat lat-ff (*nam etsi*) vss Orig-int lat-ff: txt BD²FGK 2.39. 67². 117 it aeth Eus Thdrt, Dam Thl Paulin.—aft ασθ. ins ἡμῶν arm al Ambrst Hil-ms Paulin Ambr Pel comm.—και ζη Eus.—θεοῦ om 17.—rec bef ημεῖς ins και (*appy*, as Meyer, the και γαρ was taken as merely = *namque*, and thus another και added to give the emphasis), with mss copt al Chr (και γαρ ημ. ει Mtt's ms.) : txt ABDEFG (γαρ om FG 112 arm JK (pref ει, as also 117: ει και arm) 23. 44-6-8. 57. 72-3. 80-9. 91. 106-8 to 12. 177 to 9. 219¹-38 it v syr slav-ms Cyr Thdrt Dam Thl Oec lat-ff.—for ἐν, σὺν AFG g Syr ar-erp copt.—rec ζήσομεθα, with D³EJK &c Chr (Chr₁ and Mtt's mss σωζομεθα) Thdrt al: txt ABD¹FG 17. 31-9. 73-4¹. 80 Dam.—for σὺν, ἐν D¹ 17 d e Chr₂ (mss vary).—εκ δυν. θε. om FG g: θε. om K 117.—εις ὑμ. om (from misunderstanding, it being imagined that ζῆσθ. applied to eternal life, in which case εἰς ὑμ. appeared irrelevant) BD²E² flor arm Chr Sedul (in vobis joined

Est, Bengel, al., and De Wette, take ὡς παρὼν τὸ δεῦτ. to mean 'as if I were present the second time,' meaning *this next time*. But is it possible that the Ap. should have written so confusedly, as to have said in the same sentence τρίτον τοῦτο ἔρχομαι, and ὡς παρὼν τὸ δεῦτερον, both, according to these interpp. with reference to the same journey? And would he not have even on such an hyp. have said τὸ δεῦτερον τοῦτο? But if we render as above, the προεῖρηκα (perf. because the warning yet endured in force) refers to his second visit (παρὼν τὸ δεῦτ.), and the προλέγω to his present condition of absence (ἀπὼν νῦν), ὡς being 'as' ('I did' or 'do,' for it applies to both clauses), and καὶ the simple copula. τοῖς προημ.] the same persons as are thus designated above, xii. 21. It is not necessary to fix the πρὸ any more accurately.

τοῖς λοιποῖς πᾶσιν] 'all the rest of you,' who may not have actually sinned, but still require warning, on account of your own personal danger, connexion with the προσημαρτηκότις, &c. εἰς τ. π.] 'at my next coming.' This was what he προεῖρηκεν when he was last there, and now προλέγει. 3.] ἐπεὶ gives the reason why he will not spare: they required the exertion of discipline; and they challenged him to the proof of his apostolic authority. δοκιμὴν . . . χριστοῦ]

The gen. is either objective, 'a proof of Christ speaking in me,' i.e. 'that Christ speaks in me,'—or subjective, 'a proof given by Christ speaking in me'—'a token of my authority vouchsafed by Christ speaking in me.' This latter meaning is

more suited to what follows, where *Christ* becomes the *subject*. Such proof would be, the immediate execution, by divine power, of some punishment denounced by Paul's word, as in Acts xiii. 11.

δοῦναι, i.e. Christ: see above. δυνατεῖ, to answer to ἀσθενεῖ, refers both to gifts and miracles, and to the Power of Christ which He would exert in punishment—εἰς ὑμᾶς and ἐν ὑμῖν differ—the εἰς being hypothetical,—the ἐν, matter of fact: see Gal. iii. 1. The assertion tends to remind them of the danger of provoking Christ, who spoke by Paul.

4.] Confirmation of the foregoing οὐκ ἄσθενεῖ, ἀλλὰ δυνατεῖ.—The rec. text, καὶ γὰρ εἰ, would be quite beside the purpose, and would mean, 'For even if He were crucified,' 'for even putting the case that He was crucified:' καὶ εἰ cannot be = εἰ καί, though, as in Vulg. 'etsi,'—and E. V. Hartung, Partikellehre i. 139, shews that in καὶ εἰ, the climax belongs only to the hypothetical particle εἰ, not as in εἰ καί, to the fact presupposed: 'even if,' not 'if even,' or 'although.' Exx. of καὶ εἰ are Plat. Sympos. 183, καὶ ἐὰν τοῦτο ποιήσῃς ἅπαξ ἢ οἷς, καὶ εἰ πάνν ισχυρά ἐστι, παύσεται. Eur. Androm. 266, καὶ γὰρ εἰ περίεξ σ' ἐχέι τηκτὸς μόλυβος, ἐξαναστήσω σ' ἐγώ. Sappho, καὶ γὰρ αἱ φύγει, ταχέως διώξει: See more in Hartung, l. c.—'For he was even crucified (that καὶ γὰρ always means 'for . . . even' . . . , or 'for . . . also,' and never simply 'for,' see Hartung, i. 137 f., where he has collected many exx., e.g.: ll. a. 63, καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστίν,—Herod. i. 77, καὶ γὰρ πρὸς τοὺτους αὐτῷ ἐπέποιήτο σιμμάχη) from

g 2nd pers., John xviii. 34 al.
 h (Heb. xi. 17.) Rev. ii. 2. = Psa. xxv. 2.
 i 1 Cor. xvi. 13. k = Luke xiv. 19 refl.
 l 1 Cor. vi. 2 al. m constr., 1 Cor. xiv. 37. xvi. 15.
 n 1 Cor. xiv. 23. o 1 Cor. vii. 5. Luke ix. 13 only.
 p Rom. i. 28 refl.
 q Rom. xiv. 18 refl.
 r = Rom. vii. 16 al. s constr., Luke xii. 26. t ellips., 1 Cor. iii. 1.

δυνάμειος θεοῦ εἰς ὑμᾶς. ⁵ εἰ αὐτοὺς ^h πειράζετε εἰ ἔστ' ABDE
 ἐν τῇ πίστει, ^g αὐτοὺς ^k δοκιμάζετε. ^l ἢ οὐκ ^m ἐπιγινώ- FGJK
 σκετε αὐτοὺς, ὅτι Ἰησοῦς χριστὸς ⁿ ἐν ὑμῖν ἔστιν; ^o εἰ
 μὴτι ^p ἀδόκιμοί ἐστε. ⁶ ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς
 οὐκ ἔσμεν ^p ἀδόκιμοι. ⁷ εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ
 ποιῆσαι ὑμᾶς κακὸν μηδὲν, οὐχ ἵνα ἡμεῖς ^q δόκιμοι φανώ-
 μεν, ἀλλ' ἵνα ὑμεῖς τὸ ^r καλὸν ποιῆτε, ἡμεῖς ^q δὲ ὡς
 ἀδόκιμοι ὤμεν. ⁸ οὐ γὰρ δυνάμεθά ^s τι κατὰ τῆς ἀλη-
 θείας, ^t ἀλλὰ ὑπὲρ τῆς ἀληθείας. ⁹ χαίρομεν γὰρ ὅταν

with follg *ipsis* d e. So also D¹, εἰς ὑμᾶς αὐτοὺς).—5. ἐστηκατε ἐν τ. π. Thdr̄t.—
 αὐτὴ τη π. arm.—αὐτ. δοκιμ. om A.—χριστ. ἰησ. AFG al v copt Clem Dam Ambrst
 Bed (not Jer): txt BDEJK &c.—rec aft *υμιν* add *εστιν*; copt Jer-gr οικει ἐν ὑμιν: Thl
 εστιν ἐν ὑμ.: txt BD¹ 17. 116 Clem Chr-comm₃.—εἰ μὴτι ἀρα 38. 47-8. 72. 80 syr*.—
 6. for δε, γαρ FG (g as a var read).—ἐπιγινώσεσθε 17.—7. rec ευχομαι (*corru* to *con-*
form to *ελπιζω*, ver 6), with D³EJK &c Syr al ff (so Thl in ver 9 also): txt ABD¹FG
 17. 23. 31-7. 57. 73. 80 it v copt arm æth slav Isid Dam Aug al (not Ambrst Cassiod).—
 οτι μηδεν ποιησει κακον arm: μηδεν κακον 109. 238.—for ουχ ινα, ινα μη 46. 116-17.
 —αλλα D¹.—ως om 219² arm.—8. rec αλλ, with B(e-sil)D³J al: txt D¹(E)FG &c.—
 αληθειας 1st to 2nd om 17. 93.—9. γαρ om K 46. 108¹-16-17 arm: εε Syr Ambrst-ed.

(as the source,—the conditional element,—
 by which His crucifixion became possible)
 weakness, but He lives by (source) the
 Power of God' (which raised Him from
 the dead, Rom. vi. 4; viii. 11. Eph. i. 20.
 Phil. ii. 9).—'For we also are weak in
 Him (i. e. in Him, in our communion with
 and imitation of Christ, we, as He did, lay
 aside our power and spare you: we partake
 of His voluntary abnegation of power which
 we might have used. The context requires
 this expl., and refutes that of Chrys., also
 Theodoret, Theophyl., Grot., Estius, al.,—
 τί ἐστιν, ἀσθ. ἐν αὐτῷ; διωκόμεθα, ἐλα-
 νομέθα, τὰ ἐσχατα πάσχομεν), but shall
 live (exercise our apostolic authority, in
 contrast to the ἀσθένεια above) with Him
 (as He now exercises His power in His
 glorified resurrection life) by (source) the
 power of God with respect to you' (εἰς
 ὑμᾶς may belong either to δυνάμειος θεοῦ,
 = δυνάμ. θεοῦ τῆς εἰς ὑμᾶς, the art. being
 often omitted in such constr.,—or to ζή-
 σουμεν, 'we shall live with respect to you,'
 which agrees better with the parallelism εἰς
 δύν. θεοῦ, but not so well with the arrange-
 ment of the sentence. The sense seems to
 require the latter interp., for the δύναμις
 θεοῦ εἰς ὑμ. would be rather the result,
 than the source of the apostolic energy
 indicated by ζήσουμεν).—I have taken ζή-
 σουμεν, as the context plainly requires, figu-
 ratively (see refl.): but many Comm. take
 it literally, of the resurrection; e. g. Grot.
 —'vitam consequemur immortalem.'
 5.] "You want to prove Christ speaking in
 me;—if you necessitate this proof, it will

be given. But I will tell you *whom rather
 to prove*. 'Prove yourselves;' there
 let your attention be concentrated, if you
 will apply tests." Notice the prominently
 emphatic αὐτοὺς; so Chrys.: τί γὰρ
 λέγω περὶ ἐμοῦ τοῦ διδασκάλου, φησί . . .
 ὑμᾶς γὰρ αὐτοὺς ἰὰν βουλῆθητε ἐξετάσαι
 . . . , ὅψεσθε ὅτι καὶ ἐν ὑμῖν ὁ χριστός.
 εἰ ἔστ' ἐν τῇ π.] 'Whether you
 maintain your Christian place and standing
 in Christ, which will be shewn by the
 power of Christ's Spirit present and ener-
 gizing among you.' ἐπιγιν. ἐαυτ., ὅτι]
 for constr. by attraction, see refl. and
 Winer, § 63. 3. a. εἰ μὴτι, unless in-
 deed . . . see refl. ἀδόκιμοι, 'not abid-
 ing the proof,' 'worthless,'—i. e. in this
 case, 'mere pretended Christians.' 6.]
 'But (however it may fall out with your
 proof of yourselves) I hope (or perhaps
 better, expect) that ye shall know that
 we are not worthless' (unable to abide the
 proof to which you put us. The ver. is
 said, as Theodoret, ἀπειλητικῶς;—and
 Chrys. remarks, ἐπειδὴ γὰρ ἐντεῦθεν βού-
 λεσθε, φησί, διὰ τῆς εἰς ὑμᾶς κολάσεως
 τὴν δοκίμην λαβεῖν, οὐκ ἀπορήσομεν τοῦ
 δοῦναι ὑμῖν τὴν ἀποδείξιν). 7.]
 Yet he prays God rather that they may
 require no such demonstration of his apos-
 tolic power, even though he lose in reputa-
 tion by it. μὴ ποιῇσ. ὑμ. κακ. μηδ.]
 Not, as Grot., al., 'that I may not have to
 inflict on you any evil' (an extraordinary
 rendering of κακὸν ποιεῖν), but 'that ye
 may do no evil,' corresponding to ἵνα
 ὑμεῖς τὸ καλὸν ποιῆτε below. οὐχ

ἡμεῖς ^u ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο καὶ ^v εὐχόμεθα, τὴν ὑμῶν ^v κατάρτισιν. ¹⁰ διὰ τοῦτο ταῦτα ^w ἂπὸν γράφω, ἵνα ^w παρὼν μὴ ^x ἀποτόμως ^x χροῖσμαι κατὰ τὴν ^y ἐξουσίαν ἣν ^y ἔδωκέν μοι ὁ κύριος εἰς ^y οἰκοδομὴν καὶ οὐκ εἰς ^y καθαίρεσιν.

¹¹ ^z Δοιπὸν, ἀδελφοί, χαίρετε, ^a καταρτίζεσθε, ^b παρακα-
λεῖσθε, ^c τὸ αὐτὸ ^c φρονεῖτε, ^d εἰσργνεύετε, καὶ ^e ὁ θεὸς τῆς
ἀγάπης καὶ ^e εἰρήνης ἔσται μεθ' ὑμῶν. ¹² ^f ἀσπάσασθε
ἀλλήλους ^f ἐν ἀγίῳ φιλήματι. ¹³ ἀσπάζονται ὑμᾶς οἱ
^g ἅγιοι πάντες.

d Mark ix. 50. 1 Thess. v. 13 only +. Sir. vi. 6. e Rom. xv. 33. θ. τ. ἄγ., here only. f Rom. xvi. 16 reff. g = Acts ix. 13. Rom. i. 7 al. fr.

—οτε FG: οτι 4. 213 v-ed Pel-text.—δε om 80.—rec aft τουτο ins δε (for connexion, as the varr also shew), with D³EJK &c Syr al Thdrt al: γαρ Syr goth Chr: δη 73: δε without και al: txt ABD¹FG 39. 67² it v copt aeth al Dam lat-ff.—10. απων ταν. γραφω 80.—μη παρων D(E²)FG al it v Oec.—χρησμαι D(E²)FG al.—ο κυρ. εδωκ. μοι (corrre of order for emphasis?) ABD(E²)FG al it v copt goth Dam: txt J(δεδωκ.)K mss nrly (appy) syrr aeth al Chr Thdrt Thl Oec.—ο θεος 89.—11. το λοιπ. 4. 31. 43 Chr Thl.—το αυτ. φρ. om A.—της ειρ. και της DEJ 37. 49. 89. 123 d e v-ed goth arm Thdrt Thl Ambrst Pel (της bef αγ. om Thl).—αγαπ. και om FG 17. 73 g: αγ. κ. της ειρ. 44-8. 72.—12. φιλημ. αγιω AFGJ 44-8. 72-3. 80 al vss Chr Thl lat-ff: txt B(e sil)DEK most mss d e Thdrt Dam Oec.—13. aft κυριου add ημων (E²) 37. 44. 113-23. 219² al v Syr ar-erp aeth copt slav Did Thdrt Chr Thl Ambrst Ambr Pel.—θιου και πατρος 4² slav-ed Chr Thdrt (somet).—for υμ., ημων 112.—rec at end add αμην, with DEK &c: om ABFGJ 14. 17. 67² (al?) harl¹ g aeth Chr (Mtt's mss: ms₁ om υμ. also).

ἵνα . . .] 'And the purpose of this my prayer is not to gain any repute by your Christian graces, but that you may be highly endowed with them, and (if it so happen) we may be as of no repute ('hominum scilicet iudicio,' Beza).—That this is the sense, and that δόκιμοι is not in this ver. to be applied to *substantiation of power by punishment*, is necessitated by the constr.,—it being plainly shewn by the infin. after εὐχόμεν., that ἵνα is not here meant to apply, even in part, to the *purpose* of the prayer (as in Col. i. 9. 2 Thess. i. 11; see note on 1 Cor. xiv. 13), but to its *purpose*. And that being settled,—'we pray . . . not in order that we may appear δόκιμοι,'—it follows that the *appearing δόκιμοι* would be a result of the *fulfilment of the prayer*, viz. of your *doing no evil*, and this it could only be by their *doing no evil* bringing credit on the Ap.'s ministry. It is not for *this end* that we pray that you may do no evil, but *for your own good*, even if that tend to the non-exercise, and so depreciation, of our apostolic power.

8.] 'for we have no power against the truth (of the Gospel, as Meyer; not of the facts, as Chrys., al., and De Wette, which might suit κατὰ τῆς ἀλ., but comes in very lamely with ὑπὲρ τῆς ἀλ.—'If you walk in the truth, we shall be at one with you and so have no opportunity of shewing our power') but

(only) on behalf of (in furtherance of the cause and spread of) the truth.'

9.] 'For (confirmation of ver. 8 by the still stronger assertion, WHEREIN his joy consists, and for what he prays) our joy is, when we are weak (have no opportunity for shewing our power in punishment) but ye are mighty (in Christian graces, and requiring no exercise of our authority): this (viz. that the state of the case may be as just mentioned) we also pray for, viz. your perfection' (generally,—in all good things, see καταρτισμόν, Eph. iv. 12: not, as Bengel, 'ne opus sit quatenus de corpore rescindere;' the reference here being far more general).

10.] διὰ τοῦτο, 'because I wish and pray for your perfection.' ταῦτα, 'this Epistle.' ἀποτ., 'sharply.' χρῆσ., scil. ὑμῖν. See in reff. similar omissions of the dative.—βοῦλομαι γὰρ ἐν τοῖς γράμμασι κτῖσθαι τὴν ἀποτομίαν, ἀλλὰ μὴ ἐν τοῖς πράγμασι. Chrys. κατὰ τ. ἐξ. ἦν . . .] gives the reason why he did not wish to act ἀποτόμως,—because the power would seem to be exercised in a direction contrary to that intended by Him who gave it.

11—13.] CONCLUSION.

11.] GENERAL EXHORTATIONS. "Severius scripserat Paulus in tractatione; nunc benignius, re tamen ipsa non dimissa." Bengel.

χαίρ., 'rejoice,' scil. in the Lord,

Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ καὶ ἡ ἀγάπη τοῦ
 θεοῦ καὶ ἡ ^h κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων
 ὑμῶν.

^h Acts ii. 42.
 = 1 Cor. i. 9
 reff.

ABDE
 FGJK

Subscription: πρ. κορ. β. AB¹D (D adds ἐπληρωθη. αρχεται πρ. γαλατας): ετελεσθη πρ. κορ. G: all vary.—rec προς κορ. δευτερα εγραφη απο φιλιππων της μακεδονιας δια τιτου κ. λουκα, with (with some varr) (E?) JK all Syr copt Thdrtd-ed Oec: πρ. κορ. β. εγρ. απο φιλ. δια τιτου βαρναβα κ. λουκα 44. 106-8-33.

as Phil. iii. 1; iv. 4. 1 Thess. v. 16.

καταρτ., τέλειοι γίνεσθε καὶ ἀναπληροῦτε τὰ λειπόμενα, Chrys.: "amend yourselves," Stanley.

παρακαλ., 'take comfort,' a recurrence in the end of the Ep. to the spirit with which it begun; see ch. i. 6, and, for the need they had of comfort, vii. 8—13. This is better than 'exhort (one another),' as Vulg., al., which would hardly be expressed by the verb only, but by παρακαλεῖτε ἀλλήλους, or ἑαυτούς, see 1 Thess. iv. 18; v. 11. Heb. iii. 13.

τὸ αὐτ. φρ. belongs to ἀγάπη, εἰρηνεύετε to εἰρήνη. καί, 'and then.'

12.] CONCLUDING GREETINGS. ἐν

ἁγ. φιλ.] See on Rom. xvi. 16. 13.

οἱ ἅγ. πάντες] viz. in the place whence the Ep. was written.

CONCLUDING BENEDICTION: remarkable for the distinct recognition of the Three Persons in the Holy Trinity, and thence adopted by the Christian Church in all ages as the final blessing in her Services.—'The grace of our Lord Jesus Christ' is put first; "nam per gratiam Christi venit Patris amor." Bengel.

κοινων. τ. ἁγ. πν.] 'communion,' 'fellowship,' gen. obj.—

not 'communicatio activa,' gen. subj.—τουτέστι τὴν μετοχὴν αὐτοῦ κ. τὴν μετάληψιν, καθ' ἣν ἁγιαζόμεθα, τῇ ἐφ' ἡμᾶς ἐπιφοιτήσει τοῦ παρακλήτου κοινωνοὶ αὐτοῦ γενόμενοι, καὶ πνεῦμα καὶ αὐτοὶ, οὐκ οὐσία, ἀλλὰ μεθίξει, ὄντες. Theophyl., and simply Oecum.—Chrys. adds, οὕτω τὰ τῆς τριάδος ἀδιαίρετα καὶ οὐ τοῦ πνεύματος ἐστὶν ἡ κοινωνία, εὐρέθη τοῦ υἱοῦ καὶ οὐ τοῦ υἱοῦ ἐστὶν ἡ χάρις, καὶ τοῦ πατρὸς κ. τοῦ ἁγίου πνεύματος.

μετὰ πάντων ὑμῶν] "And this blessing he invokes, not on a few individuals, or on any one section of the Corinthian Church, but expressly on every portion and every individual of those with whom, throughout these two Epistles, he had so earnestly and so variously argued and contended. As in the first, so in the second Epistle, but still more emphatically, as being here his very last words, his prayer was, that this happiness might be 'with them all' (μετὰ πάντων ὑμῶν)." Stanley. Compare, for the same emphatic πᾶς, Rom. i. 5. 8; iv. 16; xvi. 24, &c.: and for πᾶς following its substantive and unemphatic, ib. viii. 32. 37. 1 Cor. vii. 17; x. 1, &c.

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